

الموسد

AN

ARABIC-ENGLISH LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES;

COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATIONS OMITTED IN THE KÁMOOS,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATIONS,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE:

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,

DUKE OF NORTHUMBERLAND, K. G.,

ETC ETC ETC,

AND THE BOUNTY OF

THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE,

CORRESPONDENT OF THE INSTITUTE OF FRANCE, ETC

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS:

THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 3.

WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1867.

The eighth letter of the alphabet called دَالٌ. It is one of the letters termed مُجَبَّرَةٌ [or vocal, i. e. pronounced with the voice, not with the breath only]; and of the letters termed طَبِيعِيَّةٌ [pronounced by pressing the tip of the tongue against the upper gums and suddenly withdrawing it], like ت and ث. (TA.) It is substituted, agreeably with general usage, for the ت of the form اِفْتَعَلَ and its variations, when the first radical letter is ز, as in اِزْدَادٌ [for اِزْتَادٌ]; or ذ, as in اِذْكُرْ [for اِذْكُرْ, originally اِذْكُرْ]; or د, as in اِذْرَأْ [for اِذْرَأْ, originally اِذْرَأْ]; and sometimes after ح, as in اِجْدَعُوا, a dial. var. of اِجْتَعُوا; also, sometimes, for the pronominal affix ت after د, as in جَلَدْتُ and جَلَدْتُ; and after ز, as in حَزَنٌ for حَزَنٌ: it is also substituted for the ت of حَرْتُ, contr. to analogy, and it occurs substituted for ط, contr. to general usage, as in مَرَدِي for مَرَطِي. (MF.) = [As a numeral, it denotes Four.]

دَا

R. Q. 1. دَادَا, inf. n. دَادَاةٌ and دَادَاةٌ, He (a camel, S) ran (دَادَا) most vehemently, (S, M, K, TA.) going a pace quicker than that termed عَنَى [q. v.]: (TA.) or hastened, or sped, and ran, or rose in his running; syn. اُسْرِعَ and اَحْضَرَ: (K.) accord. to AA, دَادَاةٌ is [a subst., or quasi-inf. n., signifying] a quick pace or manner of going: and [the inf. n.] دَادَاةٌ is syn. with اِحْضَارٌ: and in the Nuwādir [app. of Abū-ʿAmr ʿEsh-Sheybānī] it is said that دَوْدَا (inf. n. دَوْدَاةٌ) and تَوْدَا (inf. n. تَوْدَاةٌ) and كَوْدَا (inf. n. كَوْدَاةٌ) are syn. with عَدَا; and that دَادَاةٌ and دَادَاةٌ signify a camel's proceeding with short steps, at a rate quicker than that of the pace termed حَقْدٌ [q. v.] accord. to the Kf, these two words signify the going a pace quicker than that termed رَعَّةٌ [q. v.]: (TA.) You say, دَادَاتِ الدَّابَّةِ The beast ran a pace quicker than that termed عَنَى. (M.) And دَادَا فِى اِثْرِهِ He followed him, having him near before him. (M, K, TA.) And hence, دَادَا فِى اِثْرِهِ He ran (اَحْضَرَ) to escape from him, being followed by him, and being near before him; as also دَادَا. (M.) = He put a thing in motion.

Bk. I.

(M, K.) — And, contr., He rendered a thing, still, or motionless. (M, K)

R. Q. 2. دَدَادَا: see above. — Also It (a stone, TA) rolled; or rolled along or down. (K, TA.) it (anything) rolled, or rolled along or down, before one, (M, TA.) and went away: IAbi says that it may be from دَدَدَدَ. (TA.) — It became, or was put, in motion. (TA.) — And, contr., It became, or was rendered, still, or motionless. (TA.)

دَادَا see دَادَاةٌ, in three places

دَادَاةٌ inf. n. of R. Q. 1 [q. v.]. (S, M, K.) — Also The hasty replying of a foolish, or stupid, person. (T, TA.) — The sound of the falling (T, M, K) of stones in a torrent, (T,) or of a stone upon the bed of a torrent (M, K) or the falling of stones in the bed of a torrent. (Lth, IKtt, U.) — And The sound of one's moving, or putting in motion, [or working,] a child in the cradle (K, TA) in order that it may sleep (TA.) — See also the next paragraph, in two places.

دَادَاةٌ (AA, T, S, M, K) and دَدَادَاةٌ (AA, S, M, K) and دَدَدَادَاةٌ (M, K), all with medd, (TA.) The last (of the days, T) of the [lunar] month: (AA, T, S, M, K;) as also دَادَاةٌ (M:) or the day of doubt: يَوْمُ الدَّادَاةِ [generally meaning the day of which one doubts whether it be the last of Shuʿabān or the first of Ramaḡān; but have app. relating to any month]: (TA:) or دَدَادَاةٌ signifies the day, (M,) or night, (TA,) of which one doubts whether it be the last of one month or the first of the next month: (M, TA:) so says Kr: (M:) or the first word and the second (M, K) and the third (K) signify the twenty-fifth, and the twenty-sixth, and the twenty-seventh, night: (M, K:) or the twenty-eighth night, and the twenty-ninth, or each of these two is called دَادَاةٌ; and the two together, الدَدَادَاةُ (Th, M.) or [each of] three nights of the end of the month; (K, TA;) which are [also] called لَيَالِي الْبَحَاقِ (TA:) pl. دَادَاةٍ (M, K,) and, by poetic license, دَادَا: (M:) or the دَادَاةُ are three nights of the latter part of the month, before those called لَيَالِي الْبَحَاقِ (T, S:) thus says A'Obayd; and IAbi says the like: or they are the three nights that are after the محاق; and are so called because the moon hastens therein to become invisible; from the phrase البَحِيرُ الدَّادَاةُ As says that three of the nights of the month are called the محاق; and three, the دَادَاةُ; and

these latter are the last; and AHeyth says the like. (T) دَدَادَاةٌ signifies also The last part of the night. (Kr, M.) And دَدَادَاةٌ and دَدَادَاةٌ and دَدَادَاةٌ, (M, K, TA,) of which the first two are the most common, mean A dark night. (TA:) or a very dark night. (M, K:) because of the concealment of the moon therein. (TA.) — See also R. Q. 1.

دَدَادَاةٌ see the next preceding paragraph, near the end.

دَدَادَاةٌ see دَدَادَاةٌ.

دَدَادَاةٌ and دَدَادَاةٌ, in two places.

دَاب

1. دَابَّ (T, S, M, &c.,) aor. -, (T, M, A, K,) inf. n. دَابٌّ (T, S, M, A, K) and دَابٌّ (T, M, A, K) and دَوُوبٌ (T, S, M, A, K,) He strove, laboured, toiled, or exerted himself; (T, S, A, K;) and wearied himself, or became wearied, (S, A, K;) in his work, (S, A, K,) or in a thing, (T,) and in a journey or journeying; (T, A:) in which last case, دَابَّ is said of a she-camel, (T,) or of a دَابَّةٌ [or horse or the like]: (A:) or he held on, or continued, (M, and Bq in viii. 54,) in his work, and his way. (Bq ibid.) See also 4. Hence, الدَّابُّ وَالشَّارِبُ يَدَابَّانِ فِى اَعْتَابَيْهِمَا [The night and the day hold on their course in their alternatng]. (A.) — دَابٌّ (K) and دَوُوبٌ (TA.) also signify The act of driving vehemently; and i. g. طَرَدَ [the act of driving away, hunting, &c.] (K, TA.)

4. دَابَّ (T, S, M, &c.,) inf. n. دَابٌّ (T,) He made another, (S, A, K,) his hired man, and his beast, (A,) to strive, labour, toil, or exert himself; (S, A, K;) he-fatigued, or wearied, (T, S, A, K,) another, (S, K,) his hired man, (A,) and his beast: (T, A:) or he made another, and anything, to hold on, or continue: and دَابَّ also signifies اُحْجِهَ إِلَى الدَّوُوبِ [he made him to be in need of striving, &c.; or of holding on, or continuing]: (M:) and دَابَّ is used by a rājiʿ, but not necessarily by poetic license, for اَدْبَا. (IAbi, M.) — [Hence,] ادْبَابُ السَّيْرِ [He pursued the journey laboriously, or with energy; or he held on, or continued, the journey]: (S, M, L, K, in art. مَسَد; and M and L in art. سَاد;) and [in like manner] you say, دَابَّانَا [for دَابَّانَا]

سَرِيَا, or perhaps نِي is omitted by inadvertence]. (TA in art. سَحَب.)

دَابَّ (T, S, M, A, K) and دَابَّ (S, M, K) [both originally inf. n. of 1. and hence,] † A custom, manner, habit, or wont. (A' Obedy, T, S, M, K.) an affair, a business, or a concern: (Zj, T, S, A, K.) and a case, state, or condition: (Zj, T, S, *M, A, *K) a deed, or work (A) You say, هَذَا دَابُّكَ † This is [thy custom, &c.] thy affair, business, or concern: or thy case, state, or condition: and thy deed, or work (A) Zj says that كَذَابُ آلِ فِرْعَوْنَ [in the Kur. ii. 9 &c.] means, accord to the lexicologists, † Take the case of the people of Pharaoh but in his opinion, like the striving, labouring, or toiling, of the people of Pharaoh in their unbelief, and their leaguings together and aiding one another against Moses (T)

دَابَّ: see the next preceding paragraph

دَابَّت: see دَابَّ

دَابَّ دَوَّبْتُ عَلَى نَفْسِي [A man who strives, labours, toils, or exerts himself, and wears himself, or who holds on, or continues, with energy, to do a thing]. (M)

دَابَّت (TA, and so in a copy of the S.) and دَابَّت (TA, and so in two copies of the S.) Striving, labouring, toiling, or exerting himself, and wearing himself, in his work [&c. or holding on, or continuing, therein: see the verb] (S, TA.) — [Hence,] لَيْلَةٌ دَابَّةٌ [A hard, fatiguing, or continuous, night-journey]. (M and K in art. مَس.) — And الدَّابَّانِ † The night and the day; (S, A, K;) which [are so called because they] hold on their course (يَدْبَانِ) in their alternating. (TA.)

دَال

دَالٌ (S, M, K) and دَالٌ (S, M, K) [perhaps a mistake for the next, which is well known but not mentioned in the K, but see دَالٌ.] and دَالٌ (S, M) and دَالٌ (M, K.) He walked, or went, in a weak manner, (M, K.) and with haste. (M:) or he ran with short steps: (M, K.) or he walked, or went, in a brisk, or sprightly, manner: (K:) or he walked, or went, as though labouring in his gait, by reason of sickness, or sprightliness: (M:) [or he went along by little and little, stealthily, lest he should make a sound to be heard: for] دَالٌ is syn. with خَتَلَ: or, accord. to AZ, it signifies the walking, or going, in a manner resembling that which is termed خَتَلَ; and in the manner of him who is heavily burdened, or overburdened. and As, in describing the manner in which horses go, explains دَالٌ as signifying the walking, or going, with short steps, and in an unusual manner, as though heavily burdened, or overburdened. (S.) [See also دَالٌ — [Hence, app.,] — دَالٌ, aor. as above, inf. n. دَالٌ and دَالٌ, He deceived, deluded, beguiled, circumvented, or outwitted, him; syn. خَتَلَهُ. (M, K:) and دَالَهُ signifies the

same: or he practised with him mutual deceit, delusion, &c. for] مَحَاتَلَهُ مَدَالَةً (AA, T, K.) you say, دَالَتْ لَهُ and دَالَتْهُ (AA, T, TA:) and الرَّئِبُ يَدَالُ لِبَغْزَالٍ لِأَكْثِهِ [The wolf deceives, &c., the gazelle, or young gazelle, that he may eat him] (AZ, T, TA)

3: see the last sentence of the paragraph above.

دَالٌ } see the next paragraph, in four places.
دَوَّلٌ }

دَوَّلٌ, and sometimes it is pronounced دَوَّلٌ, The jackal; as also دَالٌ and دَالٌ and the wolf: and a certain small animal resembling what is called إِبْنُ عَرَسٍ [the weasel]: (K accord. to the TA.) accord. to the CK, and app. most MS. copies of the K, دَالٌ has the last two significations, and not the first signification: but this is inconsistent with what follows the last signification in the K, as it would require us to read that الدَّلَّالُ, instead of الدَّوَّلُ, which is well known as the correct form, is the name of the father of a certain tribe:)) دَوَّلٌ has the last of these significations: (T, S.) or it signifies a certain small animal resembling the fox; and this is well known: and accord. to Kr دَوَّلٌ signifies a certain small animal; but this is not known and accord. to him also, دَوَّلٌ, with fet-h to the ء, signifies the wolf: (M:) as also دَوَّلٌ, (TA:) or so دَوَّلٌ and دَوَّلٌ; and also the jackal. (Lth in art. دَال.) دَوَّلٌ is the only instance of the measure فَعْل (S, K) known to Ahmadi Th-Yahyá, (S.) i. e. Th: (TA:) but there are several other instances: (MF, TA:) [one of these is دَوَّلٌ, or الدَّوَّلِيُّ.]

دَوَّلٌ and دَوَّلٌ: see the next preceding paragraph, in three places.

دَوَّلٌ A calamity, or misfortune: (S, M, O, K.) pl. دَوَالٍ. (S.) And Confusion. (K.) You say, وَقَعَ الْقَوْمُ فِي دَوَّلٍ The people, or party, fell into confusion in respect of their case or affairs. (S.)

دَوَّلٌ [That runs in the manner termed دَوَّلٌ, inf. n. of 1,] is [an epithet] from الدَّالَانِ [i. e. الدَّالَانِ], which signifies a kind of running, as also دَوَالٍ and دَوَالٍ [i. e. دَوَالٍ] pl. of دَوَالٍ; the latter irreg., like دَوَالٍ pl. of دَوَالٍ, q. v. (Ham p. 458.) [See also دَوَّلٌ]

دَوَالٍ and دَوَالٍ: see what next precedes.

دَاو

دَاوُ, first pers. دَاوْتُ, aor. يَدَاوِي, inf. n. دَاوُ: see 1 in the next art.

دَاي

دَايُ, and دَاوُ, aor. يَدَاوِي, (T, M, K,) inf. n. دَايُ, (T, M,) of the former verb, (M,) and دَاوُ, (T, K,) of the latter verb, (K,) said of a wolf,

(M, K,) [and of a man, as shown below,] He deceived, deluded, beguiled, circumvented, or outwitted, him. (T, M, K.) You say, دَايْتُ لَهُ, (S, K,) aor. دَاوْتُ لَهُ, inf. n. دَاوِي, I deceived, deluded, &c., it, namely, a thing, (S, K,) or him, namely, a man; (so in one of my copies of the S.) and الرَّئِبُ نَدَاوِي لِبَغْزَالٍ And the wolf deceives, deludes, &c., the gazelle, or the young gazelle. (S, M.) or walks, or goes, in the manner of him who deceives, deludes, &c., in the gazelle, or the young gazelle (T)

دَاوِي (M, K,) the last said by IB, on the authority of As, to be pl. of [the n. un.] دَاوِيَّةٌ, of the measure فَعُولٌ, [signifies] دَوَّوِي (TA.) The vertebrae of the كَاهِلٍ [or others (app. of a camel)] and of the لوح or the cartilages of the breast or the ribs thereof, where it meets the side (M, K) or الرِّبَّانَاتُ signifies the ribs of [i. e. within] the shoulder-blades, three on either side; (IAGr, M, K:) sing دَاوِيَّةٌ (M.) or دَاوِيَّةٌ, (T,) or دَاوِي, (S,) signifies the part of the camel against which lies the [piece of wood called] خِلْفَةٌ of the saddle, and which is [often] galled thereby (T, S.) or دَاوِي is the pl. [or roll gen n.] of دَاوِيَّةٌ, and signifies the vertebrae of the withers, in the part between the two shoulder blades, of the camel, peculiarly: (Lth, T,) and the pl. [of دَاوِيَّةٌ] is دَاوِيَاتُ: (Lth, T, S.) or the دَاوِيَاتُ are the vertebrae of the neck or the vertebrae of the spine (Al, T) or the two ribs next to the دَاوِيَاتِ are called the دَاوِيَاتِ.

AZ says that the Arabs knew not the term دَاوِيَاتِ in relation to the neck, but they knew it in relation to the ribs, as signifying six [ribs] in relation to the stabbing-place of the camel, three on either side; and this is correct (T.) [and it is said in the L, in art. جَنَح, that دَاوِي signifies the ribs of the back, of a man, which are called the دَوَائِبُ, pl. of جَانِبَةٌ, six in number, three on the right and three on the left] the pl. of دَاوِي [or rather the quasi-pl. n.] is دَوِيٌّ, like as صَيِّبٌ is of صَيَابٍ, and مَعَزٌ of مَعَزٍ: (S:) and, accord. to IB, دَوِيٌّ is a pl. of دَاوِيَّةٌ, as mentioned above, meaning the vertebrae of the neck. (TA.)

دَاوِيَّةٌ and دَاوِيَاتُ: see the next preceding paragraph, in seven places. — Hence, (S) دَاوِيَّةٌ غَرَابٌ [or crane]: (S, M, K:) so called because it alights upon, and pecks, the دَاوِيَّةُ of the camel that has galls, or sores. (M.) — Also The part, of a bow, upon which the arrow lies: there are two parts of which each is thus called, next to the part of the stern that is held by the hand, above and below. (M.) — دَاوِيَّةٌ [without ء, from the Pers. دَاوِيَّةٌ] A child's nurse; a woman who has the charge of a child, who takes care of him, and rears, or nourishes, him; (TA in art. حَضَن) i. q. يَطْنُرُ both of which words are said by IB to be chaste Arabic: pl. دَاوِيَاتُ. (M and TA in art. دَوِي.)

دَاوِيَّةٌ and دَوِيَّةٌ: see دَاوِيَّةٌ (in the latter part of the paragraph), in art. دَوِي.

دای دای and دای: see دای.

دای, of the measure يُعَلَّل; and its fem., with ۛ: see دای (in the latter part of the paragraph), in art. دوا.

دب

1. دب aor. ۛ, inf. n. دَبَّ (T, S, M, Msh, K, &c.) and دَبَّ (M, K) and دَبَّ (S, K) [and perhaps دَبَّ also, q v, ۛ] *It, or he, (the ant, T, M, and any animal, M, and in like manner a party moving towards the enemy, T, or an army, and a child, Msh,) [crept, crawled; or] went, or walked, leisurely, or gently, (T, M, Msh, K,) without haste, (T,) عَلَى الْأَرْضِ [upon the ground] (S.) and [simply] he walked: (IAqr, T:) he (an old man) [crept along; or] walked leisurely, softly, or gently. (S:) and ۛ دَبَّ, also, he walked leisurely, by slow degrees. (TA.) Hence, أَكْبَدْتُ مَنْ دَبَّ دَبًّا The most lying of those who have walked and died, or passed away, or perished: (T:) i. e. of the living and the dead. (T, S, K.) دَبَّ مَعَ الْفَرَادِ [He creeps about with ticks]; said of a man who brings a small worn-out skin containing ticks, and ties it to the tail of a camel; in consequence of which, when one of the ticks bites it, the camel runs away, and the other camels run away with it; and thereupon he steals one of them: whence it is said of a thief, or stealer of cattle &c. (TA.) And دَبَّ النَّاسُ بِالْأُفْهَامِ [He creeps among us with calumnies, or slanders] (A, TA.) And دَبَّ عَقَابُهُ [lit. *His scorpions crept along*], meaning *his calumnies, or slanders, and mischief, (M, A, K,) crept along; syn. سَرَتْ. (M, K) [See also art. عقر]*. And the same phrase is also used to signify *He is downy hair crept [along his cheeks]. (MF in art. عقر.)* And دَبَّ قَمَلُهُ [lit. *His lice crept*]; meaning *he became fat: said of a man. (Hum. p. 633.)* And دَبَّ الْجَدُولُ [The rivulet, or streamlet for irrigation, crept along]. (A.) And دَبَّ فِيهِ *It crept in, or into, it, or him; syn. سَرَى. (M, A, K,) namely, wine, or beverage, (T, M, A, K,) in, or into, the body, (M, K,) or in, or into, a man, (T,) and into a vessel; (M;) and a disease, or malady, (M, A, K,) in, or into, the body, (M, K,) or in, or into, [in his veins]; (A;) and wear in a garment, or piece of cloth; (M, K;) and the dawn in the darkness of the latter part of the night. (M.)* (دَبَّ جَلَّ (in the CK) is the name of *A certain game of the Arabs. (K, TA:) the ل is quiescent. (TA.)* — دَبَّ used as a noun: see below. — دَبَّ [second pers. دَبَّ] aor. دَبَّ, inf. n. دَبَّ, *He (a camel) was, or became, such as is termed ۛ: (IAqr, T, TA:) i. e., had much hair, or much fur [upon the face]. (TA.)**

2: see 1, first sentence.

4. دَبَّ [third pers. دَبَّ] *I made him (namely, a child, S) [to creep, or crawl, or] to go, or walk, leisurely, or gently. (S, K.) [For the correct explanation, حَمَلْتُهُ عَلَى الدَّبِّ, Golius seems to*

have found الدَّبَّ عَلَى الدَّبَّاتِ — *He filled the country, or provinces, with justice, so that the inhabitants thereof walked at leisure [whence Golius has supposed دَبَّ أَفْهَامًا] to signify "juste se habuit populus" M, K, TA) by reason of the security and abundance and prosperity that they enjoyed (M, TA.)*

R. Q. 1. دَبَّ (inf. n. دَبَّ) *He (a man) raised cries, shouts, noises, or a clamour. (AA, T.) — And He beat a drum. (AA, T.)*

دَبَّ. see دَبَّ.

دَبَّ and دَبَّ are used as nouns, by the introduction of مَنْ before them, though originally verbs. (S and K¹ and TA in art. سب.) One says, دَبَّ إِلَى دَبَّ, أَعْيَيْتَنِي مِنْ سَبِّ إِلَى دَبَّ, by way of imitation [of a verbal phrase], (M,) and دَبَّ إِلَى دَبَّ, Thou hast wearied me from the time of thy becoming a youth until thy walking gently, [or creeping along, resting] upon a staff. (M, K, TA:) a prov.: (M, TA:) said alike to a man and to a woman. (TA in art. سب.) And مِنْ سَبِّ إِلَى دَبَّ وَتَمَلَّتْ كَذَا مِنْ شَيْءٍ إِلَى دَبَّ, Thou hast done thus from youth until thy walking gently, [or creeping along, resting] upon the staff (S.) — دَبَّ: see دَبَّ, in two places. — Also [The bear;] a certain beast of prey, (S, M, K,) well known, (K;) a certain fowl, or noxious, animal: (Msh.) a genuine Arabic word: (M:) fem. with ۛ: pl. [of mult.] دَبَبٌ (S, M, Msh, K) and [of pauc.] أَدَبَاتٌ (M, K) — [Hence,] الدَّبَّ + The constellation of the Greater Bear: and, accord. to some, that of the Lesser Bear: the former, for distinction, being called الدَّبَّ الْأَكْبَرُ; and the latter, الدَّبَّ الْأَصْغَرُ. (M, K)

دَبَّ *A single act [of creeping, or crawling, or] of going, or walking, leisurely, or gently: pl. دَبَابٌ. (K.) — A hall, or heap, or gibbous hill, syn. كَثِيبٌ. (IAqr, T, S, M, K,) of sand: (S, K:) and (in some copies of the K "or") a tract of red sand: or an even tract of sand: (K:) or, as in some copies of the K, an even tract of land. (TA:) and a place abounding in sand: (T, L:) pl. as above. (TA.) Hence the prov., بِي دَبِّ مِنَ الرَّوْلِ [lit. *Such a one fell into, or upon, a place abounding in sand*]; meaning, *into difficulty, or misfortune; for the camel in such a place suffers fatigue. (T.)* — *A certain thing for oil, or ointment; (S;) a receptacle for seeds (بُر) and olive-oil: (M, K:) pl. as above. (Sb, M.) A kind of bottle, or pot, (بَطَّة,) peculiarly of glass. (K.) [From the Pers. دَبَّ:] — See also دَبَّ. — And see دَبَّ, in three places.**

دَبَّ *A way, or road. (S.) — A state, or condition: (M, K:) and a way, mode, or manner, of acting &c.; (IAqr, T, S, M, A, K:) whether good or evil: (IAqr, T:) as also ۛ دَبَّ (M, A, K,) in both these senses: (M:) and a natural disposition, temper, quality, or property. (S.) You say, دَبَّ وَرَكِبْتُ دَبَّ, *I kept to his state, or condition, and his way, mode, or manner, of acting &c.; and did as he did. (M.)**

And دَبَّيْ + دَبَّيْ + *Leave thou me and my way, mode, or manner, of acting &c.; and my natural disposition, &c. (S.)*

دَبَّ *A mode, or manner, [of creeping, or crawling, or] of going, or walking, leisurely, or gently. (M, K.) You say, هُوَ خَبِي الدَّبَّ [He has a soft, or stealthy, mode, or manner, of creeping along, &c.]. (M, K.) And دَبَّ دَبَّ خَفِيَةً [I crept along in a soft, or stealthy, mode, or manner, of creeping]. (T, S.) — Also i. q. ۛ دَبَّ [as meaning *Anything that creeps, or crawls, upon the earth; and used as a coll. gen. n.]. (K.) One says, مَا أَكْثَرَ دَبَّ هَذَا الْبَلَدِ [How many are the creeping, or crawling, things of this country, or town]. (TA.)**

دَبَّ *A certain pace, between that termed النَّصَبُ and that termed الْعَقُّ (TA voce نَصَبُ, as on the authority of En-Nadr: or this is termed ۛ دَبَّ. (TA voce وَصَح, as on the authority of En-Nadr and Aq.) — Also Down; syn. رُفَب; (M, K;) and ۛ دَبَّانَ (K,) and ۛ دَبَّ: (K, M:) or down (T, S) of the face, (S,) or upon the face; (T;) and so ۛ دَبَّ (K,) of which the pl. [or coll. gen. n.] is ۛ دَبَّ; (M, K;) accord. to Kr, who assigns to it the former meaning, and says that ۛ دَبَّ is syn. with رُفَب, not that it is syn. with رُفَب: (M:) or ۛ دَبَّ signifies *hair upon the face of a woman: (TA:) or, as also ۛ دَبَّ, much hair (M, K) and وَر [or camel's fur] (M:) or both these words signify *hair upon the [or part above the temple] of a woman. (Eyn, TT.)* — Also The young one, when just born, of the [wild] cow: (K:) or when a [wild] bull is a year old, and weaned, he is thus called; and the female, دَبَّانَ. (TA in art. شَب.) [But for "دَبَّانَ, I think it evident that we should read "and the pl. is دَبَّانَ" or "دَبَّانَ," like as جَدَّانَ and جَدَّانَ are pls. of جَدَّ. See also شَب.]**

دَبَّ. see دَبَّ.

دَبَّانَ: see دَبَّ, in two places.

دَبَاب [an imperative verbal n.] a call to a female hyena, signifying دَبَّ [i. e. *Creep along; or crawl; or go leisurely*]: (Sb, T, K:) like حَذَارٍ and نَزَالٍ. (Sb, T.)

دَبَابُ The pace, or motion, of a she-camel that can scarcely walk, by reason of the abundance of her flesh, and only creeps along, or walks slowly. (T, TA.)

دَبَابُ *A she-camel that can scarcely walk, by reason of the abundance of her flesh, and that only creeps along, or walks slowly: (S:) pl. دَبَابٌ. (TA.) — Fat; (T, M, K:) as an epithet applied to a she-camel, (T,) or to any thing [or animal]. (M, K.) — One who creeps about with calumny, or slander; or also ۛ دَبَابُ: (T, K:) or the latter signifies *one who calumniates, or slanders, much, or habitually; as though he crept about with calumnies, or slanders: (M:) or + one who brings men and women**

copy of the T, according to the TT,) an epithet applied to a camel, (T, TA,) signifying *الذي يمشي دباباً* [app. *دَبَابٌ*, and if so it seems to mean *That walks quickly, with short steps: or that makes a sound with his feet, like دَبْ دَبْ*: see *دَبْدَبَةٌ*: but in the TT it is written *دَبَا دَبَا*; perhaps correctly *دَبَا دَبَا*, *creeping and creeping*]

ديج

1. *دَجَجَ*, aor. *دَجَجَ* [or *دَجَجَ*, as will be shown below], (L,) inf. n. *دَجَجٌ*, (L, K,) [not *دَجَجٌ* and *دَجَجَةٌ* as in the Lexicons of Golius and Freytag,] *He variegated, decorated, embellished, adorned, or ornamented*: (L, K:) [and so *دَجَجَ*, inf. n. *دَجَجٌ*, occurring in the TA in art. *نَمَشَ*; but app. in an intensive sense.] And [hence,] *دَجَجَ* [app. in an intensive sense.] And [hence,] *دَجَجَ* (L, K,) aor. *دَجَجَ* (L, A) or *دَجَجَ* (Mgh), inf. n. as above; (A, L, Mgh;) and *دَجَجًا* [but app. in an intensive sense]; (A:) *† It adorned the land with meadows, or gardens*: (A, L:) or *it watered the land, and produced various flowers*. (Mgh.) It is a Pers. word, arabicized: (L:) or derived from *دَجَجَ*. (Mgh.)

2: see above, in two places. [According to Golius, (for III. is inadvertently put in his Lex. for II.) as on the authority of the S and K, in neither of which is the verb mentioned, "*Veste alium ornavit*."]

(K,) *فِي الدَّارِ* (ISk, S, A,) *مَا بِالْأَدَارِ دَجَجَ*. *† There is not in the house any one*: (ISk, S, A, K:) *دَجَجَ* is not used otherwise than in a negative phrase: *دَجَجَ* derives it from *دَجَجَ*; because men adorn the earth: (TA:) [Z says,] it is from *دَجَجَ*, like *سَكَّتَ* from *سَكَّتَ*; because men adorn houses: (A:) Abu-l-'Abbās says that *دَجَجَ* is more chaste than *دَجَجَ*: (TA:) [ISk says, or J, for the passage is ambiguous,] A'Obeyd doubted respecting the *دَجَجَ* and the *دَجَجَ*; and I asked respecting this word, in the desert, a company of the Arabs thereof, and they said, *مَا فِي الدَّارِ دَجَجٌ*, and nothing more; but I have found in the handwriting of Abou-Moosā El-Hūmīq, *مَا فِي الدَّارِ دَجَجٌ*, with *دَجَجَ* on the authority of Th: (S:) AM says that the *دَجَجَ* in *دَجَجَ* is substituted for the [latter] *دَجَجَ* in like manner as they say *مَرَجَ* and *مَرَجَ*. (TA.)

دَجَجَ: see the next paragraph, near the end.

دَجَجَ, (S, A, Mgh, Mgh, K, &c.) or *دَجَجَ* (Th,) or both, (IAgr, A'Obeyd,) the latter having been sometimes heard, (IAgr,) or the latter is post-classical, (A'Obeyd,) or wrong, (AZ,) a word of well-known meaning, (K,) [Silk brocade; a certain kind of cloth, or garment, made of *إبريسم* [i. e. silk, or raw silk]: (TA:) a kind of cloth, or garment, of which the warp and woof are both of *إبريسم*; and particularly a name for that which is variegated,

decorated, or embellished: (Mgh, Mgh:) a kind of woven stuff, variegated, or diversified, with colours: (Lb, TA:) [accord. to Golius, as on the authority of the S and K, in neither of which is the word explained at all, "*vestis serica: imprimis picta, psc. Attica, auro intexta*": derived from *دَجَجَ*: (Ks:) or it is a Pers. word, (Kr, S, A,) arabicized; (Kr, S, A, Mgh, K;) so some say, and from it *دَجَجَ* is derived; (Mgh;) originally *دَجَجَ*, or *دَجَجَ*; (Kr;) [or rather *دَجَجَ*, for the change of the final *ه* into *ج* in arabicized words from the Pers. is very common;] or *دَجَجَ*, i. e. "the weaving of the deers, or jinn, or gemi:" (Shafī el-Ghaleel.) pl. *دَجَجَاتٌ* and *دَجَجَاتٌ*; (S, Mgh, K;) the latter being from the supposed original form of the sing., i. e. *دَجَجَ*; (S, Mgh;) like *دَنَانِيرٌ* [pl. of *دَنَانِيرٌ*, which is supposed to be originally *دَنَانِيرٌ*; and in like manner is formed the *دَمَنَ*.] *دَجَجَاتٌ* is a title given by Ibn-Mes'ood to *The chapters of the Kur'an called الوصايا* [the fortieth and so following chapters; each of which begins with the letters *دَجَجَ*]. (TA.) — See also the paragraph next following, in two places. — Also *A young she-camel; one in the prime of life*. (IAgr, K.)

دَجَجَ *† [A poem, an introduction, or a preface, to a poem or a book; and especially one that is embellished, or composed in an ornate style].* *لَهُدِ الْقَصِيدَةُ دَجَجَةً حَسَنَةً* [To this ode is a beautiful poem] is said of a *قصيدة* when it is embellished (*مُحَرَّرَةٌ*) [in its commencement]. (A) And one says, *دَجَجَاتُ الْبُحْرَى* [How beautiful are the poems of El-Buḥrā]. (A.) *دَجَجَ* *الوجه*, and *دَجَجَ* *الوجه*, *† Beauty of the skin of the face*. (IAgr, L.) — And *دَجَجَ* *الوجه* [The face [itself]; as also *دَجَجَ* *الوجه*]; (Har pp. 15 and 475:) or the last signifies *the two cheeks*: (S, A, Mgh:) or *the two sides of the neck, beneath the ears*; syn. *الْيَتَانِ*. (TA.) You say, *دَجَجَ دَجَجَتَهُ* [Such a one preserves from disgrace] his cheeks; (A;) or *دَجَجَ دَجَجَتَهُ* and *بَيَّضَ دَجَجَتَهُ* [uses his face for mean service, by begging]. (Har p. 15. [See also 4 in art. *هَجَلَ*; and 1 (near the end) in the same art.; where similar exs. are given.]) — [Golius, after mentioning the signification of "the two cheeks," adds, as on the authority of the K, in which even the word itself is not mentioned, "*et quibusdam quoque Nates*." I. q. *أَثَرُ*, q. v. (Ar. T in art. *أَثَر*.)

دَجَجَ: see *دَجَجَ*, near the end of the paragraph.

دَجَجَ Ornamented with *دَجَجَ*. (K.) You say *طَلَسَانُ دَجَجَ* [q. v.] of which the ends, edges, or borders, are so ornamented. (Mgh, TA.) — *أَرْضٌ دَجَجَةٌ* *† Land adorned with*

meadows, or gardens. (A.) — *دَجَجَ* also signifies *† A species of the هَامَ [or owl]*. (T, K.) — And *† A species of aquatic bird, (T, K,) of ugly appearance, called مُدَجَجٌ, with puffed-out feathers, and ugly head, found in water with the [bird called] نَحَامَ*. (T.) — And, applied to a man, (TA,) *† Having an ugly head and make (K, TA) and face*. (TA.)

ديج

2. *دَجَجَ*, inf. n. *دَجَجَ*, (S, Mgh, K, &c.) said of a man, (S, Mgh, &c.) *He stretched out his back, and lowered his head*, (Aq, S, Mgh, K,) *so that his head was lower than his posterior*; (Aq, S, Mgh;) as also *دَجَجَ*; (K;) and so *دَجَجَ* [q. v.] with *دَجَجَ* (Mgh) the doing thus in inclining the body in prayer, like as the ass does [when he is mounted], is forbidden in a trad.: (S, Mgh:) i. e. *he lowered his head in inclining his body in prayer so that it was lower than his back*: (A'Obeyd, Mgh:) or *he lowered his head, and raised his posterior, in prayer*: (TA:) or [simply] *he lowered his head*: (IAgr, T, TA;) as also *دَجَجَ* [q. v.]: (T, TA:) or *he did so in walking*: (TA:) or *he bent his back*: (Lb, T, Mgh, TA;) as also *دَجَجَ*; with which Aq says that *دَجَجَ*, with *ن* and *خ*, is syn.: (Mgh:) and *دَجَجَ* signifies *he (a man) bent his back, raising the middle of it as though it were a camel's hump*: erroneously related by Lth with *دَجَجَ* (T, TA.) — Also *He (a boy, in play), lowered his back in order that another might come running from a distance and mount upon him*. (Abou-'Adnān, TA.) And one says, *دَجَجَ لِي حَتَّى أَزْكِكَ*, meaning *Steep for me in order that I may mount upon thee*. (TA.) — Also, said of an ass having a sore back, *He relaxed his legs, and lowered his back and rump, by reason of pain, on being mounted*. (L.) — And *He was, or became, low, base, abject, or ignominious*. (IAgr, K.) [And *دَجَجَ* *دَجَجَتَهُ* [The truffles pushed up the ground above them, or] the ground swelled up from the truffles, without their appearing (K) as yet. (TA.) — *دَجَجَ فِي بَيْتِهِ* *He kept in his house, or tent; not going forth*. (K.)

7: see 1, first sentence.

دَجَجَ *مَا بِالْأَدَارِ دَجَجَ* *There is not in the house any one*, (A'Obeyd, K;) as also *دَجَجَ* [q. v.]; but the former is the more chaste. (TA.)

دَجَجَ *رَمْلَةٌ* *A gibbous tract of sand*: pl. *مَدَجَجَ*. (ISh, K.) you say *مَدَجَجَ*. (TA.)

ديج

2. *دَجَجَ*, inf. n. *دَجَجَ*, *He (a man, S) made his back round like a dome (قَبَّة) and lowered his head*; (S, K;) as also *دَجَجَ* [q. v.]; with *ح* and *خ*, on the authority of AA and IAgr. (S.)

دَجَجَ *† A certain game [app. that which is described in the first paragraph of art. دَجَجَ]*. (K.)

(Lh, M, K. [See also الْقَوْمُ دَبَّرَ in the first paragraph.]) ما قَبْلَ مَا أَقْبَلَ مِنَ الْجَبَلِ وَمَا أَذْبَرَ (M, K.) = *What is in front, of the mountain; and what is behind.* (J.K.) = ادْبَرَ also signifies *He made a man to be behind him.* (M.) = And *It, (the saddle, S, K, or a burden, M, TA.) and he, (a man, S, Mgh,) caused a camel, (S, M, Mgh,) or a horse or the like, (K,) to have galls, or sores, on the back; galled the back.* (M, Mgh, K.*) = And *His camel became galled in the back.* (S, K.) = See also 1, last signification. = It is also said [app., of a man, as meaning *He shd the ear of a she-camel in a particular manner, i. e., when (T) the قَتْلَةُ [or twisted slip formed by slitting (see also 3.)] of the ear of a she-camel, (T, K,) it being slit, (T, [but for ادا نَحَرَ in the TT and TA, from which this is taken, I read نَحَرَ, an emendation evidently required,]) turns towards the back of the neck: (IApr, T, TT, K,* TA.) and أَقْبَلَ is said in like manner when this قَتْلَةُ is turned towards the face (IApr, T, TT, TA. [See also 3.]) = It signifies also قَبْلَهُ مِنْ دَبْرِهِ (IApr,) عَرَفَ (IApr,) عَرَفَ (K;) said of a man. (IApr. [See دَبَّرَ.]) = Also *He, (K,) a man, (TA,) or it, a company of men, (S, M,) entered upon [a time in which blew] the wind called دَبْرُ (S, M, K.) = And He journeyed on the day called دَبْرُ, i. e. Wednesday. (K, TA.) = And He became possessed of much property or wealth, or of many camels or the like (Mgh, K.)**

5: see 2, in nine places. عَرَفَ الْأَمْرَ تَدَبَّرًا means *He knew the thing at the last, (M, Mgh,) after it had past.* (Mgh.) Jerar says, (M,

* وَلَا تَتَّقُونَ التَّرَحُّنَ يُصَيِّرُكُمْ *
* وَلَا تَقْرَئُونَ الْأَمْرَ إِلَّا تَدَبَّرًا *

[And ye fear not evil until it befalleth you, and ye know not the thing save at the last, when it has past.] (M, Mgh,*) [See also 10.] And in like manner, تَدَبَّرَ الْكَلَامَ [meaning *He postponed the saying*] is said of one who has sworn after doing a thing. (Mgh.)

8. another. *They turned their backs, one upon another.* (A'Obeyd, T.) = And hence, (A'Obeyd, T.) = *They severed themselves, one from another, (A'Obeyd, T, S, M, K,) and avoided, or shunned, one another; (A'Obeyd, T;) became at variance, one with another; (A;) regarded, or treated, one another with enmity, or hostility: (M, A.) or it is only said of the sons of one father, or ancestor. (M.)* = *They spoke [evil] of one of another, behind the other's back. (TA.)* = *They abstained from, or neglected, aiding, or assisting, one another.* (TA in art. دخل.)

10. استدبر. *contr. of استقبل.* (S,* Mgh, K,*) [As such it signifies *He turned his back towards him, or it.*] You say, استدبر الجبل *He turned his back towards the kibleh.* (MA.) = [As such also.] *He came behind him.* (TA.) You say, استدبر فرماة (A, TA) *He came behind him and cast, or shot, at him.* (TA.) = [As such also, *He saw it behind him: he looked back to it: he saw it, or knew it, afterwards:*] *he saw, (M, K,)*

or knew, (TA,) at the end of it, namely, an affair, or a case, *what he did not see, (M, K,) or know, (TA,) at the beginning of it: (M, K,): [or rather] he knew it at the end of an affair, or a case; namely, a thing that he did not know at the beginning of it. (T, A.)* You say, استدبر من أمره ما لم يستقبل *He knew at the end of his affair, or case, what he did not know at the beginning of it. (A.)* And *لو استقبل لهدى لوجه أمره* *Verily such a one, had he known at the beginning of his affair, or case, what he knew at the end thereof, had been directed to the right way of executing his affair. (T.)* [See also 5.] = استدبره على غيره *He appropriated it to himself exclusively, in preference to others: (AO, K) because he who does so turns his back upon others, and retires from them. (TA.)* El-Ashsh says, describing wine,

* تَمَرَّتْهَا غَيْرُ مُتَدَبِّرٍ * عَلَى الشَّرْبِ أَوْ مُتَكْرِمًا عَلِيمًا *
i. e. [I sipped it] not appropriating [it] to myself exclusively [in preference to the other drinkers, nor denying what was known]. (AO, TA)

دَبَّرَ The location, or quarter, that is behind a thing. (K. [In the CK, for خَلْفَ is put خَلْفَ.]) Hence the saying, (TA,) جَعَلْتُ دَبْرَ أَدْبَى جَعَلْتُ خَلْفَهُ دَبْرَ أَدْبَى *I turned away from his speech, and feigned myself deaf to it: (T, S) I did not listen to his speech, nor care for it, or regard it. (M, K, TA.)* You say also, أَذْبَهُ أَذْبَهُ *He turned away from him, avoided him, or shunned him. (T,* A.)* = See also دَبَّرَى. = Also, [like دَبَّرَ, inf. n. of 4,] + Death. (K.) = And + Constant sleep: (M, K.) it is like تَنَبَّهَ. (M.) =

I. g. دَبَارٌ; these two words being pls. [or rather coll. gen. ns.] whereof the sing. [or ns. un.] are دَبْرَةٌ and دَبْرَةٌ; which signify *A مَشَارَةٌ [explained in the TA as meaning a channel of water; but it seems to be here used as meaning a portion of ground separated from the adjacent parts, for sowing or planting, being surrounded by dams, or by ridges of earth, which retain the water for irrigation, as explained in art. شور, and as is indicated by its Persian equivalent here following,] in, (S,) or of, (K,) land that is sown or for sowing; (S, K;) called in Persian دَبَار and دَبَار signifies small channels for irrigation between tracts of seed-produce; (K;) and its sing. is دَبْرَةٌ: (TA.)* [Mtr says, دَبْرَةٌ is syn. with مَشَارَةٌ; in Persian كَزَره [app. a mistranscription for كَزَره as above]; and the pl. is دَبَر and دَبَر: (Mgh: [Ish says,] دَبْرٌ signifies a small channel for irrigation between tracts of land sown or for sowing; or, as some say, i. g. مَشَارَةٌ and the pl. is دَبَر and دَبَر: and its n. un. is دَبْرَةٌ; دَبَارَات signifies rivulets that flow through land of seed-produce; and its sing. is دَبْرَةٌ: but I know not how this is, unless دَبْرَةٌ have دَبَار for its pl., and this have 2 added to it, as in فَحَالَةٌ, and so دَبَارَات be a pl. pl., i. e. perfect

pl. of دَبْرَةٌ: AHN says that دَبْرَةٌ signifies a patch of ground that is sown; [as is also said in the K;] and the pl. is دَبَار. (M.) = Also *A piece of rugged ground in a بَحْر [i. e. sea or large river], like an island, which the water overflows [at times] and from which [at times] it recedes. (M, K.)* = And *A mountain; (T, K;) in the Abyssinian language: (TA: [Az says, "I know not whether it be Arabic or not:"]) whence the saying of the King of Abyssinia, (T,* K,* TA,) مَا أَحِبُّ أَنْ لِي دَبْرًا ذَهَبًا وَأَنْ لِي مِنَ السَّيْلَيْنِ [I would not that I had a mountain of gold and that I had harmed a man of the Muslims. (T, K;) but [SM says that] this is a confounding of two readings; which are: مَا أَحِبُّ أَنْ لِي دَبْرًا ذَهَبًا وَدَبْرًا مِنْ ذَهَبٍ another reading is دَبْرًا مِنْ ذَهَبٍ. (TA in art.*

دَبْر. See also دَبْر. = Also, (S, M, K, &c.,) and دَبْر (AHn, M, K,) *A swarm of bees: and hornets, or large wasps; syn. زَنْبَابِير: (S, M, K:) and the like thereof, having stings in their hinder parts. (B:) it has no sing., or n. un. (A, M:) or the n. un. is دَبْرَةٌ or دَبْرَةٌ; of which the dim. دَبْرِيَّةٌ occurs in a trad.: (TA:) pl. [of pauc.] دَبْرِيَّةٌ أدْبَر (K) أدْبَر (A, S, K:) and دَبْرِيَّةٌ, with fat-h to the first letter, signifies bees; and has no proper sing. (M.)* = *Asim Ibn-Thabit El-Anqaree was called الدَّبْرُ حَبِي [The protected of hornets, or bees], because his corpse was protected from his enemies by large hornets, (S,) or by a swarm of bees. (M, Mgh) in art. حَبِي* = دَبْرٌ also signifies *The young ones of locusts: (AHn, K;) and so دَبْرِيَّةٌ. (AHn, M, K.)*

دَبْرِيَّةٌ: see دَبْرِيَّةٌ and دَبْرِيَّةٌ; the latter in two places. = See also 4, first sentence.

دَبْرٌ see دَبْر, last sentence but two, and last sentence. = Also, (S, M, K,) and دَبْر (M, K,) *Much property or wealth; or many camels or the like; (S, M, K;) such as cannot be computed, or calculated: (M:) the sing. [and dual] and pl. are alike. you say [using it as an epithet] أَمْوَالٌ دَبْرٌ and مَالٌ دَبْرٌ this mode of usage is best known; but sometimes دَبْر is used as its pl. (M:) in like manner you say دَبْرٌ دَبْرٌ: and you say also دَبْرٌ دَبْرٌ (S, TA,) رجل دَبْر, [unless this be a mistake for the phrase immediately preceding,] (Fr, TA,) meaning *a man having large possessions in land or houses or other property.* (Fr, S, TA.)*

دَبْر [app. signifies *A tract of the western sky at sunset: for the Arabs said, إِذَا رَأَيْتَ الرِّيَّاتِ يَدْبُرُ فَيُفْهِرُ نَجَاحَ وَشَمْرَ مَطَرٍ وَإِذَا رَأَيْتَ الشَّعْرَى يَقْبَلُ فَمَجْدٌ قَبْلُ وَحَمَلٌ جَبَلٌ* meaning *When thou seest the Pleiades near to setting with sunset, then [is a month which] is a time of breeding of camels, and [a month which is] a time of rain: and when thou seest Sirius [near to rising] with sunset, [then is the glory of the generous man, and the time for the burden of the full-grown camel; for] then is the most intense degree of cold, when none but the generous and noble and*

دَبْرٌ and its fem. دَبْرَةٌ. see دَبْرٌ.

دَبْرٌ [originally inf. n. of 4]: see the next paragraph, in two places.

دَبْرٌ *A slit in the ear* [of a ewe or she-goat or she-camel], which being made, that thing [thus made, meaning the pendulous strip], is trusted, and turned backward: if turned forward, it is termed إِبْقَالَةٌ and the hanging piece of skin of the ear is termed دَبْرَةٌ [in the former case] and إِبْقَالَةٌ [in the latter case]; as though it were a رَسْمَةٌ [q v.]; (Aḡ, S, M, K; and, respectively, دَبْرٌ and إِبْقَالٌ and دَبْرَةٌ and إِبْقَالٌ. (TA in art. قبل.) The ewe or she-goat [to which this has been done] is termed دَبْرَةٌ [in the former case] and مُقْبَلَةٌ [in the latter]: and you say of yourself [when you have performed the operation, in these two cases respectively], دَبْرْتُهَا and دَبْرْتُهَا: and the she-camel is termed دَبْرَةٌ ذَاتُ إِبْقَالَةٍ (Aḡ, S, K; and so is the ewe or she-goat; (Aḡ, T; and the she-camel, دَبْرٌ ذَاتُ إِبْقَالٍ. (TA in art. قبل.)

دَبْرٌ *A man who cuts, or severs, the ties, or bonds, of his relationship; who disunites himself from his relations;* (S, K; and, like أَبَايَرُ: (S;) one who does not accept what any one says, (AO, [who mentions أَبَايَرُ therewith as having the former signification,] T, S, M, K,) nor regard anything: (AO, T, S, M;) one who will not receive admonition. (IKḥ.) [See أَخَابِلُ.]

دَبْرٌ [Going, turning his back; turning back; &c.: see its verb, 4]. You say, مَا لَكَ مِنْ دَبْرٍ. They have not one that goes forward nor one that goes back. (A.) In the phrase in the Kur [ix. 25], ثُمَّ وَلْتَمَرْ مَدْبُرِينَ [Then ye turned back retreating], the last word is a corroborative denotative of state; for with every تَوَلَّى is دَبْرٌ. (M.) See also دَبْرٌ. — دَبْرٌ is said to signify + *An aged she-camel whose goodness has gone.* (TA.) — أَرْضٌ مَدْبَرَةٌ [app. مَدْبَرَةٌ] + *A land upon which rain has fallen partially, not generally, or not universally.* (TA in art. قبل.) [This explanation is there given as though applying also to مَقْبَلَةٌ, app. مَقْبَلَةٌ; but I think that there is an omission, and that the latter phrase has the contr. meaning.]

دَبْرٌ [inf. n. of 4, q. v.] (M.)

دَبْرٌ *A slave made to be free after his owner's death,* (S;) to whom his owner has said, "Thou art free after my death;" whose emancipation has been made to depend upon his owner's death. (TA.)

دَبْرٌ [is extensively and variously applied as meaning *One who manages, conducts, orders, or regulates, affairs of any kind, but generally affairs of importance.*] مُقَابِلَاتُ أَمْرٍ, in the Kur [lxix. 5], signifies [accord. to most of the Expositors] *And those angels who are charged with the managing, conducting, ordering, or regulating, of affairs.* (TA. [See also Bḡ.])

دَبْرٌ (TA.) and مَدْبُورٌ (S.) *A man, (TA.) and people, (S.) smitten, or affected, by the [westerly] wind called الدَّبْرُ.* (S, TA) — Also, the former, Wounded. (IK:) or *galled in the back.* (TA.) — *And Possessing much property or wealth, or many camels or the like.* (K.)

دَبْرٌ applied to a place of abode, Contr. of مُقَابِلٌ (M.) You say, هَذَا جَارِي مُقَابِلِي and مُقَابِلِي [This is my neighbour in front of me and in rear of me]. (TA in art. قبل.) — دَبْرٌ applied to a ewe or she-goat: see دَبْرٌ: so applied, *Having a portion of the hinder part of her ear cut, and left hanging down, not separated and also when it is separated.* and مُقَابِلَةٌ is applied in like manner to one having a portion of the extremity [or fore part] of the ear so cut: (Aḡ, T;) and the former, applied to a she-camel, *having her ear slit in the part next the back of the neck: or having a piece cut off from that part of her ear. and in like manner applied to a ewe or she-goat: also an ear cut, or slit, in the hinder part.* (M.) [It seems that a she-camel had her ear thus cut if of generous race. And hence,] نَافَقَةٌ مُقَابِلَةٌ *A she-camel of generous race by sire and dam.* (T, TA.) And فَلَانٌ مُقَابِلٌ *Such a one is of pure race, (S, K,) or of generous, or noble, race, (A,) by both parents: (S, A, K;) accord. to Aḡ, (S,) from الإِدْبَارَةُ and الإِقْبَالَةُ.* (S, K.)

دَبْرٌ [act. part. n. of 3, q. v.] + *One who turns back, or away, from his companion; who avoids, or shuns, him.* (Aḡ) — Also *A man whose arrow does not win [in the game called التَّبَسُّرُ]:* (S, K;) or *one who is overcome in the game called التَّبَسُّرُ:* or *one who has been overcome [therein] time after time, and returns in order that he may overcome: or, accord. to A'Obayd, he who turns about, or shuffles, the arrows in the رِبَابَةِ in that game.* (TA) [See an ex. in a verse cited in art. خَض.]

دَبْرٌ فَلَانٌ مُسْتَدْبِرُ الْمَجْدِ مُسْتَقْبِلُهُ *Such a one is [as though he had behind him and before him honour or dignity or nobility; meaning that he is] generous, or noble, in respect of his first and his last acquisition of honour or dignity.* (TA. [But it is there without any syll. signs; and with مستقبِل in the place of مُسْتَقْبِل.])

دیس

4. ادبست الأرض The land showed its plants or herbage: (K:) or began to show the blackness of its plants or herbage. (AḤn, M, S)

9. ادبس, inf. n. of 3, q. v.; (S, K;) or ادبس (M;) *He* (a horse, S, M, K, and a sheep, or goat, M, and a bird, S) *became black:* (K.) or [brown; i. e.] *of a colour between black and red;* (S;) or *black tinged, or intermixed, with redness.* (M, TA.) [See دَبْسٌ and دَبْسٌ.]

11: see 9. ادبست الأرض The blackness of the land became mixed with redness. (M, TA.)

دیس Anything black. (Lth, A, K.) — [Hence, app.,] *Much people, as also ديس: (Aḡ, K;)*

the former is also common to other things; (M, TA;) so that you say مَالٌ دَيْسٌ, meaning *much property.* (TA.)

دیس: see the next paragraph.

دیس (S, M, A, Mgh, Mḡb, K) and ديس (M) and ديس (K) *The expressed juice of fresh ripe dates;* (A, Mgh, Mab;) *what flows from fresh ripe dates;* (S;) *the honey of dates;* [i. e. the sweet, thick, or unsapitated, juice thereof:] (M, K;) *the expressed juice of dates, (M,) or of fresh ripe dates not cooked:* (AḤn, M.) *what is called صَقَرٌ in the dial. of the people of El-Medeeneh: said by some to be the honey of fresh ripe dates. by some, what flows, or exudes, from raisins and from fresh grapes and by some, what flows from the baskets of dates* (TA) [see also رَب, in an explanation of which the unsapitated juice of any fruit is termed ديس: also the honey of bees, عَسَلُ النَحْلِ, so in the copies of the K and in [some of the copies of the A; a signification not known; but [AḤn] Ed-Demawere mentions the word ديسات, and explains it as signifying "domestic bee-hives;" and by this it is seen that the application of ديس to what bees eject may be correct: or the true reading may be عَسَلُ الشَّحْلِ, with ع, as in some copies of the A; and it may be meant as explaining what precedes, meaning the expressed juice of the fruit of the palm-tree, by a kind of trope; though, as such, a useless repetition: but it is said in the O, on the authority of Ibnul, that bees' honey is called ديس: (TA:) the vulgar apply the word to [the unsapitated juice of] fresh ripe grapes, which resembles thick honey: and sometimes to] the honey of raisins. (MF.) — See also ديس.

دیس: see ديس, in two places.

دیس A colour in animals that have hair; (Mḡb;) [brownness:] or redness tinged, or intermixed, with blackness: (M, Mḡb;) it is in sheep, or goats, and in horses; (M;) [and in birds: see 9:] accord. to Hamezu Ibn-Abi-Allah El-Ishahine, in his book on strange pigeons, greenness, or a dark, or an ashy, dust-colour, in which are redness and blackness. (TA.) [See also ادبس.]

دیس A certain bird, (S, K,) of small size, (TA,) of a colour inclining to black, that roars (يَغْرُرُ) (K, TA:) hence said by some to be the male of the بَاحِرُ [or dove]. (TA:) or a species of pigeons: (M;) or a pigeon of a colour between black and red: (Mḡb;) or a species of the فَوَاحِشُ [or collared turtle-doves]: (Mḡb;) fin.

دیس: (Mgh, K;) [pl. ديسات:] a rel. n. from ديس: (S, M, Mḡb, K;) [see ادبس:] or from ديس of fresh ripe dates, but made to deviate from the form of the original, like دهرى and دهرى: (S;) or it has the form of a rel. n. without being such. (M, TA.)

ديسات Domestic bee-hives. اَمْلِيَّةٌ. (AḤn, M.)

دَبَّاسُ [A seller of دَبَّاسُ]. (K. in art. مَصْرُوع.)

دَبَّاسُ (S, K.) by some written دَبَّاسُ, which is said to be the correct form, (TA.) A mare (K, TA) of iron or other material: (TA:) app. an arabized word, (S, K, TA.) from [the Persian] دَبَّاسُ (TA) [دَبَّاسُ]: pl. دَبَّاسِي (S, K)

أَدْبَسُ A bird, (S, A, Mgh, K.) and a horse, (S, M, A, Mgh,) and a sheep, or goat, (M,) or a goat, (A,) [brown, or] of a colour between black and red; (S, A, Mgh, K;) or of a red colour tinged, or intermixed, with blackness (M:) or, accord. to Hoseyn Ibn-'Abd-Allah El-Ishlahance, in his book on strange pigeons, of a green colour, or a dark, or an ashy, dust-colour, in which are redness and blackness: (TA:) from دَبَّاسُ: (A:) pl. دَبَّاسِي (S, A, Mgh, K)

أَرْضُ مُدْبَسَةٍ Land beginning to show the blackness of its plants or herbage. (AHn, S.)

دخ

1. دَخَّ الإِهَابُ (S, K.) and الجِلْدُ (S, Mgh, Mgh, aor. 2 and 3 (S, Mgh, Mgh, K) and 4 (Mgh, Mgh, K,) inf. n. دَخَّ (S, Mgh, Mgh, K) and دَخَّ (S, Mgh, K) and دَبَّاعَةٌ (S, K,) or a subst. sometimes used as an inf. n., (Mgh,) He tanned the hide, or skin; i. e., prepared it, or made it fit for use, and softened it, or made it pliable, with قَرَطَ [q. v.] and the like. (TA.) It is said in a trad., دَبَّاعًا طَبُورَهَا [The tanning thereof is the means of purification thereof]. (S, TA.) — See also دَبَّاعٌ.

7. اَدْبَغَ It (a hide, or skin,) was, or became, tanned; i. e., prepared, &c., with قَرَطَ and the like; (TA;) quasi-pass. of 1. (S, Mgh, K, TA.) جِلْدُ الْخَنَزِيرِ لَا يَدْبَغُ [The skin of the pig will not become tanned] is a prov., said of him whom good advice will not profit. (TA.)

دَبَّاعٌ: see دَبَّاعٌ.

دَبَّاعَةٌ [in one of my copies of the S written دَبَّاعٌ] A single act of tanning. (S, TA.)

دَبَّاعَةٌ: see what next follows.

دَبَّاعٌ Tan; [tanning-liquor, or ooze;] that with which one tans, (S, Mgh, Mgh, K, TA.) i. e., prepares, or makes fit for use, and softens, or makes pliable, a hide, or skin, consisting of قَرَطَ [q. v.] and the like; (TA;) as also دَبَّاعٌ (S, Mgh, K) and دَبَّاعَةٌ (S, K) and دَبَّاعَةٌ (AHn, TA.) One says, دَبَّاعٌ فِي الدَّبَّاعِ [The skin is in the tan, or tanning-liquor]. (S.) And نَقَعَهُ فِي الدَّبَّاعِ [He soaked it in the tanning-liquor]. (K. in art. مَأْنَى.) — [Hence,] دَبَّاعٌ لِلْبَعْدَةِ [app. A stomachic]. (Lth and M and Mgh voce طَبُورُكَ [q. v.] = Also an inf. n. of 1. (S, Mgh, K)

دَبَّاعٌ † Rain that puts the earth into a good state, and softens it, (دَبَّاعٌ الْأَرْضَ) by its water. (IDrd, K, TA.)

دَبَّاعٌ applied to a hide, i. q. دَبَّاعٌ [i. e. Tanned]. (K.)

دَبَّاعَةٌ The craft of دَبَّاعٌ [or tanner]. (Mgh, K, TA.) — Also an inf. n. of 1, (S, K,) or a subst. sometimes used as an inf. n. of 1. (Mgh) — See also دَبَّاعٌ.

دَبَّاعٌ A tanner. (Mgh, K, TA.)

دَبَّاعٌ Anguria, or water-melon, in Pers. هَدَوَانَةٌ (KL.)

مَدْبَعَةٌ and مَدْبَعَةٌ A place where hides, or skins, are tanned. (T, Mgh, K, TA.) [Hence,] one says, هَذَا الْبَلَدُ مَدْبَعَةُ الرِّجَالِ [This country is the place where men are tanned by the sun]. (TA.) — Also, the former, Skins put into the دَبَّاعُ [or tanning-liquor]: (Sgh, K.) or of which the tanning has been commenced: (Az, TA.) as though made a pl., (Sgh, TA,) like مَشْبَعَةٌ as syn. with مَسْأَلَةٌ. (Sgh, K.)

أُدْمَرُ مَدْبَعَةٌ [app. Hides, or skins, much tanned]. (TA.)

مَدْبُوعٌ: see دَبَّاعٌ. — [Hence,] هَذَا كَلَامٌ مَدْبُوعٌ [This is speech in which nothing is meant]. (TA.)

دبى

1. دَبَّى (JK, K.) aor. 2 and 3 (K,) inf. n. دَبَّى (TA,) [lit. He, or it, stuck to it and hence,] † he was, or became, attached, addicted, given, or devoted, to it, (namely, a thing, JK,) so that he did not quit it (JK, K.) — دَبَّى فِي مَعِيَّتِهِ is explained by Lh only as signifying لَزِقَ [app. meaning † He stuck fast, or perhaps he cleve to one course, in respect of his means of subsistence: see also دَبَّى]. (TA.) — دَبَّى He stuck it, or made it to adhere. (TA. [See 4.]) — See also what next follows.

2. دَبَّعَ, inf. n. تَدْبِيعٌ (Lth, JK, K.) He caught it with دَبَّى [or bird-lime]; (Lth, K;) namely, a bird: (JK:) and so دَبَّعَ, aor. 2 and 3, inf. n. دَبَّى (TA.)

4. ادْبَعَهُ He made it to stick, or adhere. (K. [See also 1.]) You say, ادْبَعَهُ اللَّهُ † God made him, or may God make him, to stick to it; or, it to him. (JK, TA.) — مَا ادْبَعَهُ † How great is his attachment, addictedness, or devotedness! (JK, TA.)

5. ادْبَعَتْ It (a thing) was, or became, sticky, glutinous, viscous, or roapy. (TA.) — It (a bird) was, or became, caught by means of دَبَّى [or bird-lime]; (K, TA;) i. e. it stuck, or adhered. (TA.) [See also دَبَّى.]

دَبَّى (Lth, IDrd, S, K, &c.) and دَبَّاعٌ (Fr, K) and دَبَّاعَةٌ (K) [Bird-lime: and the viscous, or mistletoe; and its berries, of which bird-lime is mostly prepared: the first of these words has these applications in the present day:] a kind of glus, (IDrd, K,) well known, (IDrd,) or a sticky,

glutinous, or viscous, thing, like glus, (Fr, S, TA.) with which birds are caught; (Fr, IDrd, S, K, TA;) in one dial. called طَبَّيْ: (IDrd:) Lth says, it is the fruit, or produce, of a tree, having in its interior a substance like glue, that sticks to the ring of the bird: the hakeem Dawood says, [in a passage which is imperfect in the TA.] it is found upon the tree in like manner as lichen (الْتَبِي) but is a berry, like the chick-pea (حَبَّس) in roundness; . . . the best thereof is the smooth, soft, with much moisture, unclining, in its exterior, to greenness, and it is mostly found upon the oak; when it is cooked with honey and دَبَّى [or the expressed juice of fish ripe dates, &c.], . . . and drawn out into longish strings, and put upon trees, the birds become caught by it. (TA.)

[دَبَّى part. n. of دَبَّى, Sticky, glutinous, or viscous: so in modern Arabic.]

دَبَّاعَةٌ. see دَبَّى. — Also Anything sticky, glutinous, viscous, or roapy; that draws out with a sticky, glutinous, viscous, or roapy, continuity of parts. (IDrd, K, TA.) — And Human ordure; (JK, S, K;) because of its sticky, or roapy, quality. (JK.)

دَبَّاعٌ: see دَبَّى.

عَيْشٌ مُدَبِّقٌ † [Means of subsistence] not complete. (TA.)

دبل

1. دَبَّلَ (S, M, K,) aor. 2 and 3 (M, K,) inf. n. دَبَّلَ (M,) He collected it together, (S, M, K,) like as one collects together a morsel, or gobbet, or mouthful, of food with his fingers: (S.) and دَبَّلَهُ, inf. n. تَدْبِيلٌ [in like manner] signifies he collected it together. (TA.) And دَبَّلَ (M, K,) aor. 2 and 3, inf. n. as above; (M;) and دَبَّلَهُ (M, K,) inf. n. تَدْبِيلٌ (TA;) He made the morsel, or gobbet, or mouthful, large, (M, K,) collecting it together with his fingers: (M;) or the latter signifies he made the morsel, or gobbet, or mouthful, large, and swallowed it. (IAr, TA.) And دَبَّلْتُ الشَّيْءَ, inf. n. as above; (TA;) and دَبَّلْتُهُ (S;) I made the thing into kumya, or compact pieces or portions: (S, TA:) and دَبَّلَ, inf. n. تَدْبِيلٌ, He made the حَبْسَ [generally explained as meaning dates mixed with clarified butter and the preparation of dried curd called أَقَط, kneaded, or rubbed and pressed with the hand until they mingle together and their stones come forth,] into دَبَّلَ [pl. of دَبَّلَةٌ, q. v.]. (T, TA.) — دَبَّلَ الْأَرْضَ, (T, M, K,) inf. n. دَبَّلَ (S, M, K) and دَبَّلَ (M, K,) He put the land into a right, or proper, state, prepared it, or improved it, [or manured it,] with dung such as is termed سَرْجِين, [in the K سَرْجِين] and the like, (T, S, M, K,) in order that it might become good: (T, M;) and so دَبَّلَتْهُ (T.) — And دَبَّلَتْهُ means I put it into a right, or proper, state; prepared it; or improved it; namely, anything; as also دَبَّلْتُهُ: for instance, a rivulet; i. e. he cleansed it, and put it into a right, or proper, state. (S.) —

or house, or chamber], *It dripped*. (K.) = See also 2. دَجَّ, [aor., accord. to rule, 2.] (A, K, K.) inf. n. دَجَّ, (TA.) *He let down a veil, or curtain*. (A, K.)

2. دَجَّتِ السَّيِّئَةُ, [in the O, erroneously, [تَدَجَّجَتْ] inf. n. دَجَّجَتْ; (S, K.) and دَجَّتْ, [aor. 2:] (A, TA.) *The sky became clouded*. (S, A, K.)

5. تَدَجَّجَ فِي شَيْئِهِ, (S, and so in copies of the K,) or تَدَجَّجَ, (A, and so in the K accord. to the TA.) *He covered himself with his arms, or weapons*. (A.) or *he attired himself with (lit. entered into) his arms*; (S, K.) as though he covered himself with them. (S)

R. Q. 1. دَجَّجَ (the night, S, and so in some copies of the K) *was, or became, dark*; (S, K.) as also تَدَجَّجَ. (K.) = دَجَّجَتْ دَجَّجَتْ الدَّجَاجَةُ *The domestic fowl ran*. (TA.)

— دَجَّجَ بِالْدَّجَاجَةِ *He called the cock, or hen*, (S, K,) by the cry دَجَّ (K,) or, as in some copies of the K [and in the L] دَجَّجَ. (TA.)

R. Q. 2. تَدَجَّجَ: see 5: — and see also R. Q. 1.

دَجَّجَ (so in copies of the K,) or دَجَّجَ, (so in some copies of the K and in the L,) *A cry by which domestic fowls are called*. (L, K.) [See R. Q. 1.]

دَجَّجَ *A chicken*: [or probably chickens, as a coll. gen. n. of which دَجَّجَتْ, mentioned in the TA voce دَجَّجَ, q. v., is the n. un.]: said by some to be a post-classical word. (TA.)

دَجَّجَ *Intense darkness*: (S, K.) and دَجَّجَ signifies the same; (K.) or *condensation of darkness*. (TA.) = See also دَجَّجَ.

دَجَّجَ: see دَجَّجَ. — Also *Black mountains*. (IAq, K.) = Also pl. of دَجَّجَ. (Mgh, Msh.)

دَجَّجَانِ [originally an inf. n.; see 1: afterwards (like خَصَرَ and عَدَلَ &c.) used as an epithet]; *A sucking infant, that creeps along after its mother*: fem. with 5. (K.)

دَجَّجَانِ (S, A, Mgh) and دَجَّجَانِ (TA,) the first of which is more chaste than the second, (S, A, Mgh, TA,) and the second than the third; (TA.) a coll. gen. n.; (S, TA.) n. un. دَجَّجَانِ (S, Mgh, K) and دَجَّجَانِ (S, K) and دَجَّجَانِ (K); applied to the male and the female; (S, K.) *A certain bird*, (TA,) well known; (S, Mgh, K.) [the common domestic fowl, both cock and hen:] so called because of its [frequent] coming and going: (Towahesh:) pl. دَجَّجَانِ (Mgh, Msh,) and sometimes دَجَّجَانِ (Msh) and pl. of the n. un. دَجَّجَانِ and دَجَّجَانِ may be regarded as a broken pl. of دَجَّجَانِ, its kesreh and l being considered as the kesreh and l which make the pl. form, and as being not the kesreh and l which are in the sing.; or it may be a pl.

of دَجَّجَانِ with the augmentative letter (l) rejected, as though pl. of دَجَّجَانِ. (TA.) — [Hence,] الدَّجَّجَانِ [The constellation Cygnus; so called in the present day:] *a certain northern constellation, consisting of nineteen stars in the figure and two without the figure, of which the four stars in a row are called الفوايس, and lie across the Milky Way*. (Kzw.) — دَجَّجَانِ البَرِّ: see دَجَّجَانِ. — دَجَّجَانِ, (accord. to the K,) or دَجَّجَانِ, (accord. to the TA, [the latter app. the correct term,]) also signifies *+ A family, or household; the persons who dwell with a man, and whose maintenance is incumbent on him*. (K, TA.) — Also the former, *+ A ball (كَبَّة) of spun thread*: (S, K.) or the [receptacle called] دَجَّجَانِ thereof: pl. [or rather coll. gen. n., of which it is the n. un.]: دَجَّجَانِ. (TA.) — الدَّجَّجَانِ + *The two projections*, (TA,) or *projecting bones*, (MF,) of the breast of a horse, on the right and left of the زَوْر [q. v.]. (TA, MF)

دَجَّجَانِ: } دَجَّجَانِ. }
دَجَّجَانِ: } دَجَّجَانِ. }

دَجَّجَانِ and دَجَّجَانِ are explained above, voce دَجَّجَانِ.

دَجَّجَانِ: see دَجَّجَانِ, in two places.

دَجَّجَانِ [A long-bodied she-camel; lit.] *a she-camel spreading upon, or over, the ground*. (S, K.)

دَجَّجَانِ *Of a clear black colour*: (A'Obeyd, TA voce غَيْبَ:) or *intensely black*; (S;) as also دَجَّجَانِ and دَجَّجَانِ. (K.) It has the latter signification applied to a he-camel; and دَجَّجَانِ to a she-camel. (S, TA.) Also simply *Black*, applied to hair; and so دَجَّجَانِ: or the latter has this signification applied to anything; as also دَجَّجَانِ: (TA:) which last likewise signifies *dark*, applied to a sea or great river, (K, TA,) because of the blackness of its water. (TA.) You say also دَجَّجَانِ *Dark night*: (S, A, K.) or *intensely dark night*; and so دَجَّجَانِ and دَجَّجَانِ: (TA:) and دَجَّجَانِ and دَجَّجَانِ (K) *a dark night*: (S, K.) the pl. of دَجَّجَانِ is دَجَّجَانِ; the latter a contraction of the former. (TA.)

دَجَّجَانِ [part. n. of 1]. You say دَجَّجَانِ *A party, or company, creeping along; i. e., going, or walking, leisurely, softly, or gently*: (ISk, S;) or *doing so with short steps: or coming and going*. (TA.) And أَقْبَلَ السَّاحَ وَالْدَّجَّجَانِ (S, K, TA) *The [company of pilgrims to Mekkah, and of the] letters-out of camels &c., and the servants, or assistants*, (S, K,) and the like attendants of the pilgrims, came: (TA:) the two words سَاحَ and دَجَّجَانِ, though sing., are used in the pl. sense: (TA:) or the دَجَّجَانِ signifies also the merchants; (K;) or the merchants and others who go leisurely, or creep along, after the pilgrims. (TA.) الدَّجَّجَانِ

has the same meaning in the words of a trad., هَوَّلَ الدَّجَّجَانِ وَلَبَّسُوا بِالسَّاحِ [These are the letters-out of camels &c., and they are not the pilgrims]: (S, K.) said by Ibn-'Omar, of a people whom he saw among the pilgrims, whose appearance he disliked: or it means, accord. to A'Obeyd, those who are with the pilgrims, such as the hired men, and the camel-drivers, and the servants, and the like; and Ibn-'Omar meant that these were not pilgrims in the proper sense, but merely persons journeying and creeping along. (TA.) In the words of another trad., مَا تَرَكْتُ مِنْ حَاحَةٍ وَلَا دَاجَةٍ إِلَّا أَتَيْتُ, the word دَاجَةٍ is without tashdeed, and is an imitative sequent to حَاحَةٍ. (S.) [see art. دوح.] But accord. to our relation, it is مَا تَرَكْتُ حَاحَةً وَلَا دَاجَةً, meaning, accord. to El-Khatib, [I left not a company of pilgrims to Mekkah, nor those returning. (TA.) One says also, نَبَيْتُ اللَّهَ وَدَوَّاجِيَهُ إِلَى هَوَّلِ غَدَا وَغَدَا] [Nay, by the pilgrims to the House of God, and those who journey thither for mercantile purposes, I will assuredly do such and such things]. (TA.)

دَجَّجَانِ *Darkness*. (TA.) — And also used as an epithet. see دَجَّجَانِ, in two places.

دَجَّجَانِ: see دَجَّجَانِ.

دَجَّجَانِ: and its fem., with 5: see دَجَّجَانِ.

دَجَّجَانِ and دَجَّجَانِ *A man completely armed*: (S, K, TA.) and so A'Obeyd explains دَجَّجَانِ: he is so called because he walks slowly by reason of the weight of his arms; or because he covers himself therewith, from دَجَّجَانِ. (TA.) — Also *The hedgehog*; syn. النَّمْلَةُ. (ISk, K.) or *a large scorpion*: (TA:) app. so called because of its spines. (ISk.)

دَجَّجَانِ *A veil, or curtain, let down*. (Aq, TA.)

دَجَّجَانِ: see دَجَّجَانِ.

دج

1. دَجَّرَ (S, K,) aor. 2, (K,) inf. n. دَجَّرَ, (S, K.) *He was, or became, brisk, lively, or sprightly, and at the same time exulted, or exulted greatly, and behaved insolently and ungratefully*: (S;) or *he became confounded, or perplexed, and unable to see his right course*: (S, K;) or *he became in a state like that of one who is confounded, or perplexed, and unable to see his right course*: (T:) *he became in a state of confusion and disturbance*: (T, K;) or [so accord. to the TA, but in the K "and,"] *he became intoxicated*. (K, TA.)

دَجَّرَ (TA) and دَجَّرَ (S, TA) *Brisk, lively, or sprightly, and at the same time exulting, or exulting greatly, and behaving insolently and ungratefully*: (S, TA;) or, both words, (K,) *in a state of confusion, or perplexity, and unable to see his right course*: (S, K;) *in a state of confusion and disturbance: in a state of intoxication*:

(K:) and the former, *stupid; foolish; possessing little senses; who pursues a wrong course* (AZ:); pl. (of the former, S) دَجَارِي (S, K) and دَجْرِي (K).

دَجْرَان: see the next preceding paragraph.

دَجْوَر Darknes: (S, A, K) pl دَجَابِر (TA) and دَجَابَر (A, TA.) You say, خُصْتُ إِلَيْكَ دَجَابِرًا [I waded to thee through darkness as though I waded through a full sea]. (A.) And, in a saying of 'Alee, تَعْرِيدُ ذَوَاتِ الْمَطَلِ فِي دَجَابِرِ الْأَوَاكِرِ [The marbling of singing birds in the dark recesses of the nests]. (TA.) — It is also used as an epithet: you say دَجْوَر لَيْلِ Dark night: (TA.) and دَيْمَةٌ دَجْوَر a dark night: (S, A, TA.) and دَيْمَةٌ دَجْوَر a dark lasting and still rain. (AHn.) — Also, applied to dry herbage, *Dark and abundant*; (Sh, K;) because of its blackness. (Sh:) or abundant and piled up: (IAth:) or, applied to herbage, abundant (ISH) — Also, applied to dust, or earth, (TA.) *Of a dusty colour, inclining to black, (K) like the colour of ashes.* (TA.) — Also *Dust, or earth*, (Sh, K,) itself. (Sh:) pl. دَجَابِر. (TA.)

أَسْوَدُ دَجْوَرِي [Of a deep black colour]. (A.)

دجل

1. دَجَل (K,) aor. ٤, (TK,) inf. n دَجَلُ (T, TA.) *He smeared a camel with tar*; (K;) as also دَجَلَ (TA.) or *he smeared him over his whole body with tar*: (K:) or دَجَلَ signifies the *smeared in the part that is mangy, or scabby, with tar*: (T, TA.) and دَجَلَ (inf. n. of دَجَلُ) the *smeared a camel over his whole body with tar*: (T, S.) and the putting the tar upon the مَسَامِير [or armpits, and inner parts of the roots of the thighs or other similar parts, only.] is termed دَس. (S.) — *He lied*: [as though meaning he concealed the truth with falsehood: for, accord. to the KL, دَجَلَ signifies the concealing the truth: (not, as Golius understood the explanation, its being concealed:)] and *confoundd or perplexed* [such as heard him] (K, TA. [In the CK, أَخْرَقَ is erroneously put for أَخْرَقَ] — [And app. *He enchanted, or fascinated*: for] دَجَلَ is also syn. with سَجَرَ. (TA.) — *He compassed; coitit; or inveit.* (A, K.) — *He traversed the regions, or tracts, of the earth, or land.* (K.) — The primary signification of دَجَلَ is [app. The act of covering; like تَدَجَّلَ: but it is said to be] the act of *mixing, or confusing.* (JM.) — Accord. to Fr, one says, هُوَ يَدَجِّلُ بِالْبَدْوِ and يَدَجِّلُ بِهَا [He transfers the bucket from the mouth of the well to the watering-trough, &c.]: the former verb being formed by transposition. (TA.) — دَجَلَ also signifies *The having one eye and one eyebrow.* (KL.) [See دَجَالُ, last sentence.]

2. دَجَل (IDrd, Mgb, K,) inf. n. تَدَجَّلَ (K,) *He covered* (IDrd, Mgb, K) anything. (IDrd, Mgb.) — See also 1, in two places. — *He gilded*

[a thing]; (K;) *he washed over anything with gold.* (TA.) — *It (a river overflowing) covered the land with water.* (Mgh.) — دَجَلَ أَرْضَهُ, inf. n. as above, *He put his land into a right, or proper, state, prepared it, or improved it, with dung such as is called دَجَال, i. e.* سِرَجِين (TA.)

دَجَال [Dung for manuring land, such as is called] سِرَجِين (K.)

دَجَال see دَجَال.

دَجَلُ Tar [used for smearing mangy camels]; as also دَجَالَة. (M, K.)

دَجَالَة: see what next precedes

دَجَلُ The refuse, or lowest or basest or meanest sort, of mankind, or of people. (K.)

دَجَال [in its primary application app. signifies A poison, or thing, that covers anything in any manner; or that does so much, or often — And hence,] A gilder or siverer. (Th, Mgb.) — And [hence,] A liar (Mgb, TA.) [one who conceals the truth with falsehood. a falsifier — and] one who derides, deludes, beguiles, circumvents, or outwits, much, or often; very deceitful, &c.; or a great deceiver, &c.: (JM.) pl. دَجَالُونَ (Mgb, TA) and دَجَالَة. (TA.) Hence, in a trad. relating to Aboo-Bekr's demanding Fátimah in marriage, قَدْ وَعَدْتَنِي لَعْنِي وَتَسْتَبْدِلُ, meaning [I have promised her to 'Alee, and I am not a liar. (TA.) — And i. q. دَجَالَة, (S,) which signifies A great company of men journeying together, (S, K, TA.) covering the ground by their multitude: or a company of men journeying together, carrying goods for traffic. (TA.) — Also, (thus correctly written, but in [some copies of] the K, and by Sgh, written دَجَالُ, like دَجَالُ, TA.) Gold: or gold-wash for gilding. (K, TA.) — And The diversified many marks, or streaks, or grain, (فِرْدَن) of a sword. (K.) — الدَجَالُ (S, Mgb, K,) i. e. الصِّبْغُ الكَذَابُ [The False Christ, or Antichrist], (S, K,*) said to be a certain man of the Jews, who is to come forth in the last days of our people, (TA,) is so called from دَجَلَ, because he will cover the earth [with his adherents] (K, TA,) like as the tar covers the body [of the mangy camel]: (TA:) or because of his lying, (K, TA,) in arrogating to himself godship: (TA:) or because he will traverse most of the regions of the earth: (Abu-l-'Abbás, K, TA:) or from دَجَلَ, "he covered," (K,) because he will cover mankind with his infidelity; (TA:) or because he will cover the earth with the multitude of his forces; (Mgh, TA:) or because he will cover the truth with falsehood: (TA:) or from the same verb signifying "he gilded," because he will involve men in confusion, or doubt, by falsehood, (K, TA,) or will deceive them, or will manifest the contrary of what he conceals or conceals: (TA:) or from دَجَالُ signifying "gold," or "gold-wash for gilding," because treasures will follow him wherever he goes: (K, TA:) or from the same word as signifying the "فِرْدَن of a sword:" or from دَجَالَة

explained above: or from دَجَالُ; because he will defile the ground: or from الدَس. (K.) [Accord. to one trad., he will have but one eye and one eyebrow: and hence, app., it is said that] — دَجَالُ also signifies *Having one eye and one eyebrow.* (KL.)

دَجَالَة: see the next preceding paragraph.

تَبَيَّرَ دَجَالَة Among them are narrations from one to another and differing people. (TA.)

مُدَجَّل A camel smeared [or smeared all over (see 1)] with tar. (S.) — And A sword [&c] gilt. (Mgb.)

دجن

1. دَجَن, aor. ٤, inf. n. دَجْنُ and دَجُونُ, It (a day) was, or became, one in which the clouds covered the sky: (S:) and دَعَن, inf. n. دَعُونُ, signifies the same, accord. to IApr. (TA. [See also 4.]) — ادَجَنْتُ i. q. دَجَنَتِ السَّحَابُ [meaning The clouds rained continually]: (TA:) [for] ادَجَنْتُ the clouds signifies the sky rained continually: (S, K) [or دَجَنَتِ السَّحَابُ and ادَجَنْتُ may mean the clouds covered the sky, or the regions of the sky, or the earth: for] الدَجْنُ [is app. the inf. n. of the former verb, and] signifies the clouds' covering (S, M, K) the sky, (S,) or the regions of the sky, (M, K,) or the earth. (K.) — دَجَنَ بِالْمَكَانِ (S, Mgb, K,) aor. ٤, (Mgb,) inf. n. دَجْنُ (S, Mgb, K) and دَجَنَ (Mgb,) † *He remained, stayed, dwelt, or abode, in the place*; (S, Mgb, K, TA.) kept to it, or became accustomed to it: (TA.) and so † ادَجَنَ (S, Mgb) — And hence, (TA,) دَجَنَ said of the pigeon, and the sheep or goat, &c., (K, TA,) as, for instance, the camel, (TA,) † *It kept to the house or tent.* (K, TA.) — And الدَّجَنَةُ لِلْمَنَارَةِ † *She (a camel) was, or became, accustomed to irrigating the land.* (TA.) — And دَجَنَ فِي بَيْتِهِ † *He continued in his transgression, or wickedness, or unrighteousness.* (TA.) And دَجَنُوا فِي دَجْنِهِمْ † *They kept to their baseness, or ungenerousness; not abandoning it.* (TA.) And † ادَجَنَ † *The rain, and the fever, continued (IApr, K) incessantly for some days.* (IApr, TA.)

3. دَجَنَة (K,) inf. n. مُدَجَّجَة (S, M, TA.) *He endeavored to conciliate him; treated him with gentleness, or blandishment; soothed, coaxed, wheedled, beguiled, or deluded, him; syn. دَامَنَهُ*: (K.) in the S it is said that مُدَجَّجَة is like دَامَنَة: in the M, that it signifies the *mixing in familiar, or social, intercourse, or conversing, in a good manner.* (TA.) [Golius assigns to داجن another signification of داهن; namely "He held in contempt;" as on the authority of the KL; in my copy of which it is not mentioned; nor can I find it elsewhere.]

4: see 1, in six places. — ادَجَن also signifies *It (a day) became one of much rain; and so دَجَنَة (K): or the latter has a more intensive meaning, i. e. it became cloudy with mist*

or vapour, and dark [with rain]; and [simply] it became dark, or obscure. (TA.) [See also 1, first sentence.] — And ادجوا They entered into [or upon a time of] much rain. (AA, F, K.)

12. ادجوجن: see the next preceding paragraph.

دَجْن: see 1, second sentence: and see also دَجْنَة [which has the same, or a similar, signification]. Accord. to Az, it signifies *The shade of the clouds in a day of rain.* (TA.) — Also Much, or abundant, rain: (AZ, S, Mgh, K:) pl. [of pane.] اَدْجَان and [of mult.] دُجُون and دَجْن. (K.) You say يَوْمَ دَجْن and دَجْن يَوْمَ دَجْن يَوْمَ دَجْنَة and يَوْمَ دَجْنَة [app. meaning, accord. to the K, *A day of much, or abundant, rain;* but it seems to be indicated in the S that the meaning is *a day of clouds covering the whole sky, full of moisture, and dark, but containing no rain*]: and in like manner one says of the night [app. دَجْن دَجْن and لَيْلَة دَجْن as well as لَيْلَة دَجْنَة and لَيْلَة دَجْنَة]: using the latter word both as the complement of a prefixed noun and as an epithet. (AZ, S, K.)

دَجْن: see دَجْنَة.

دَجْنَة [or دَجْنَة?] Rain: so in the phrase يَوْمَ دَجْنَة [or دَجْنَة?] *a day of rain*; as also دُرْدَنْة [or دُرْدَنْة]. (TA.) — See also دَجْنَة. — Also, (S, K,) in the colours of camels, (S,) The ugliest kind of blackness. (S, K.)

دَجْن: see the next paragraph, in three places.

دَجْن (K) and دَجْنَة (AZ, S, K) and دَجْنَة (K) Clouds covering the whole sky, full of moisture, and dark, but containing no rain; (AZ, S, K:) pl. دَجْن [or this is a coll. gen. n. of which دَجْنَة is the n. un., though said to be syn. with this last, as well as a pl.]: (K:) and darkness; syn. ظُلْمَة: or the first of these words (دَجْنَة) has this last signification; i. e. ظُلْمَة, or ظُلْمَة; [thus in some copies of the K and in the TA; but in other copies of the K ظُلْمَة only;] and is also without teshdeed; (K:) i. e., it is also written دَجْنَة, as in the "Book" of Sb: this is explained by Seer [and in the S] as syn. with ظُلْمَة; and, accord. to Sb, its pl. [or rather coll. gen. n.] is دَجْن; but in the S it is said that its pl. is دَجْن, i. e. like صُرْد and دَجْنَات and دَجْن: (TA: [but in one copy of the S, I find دَجْن دَجْنَات and دَجْن, and in another, دَجْن and دَجْنَات:]) and دَجْن is syn. with دَجْن [q. v.]: (K, TA: [in the CK, the دَجْن is erroneously put for الدَجْن; and الدَجْن, which should immediately follow it, is omitted:]) the pl. of دَجْنَة is دَجْنَات. (TA.) — دَجْنَة also signifies *The clouds' covering the earth, and being heaped, one upon another, and thick.* (K, TA.) — See also دَجْن in two places: and see دَجْنَة.

دَجْنَة: see the next preceding paragraph.

دُجُون: see دَجْن, in two places. — Also +A

ewe or she-goat that does not withhold her udder from the lambs or kids of another. (TA.)

دَجْنَة act. part. n. of 1. Hence, [مَطْرَة] rain (مَطْرَة, in two copies of the S) over-spread, or covering, [the earth,] like that which is termed دِيمَة [i. e. lasting, or continuous, and still, &c.]. (AZ, S, K. [Freytag has written this word, as on the authority of the K, دَجْنَة.] And سَحَابَة دَجْنَة (S, Mgh) and مَدَجْنَة (S) A cloud raining (S, Mgh) much, or continually (S. [Which of these two meanings is intended in the S is not clearly shown.]) — دَجْنَة and دَجْن (K) and دَجْن (K) a he-camel that irrigates land, or that is used for drawing water upon him for the irrigation of land; syn. سَان [q. v.]: (K:) or that is accustomed to the irrigation of land, or to be used for drawing water upon him for that purpose: (TA.) and مَدَجْنَة applied to a she-camel has this latter signification (K, TA.) — And دَجْن (S, Mgh, K) and دَجْن (K, TA.) and دَجْن (S, Mgh, K, TA.) applied to a sheep or goat (سَانَة), (ISk, S, Mgh, K,) and a pigeon, (K,) &c., (ISk, S, K,) as, for instance, a camel, (TA.) That keeps to the houses or tents; (ISk, S, Mgh, K, TA.) domesticated, or familiar, or tame: (ISk, S) the first (دَجْن) occurs in a trad. as meaning a sheep or goat homo-fid; that is fed by man in their places of abode: (TA.) pl. دُجَان, (S, Mgh, Mgh, K:) applied to sheep or goats and pigeons and the like that keep to the houses or tents; (Mgh; [in which it is added that some say دَجْنَة];) by El-Karkhee said to be contr. of سَانَة; (Mgh;) and applied by Lubeed to dogs used for the chase, (S,) in this instance meaning trained, or taught: (EM p. 104.) or دَجْن applied to a dog means that keeps to the houses or tents, and so دُجُون. (TA.)

دَجْن (S) of the colour termed دَجْن: fem. دَجْنَة. (S, K.)

دَجْن: see دَجْنَة.

سَانَة دَجْنَة A dark night. (K.) — سَانَة دَجْن [A sheep or goat, or a ewe or she-goat,] that keeps to the lambs or kids, or is familiar with them, and affects them. (TB, TA.)

دَجْن: see دَجْنَة.

دجو

1. دَجَا (S, K.) aor. يَدْجُو, (S,) inf. n. دَجُو (S, K) and دَجَا (K) [and app. دَجَا (K) q. v. infra], It (the night) was, or became, dark; as also دَجَى (S, K) and دَجَى (S, K) and دَجَى (K): or, accord. to Az, دَجَا, said of the night, is not from the being dark, but signifies it covered everything: and hence, he says, the phrase, مَنْ دَجَا الإسلام, meaning *Since [the religion of] El-Islam became strong, and covered everything*; (S:) or became strong, and spread, and covered everything: (TA:) and he also said that دَجَا means *It (the night) was, or became, still, or calm*; and دَجَى is said to mean the same,

(TA.) — Also *It (the hair of a she-goat) was, or became, such that one part thereof was over another, and it was not loose and sparse.* (K.)

— Also, (K,) inf. n. دَجُو, (TA,) *It (a garment) was complete, full, or ample; [such as covered the wearer completely,] or long, reaching to the ground.* (K.) — And, said of a man, i. q. جامع (K,) as also دَجَا. (K in art. دجو.) You say, دَجَا *He compressed her.* (Anr, TA.) — دَجَا means [Their affair, or case,] became in a good, right, or proper, state [upon that ground, or condition: probably from دَجَا said of the night, as meaning "it was, or became, still, or calm"]. (Anr, TA.) — دَجَا means [Come hither, may God not protect you: if, as is probably the case, from دَجَا said of the night, as meaning "it covered everything:"] is said in eluding the domestic fowl. (TA. [See دَج in art. دَج])

دَجَى (K,) inf. n. مَدَاخَة, (TA,) *He treated another with concealment of enmity*; (K and TA in art. دجى) as though he came to him in دَجَى, i. e. in darkness; (TA:) or from أَدَجَى, q. v. infra. (Hir p. 393.) — [Hence,] مَدَاخَة signifies [also] *The treating with gentleness, or blandishment; soothing, conciling, wheedling, or cajoling; or deceiving, deluding, beguiling, circumventing, or outwitting; or treating, endearing, or desiring, to do so.* (S, K:) the treating hypocritically: (Hir ubi supra:) the coaxing, or wheedling, with comely behaviour or speech, not rendering sincere brotherly affection; or simply the treating with comely behaviour: and the putting [one] off [in the matter of a right, or due], as one does by repeated promises. (TA.) You say, دَجَى, meaning *I treated him with gentleness, or blandishment; &c.; as though with concealment of enmity.* (S.) — Also *The preventing, or forbidding, or refusing, in a manner between that of severity and that of leniency.* (AA, S, K.)

4. see 1, first sentence. — [Hence,] أَدَجَى *I let down the curtain [of] the door* of the chamber. (Hir p. 393.)

5: see 1, first sentence, in two places. — [Hence,] تَدَجَى السَّحَابُ *The clouds close together and spread so as to cover the sky.* (AlHu.)

12. ادجوجى: see 1, first sentence.

دَجَة The three fingers [meaning the thumb and first and second fingers] with a mouthful upon [or between] them. (K.) And *The mouthful [that is taken with the thumb and first and second fingers].* (TA.) — دَجَة دَجَة إِلَى الدَّجَانِ وَالْبَشَاطَةِ is an enigma of the Arabs of the desert, meaning *Three fingers conveying a mouthful to the belly and the anus.* (TA.) — A button (T, M, K) of a shirt: (T, K:) pl. دَجَى and دَجَات. (K.) — See also art. دجى.

دَجَا (as written by some) or دَجَى (as written by others) *Darkness*; (S:) and so دَجَى, of which, in this sense, [as well as in others, mentioned in art. دجى] دَجَى is also the pl., (S,) and

ring in a trail, in the phrase دَحْشُ الْإِقْدَامِ, meaning †those having no firmness, or stability, nor determination, or resolution, in affairs. (TA.) — دَحْشُهُمْ دَحْشَةٌ, in the Qur [xlii. 15], means †Their argument, or plea, or allegation, is null, or void: or, as IDrd says, on the authority of AO, it means مَدْحُوضَةٌ [rebutted]. (TA.)

دَحْشٌ [or مَدْحُوشٌ]: see دَحْشٌ.

مَدْحُوشَةٌ A cause of slipping; syn. مَزَلَّةٌ. (K.)

You say, هَذِهِ مَدْحُوشَةٌ لِلْقَدَمِ [This is a cause of slipping to the foot]. (A.) And مَدْحُوشَةٌ مَكَانٌ, in a trad. respecting the Širāt, means A place on which the feet will not remain firm. (TA.)

مَدْحُوشٌ A place in which one slips much, or often: pl. مَدْحُوشٌ. (TA.)

دَحْشٌ

1. دَحَّشَهُ, aor. ٤, (K.) inf. n. دَحِّشٌ, (TA.) He drove him away; removed him; put him away, or far away; as also دَحَّشَهُ. (K.) One says, وَأَدْحَشَهُ اللَّهُ وَأَسْحَشَهُ, (S, TA.) i. e. May God remove him; or put him away, or far away. (TA.) — And [hence, app.] دَحَّشَهُ النَّاسُ, (S.) regarded him, or cared not for him. (S, TA.) — دَحَّشَتْ الرَّجُلَ (S, K) بِالْبَاءِ (K) The womb rejected the semen; did not admit it. (S, K.) — And دَحَّشَتْ بِرَجُلٍهَا, aor. ٤, inf. n. دَحِّشٌ and دَحَّشٌ, (S, K.) She (a camel, or other animal), ejected her womb after bringing forth, and died in consequence. (TA.) — Or دَحَّشَ and دَحَّشَ [each app. as an inf. n., or the latter may be a simple subst.] signify the coming forth of the womb of a she-camel after her giving birth. (IDrd, K, TA.) — And دَحَّشَتْ بِهِ She brought him forth. (Aṣ, S, K.) So in the saying, قَبَّحَ اللَّهُ أُمَّا دَحَّشَتْ بِهِ [May God remove far from good, or prosperity, or success, a mother who brought him forth]. (S.) — دَحَّشَتْ يَدُهُ عَنْهُ His arm, or hand, fell short of reaching it, or attaining it. (Lth, Ibn-'Abbād, ISi, K.)*

4: see above, in two places.

7. اِنْدَحَّشَتْ رَجُلُهَا النَّاقَةُ The she-camel's womb came forth from its place. (S, K.)

دَحَّشَ A she-camel whose womb comes forth after her giving birth; (S, K.) as also دَحَّشٌ. (K.)

دَحِّشٌ Driven away; (K.) removed; remote; put away, or far away. (S, K.) — A man removed from good, or prosperity; and from others; as also مَدْحُوشٌ. (TA.) — عَيْنٌ دَحِّشٌ is like مَطْرُوفَةٌ [i. e. An eye hit, or hurt, with a thing, so that it sheds tears]. (Ibn-'Abbād, K, TA.) [In the CK, الْمَطْرُوفَةُ is erroneously put for الْمَطْرُوفَةُ.] مَنْ عَالَكَ عَيْنَهُ دَحِّشٌ فِيهَا تَرَبُّبٌ [Whoso smites thee with an evil eye, may his eye be hit, or hurt, so as to shed tears; may there be in it bruised earth; and may his blood be copiously shed; and may his flesh be much lacerated:] is one of their formulas of incantation. (TA.)

دَحَّشَ: see دَحَّشٌ. Also A woman ejecting her womb, fat and flesh. (TA.)

أَدْحَشَ Further [or furthest] driven away or removed or put away: occurring in the following trad. مَا مِنْ يَوْمٍ إِلَّا يَسِيْرُ فِيهِ أَدْحَشٌ وَلَا أَدْحَشٌ مِنْهُ [There is not any day in which Ibes is more violently and ignominiously repelled, nor in which he is further driven away, than he is in the day of 'A'rafah]. (TA.)

دَحِّشٌ: see مَدْحُوشٌ.

دَحَلٌ

1. دَحَلٌ, (T, K,) and دَحَلٌ فِي الدَّحْلِ, (S,) aor. ٤, He (a man, T, S) entered into the dhal [i. v.]; (T, S, K;) as also دَحَلٌ. (K.) — And دَحَلٌ, aor. ٤, (A'Obeyd, S, K,) inf. n. دَحَلٌ, (TA.) He (a man) was, or became, in the side of the dhal [or tent]: (A'Obeyd, S, K;) [from دَحَلٌ in the former sense; or] from [the subst.] الدَّحْلُ (A'Obeyd, S:) the sides [or side] of the dhal being likened to the hollow [called دَحَلٌ] in the lower part of a valley. (TA.) — Or دَحَلٌ signifies [or rather signifies also] He dug, or excavated, in the sides of the well: (K:) [or] دَحَلٌ has this meaning. (S.) — And دَحَلٌ, aor. ٤, (in a copy of the K erroneously said to be like دَحَّشَ, TA.) He went, or removed, to a distance, or far, from me: (T, O, K.) fled from me: concealed himself from me [as though in a دَحَلٌ]: feared me. (K.) the inf. n., or an inf. n., is دَحَلٌ. (TA.) — دَحَلٌ, aor. ٤, (K,) inf. n. دَحَلٌ, (S, *TK,) He was, or became, such as is termed دَحَلٌ, in all the senses of this word. (K.)

3. دَحَلَهُ, (T, K,) inf. n. مَدْحَلَةٌ, (TA.) He strove, or endeavoured, or desired, to deceive, delude, beguile, circumvent, or outwit, him. (T, K.) — He acted with him in a niggardly, a tenacious, or an avaricious, manner; syn. مَكَّضَهُ. (K.) [See دَحَلٌ.] — He concealed from him what he knew, and told him some other thing. (Sh, K.) — دَحَلٌ [an inf. n. of the same verb] signifies The act of refraining, abstaining, or holding back; syn. اِمْتَنَانٌ, (Aṣ, K;) as though striving to deceive, delude, beguile, circumvent, or outwit; and disobeying: not from دَحَلٌ signifying “a subterranean cavity.” (Aṣ, TA.) And The act of declining on one side. (TA.)

4: see 1, first sentence.

دَحَلٌ A hollow, or cavity, or a deep hollow or cavity, in the ground, and in the lower parts of valleys, narrow, and then widening: (Aṣ, T, S, O:) or a [hollow such as is termed] قَعْرٌ, in the ground, curving, or winding, or uneven, resembling a well, narrow at the mouth, and then widening; or it may be not widening. (Ham p. 477:) or, as also دَحَلٌ, a hole (نَقَبٌ) narrow in the mouth and wide in the lower part, so that one may walk therein, (K, TA,) having a bending, or the lake, (TA,) and sometimes producing سِدْرٌ [or lote-tree]: or a place into which one

may enter beneath a جُرْبٌ [or water-worn bank]; or in the width of the side of a well, in its lower part; (K;) and the like in a watering-place; all these explanations in the K are found in the M: (TA:) or each, (accord. to the K,) or دَحَلٌ, (accord. to the TA,) signifies [or rather signifies also] †a hole in [any of] the tents of the Arabs of the desert, made for the purpose of a woman's entering into it when a man enters [the tent]; (M, K;) so called as being likened to the دَحَلٌ [commonly thus termed]: (TA.) and a kind of reservoir (مَضْعَغٌ) that collects water: (K:) Az describes, as seen by him, at El-Khalā, in the district of Ed-Dahab, many a دَحَلٌ, being a natural subterranean cavity extending in an even manner, and then becoming hollowed out on the right and left, sometimes narrow and sometimes wide, in smooth rock, and leading to an abyss (جَوْ) of water, of extent and abundance unknown because of the darkness of the دَحَلٌ beneath the earth, sweet and clear and cold and pleasant to drink because of rain-water that had flowed thither from above, and collected therein: (TA:) and دَحَلٌ also signifies a lateral hollow (لَحْدٌ) of a grave: (TA in art. تَوْتٌ: [in this sense, perhaps formed by transposition:]) دَحْلَةٌ, also, signifies a hollow, or cavity, in the ground; like دَحَلٌ; or like the دَحَلٌ (Ibn-'Abbād, TA:) the pl. [of plur.] of دَحَلٌ is دَحَلٌ (S, K) and دَحَلٌ (K) and [of mult.] دَحُولٌ and دِحَالٌ and دِحَالٌ. (S, K.)

دَحَلٌ: see the next preceding paragraph.

دَحَلٌ Wicked, deceitful, guileful, artful, crafty, or cunning: (AA, S;) or also دَحَلٌ: (AA, S in art. دَحَلٌ:) or very crafty and deceitful or guileful: (AZ, S, *K;) or cunning, unguineous, or clever, and skilful; as also دَحَلٌ. (TA.) See also دَحُولٌ, last sentence. — One who diminishes the price, or demands a diminution of the price, or vice in niggardliness, or in acuteness, in a case of selling or buying, [app. the latter,] in order that he may attain, or so that he attains, the object of his want. (T, K, TA.) — Having much wealth. (O, K.) — Flabby and large and wide in the belly. (K, *TA.) Fat, short, and flabby and prominent, or large and flabby, in the belly. (S, K.)

دَحْلَةٌ A well. (ISd, K.)

بُئْرٌ دَحْلَةٌ A well narrow in the head [or upper part]. (Sgh, K.)

بُئْرٌ دَحُولٌ A well hollowed in the sides, the water having eaten its interior: (S:) or a well of which the water, when it has been dug [and cased], is found to be beneath the rock on which its casing rests, wherefore it is dug [further] until its water is fetched out (K, TA) from beneath that rock: (TA:) and a well wide in the sides. (K.) And حَفْرَةٌ دَحُولٌ A hollow, or cavity, made deep, not in a straight direction, or not evenly. (Ham p. 477.) — دَحُولٌ also signifies A she-camel that keeps aside from the other camels, over against them; (K, TA:) like غَوْدٌ. (TA.) — Also A flatterer, and an impostor, or a cheat: and so دَحُولٌ. (KL.)

دَحِيلَة: see دَحَل, near the end of the paragraph.

دَحَال One who hunts, or catches game, by making use of the داحول: so in the verse cited voce داحول. (TA.)

داحِل Very rancorous, malevolent, malicious, or spiteful; wont to hide enmity, and violent hatred, in his heart, and to watch for opportunities to indulge it, or exercise it. (Az, TA)

داحُول [an arabicized word from the Pers. دَاخُول] A thing which the hunter of gazelles sets up [for the purpose of scaring them into his toil or into the neighbourhood of his place of concealment], consisting of pieces of wood: (S:) or a thing which the hunter sets up for [the purpose of scaring] the [wild] asses, (K, TA,) and Az adds, and the gazelles, (TA,) consisting of pieces of wood like short spears (K, TA) stuck in the ground, with some pieces of ragged cloth upon their heads; and sometimes set up at night, for [the purpose of scaring] the gazelles, with the addition of a lighted lamp; (TA;) [whence] Dhu-r-Rummeh says,

* وَيَشْرَبْنَ أَجْنًا وَالْجُورَ كَأَنَّا

* مَصَابِيحُ دَحَالٍ يَذْكِي ذُبَابًا

[And they drink water that is altered for the worse in taste and colour, while the stars are like the lamps of the hunter by means of the داحول when he makes their victims to blaze brightly]: (TA:) the pl. is دَوَاحِيل. (K.)

دحو

1. دَحَا, (S, Məb, K,) first pers. دَحَوْتُ, (S,) aor. يَذْحُو, (Məb, K,) inf. n. دَحُو, (S, Məb, K,) He spread; spread out, or forth; expanded; or extended; (S, Məb, K:) a thing; (S:) and, when said of God, the earth; (Fr, S, Məb, K:) as also دَحَى, (Məb, K,) first pers. دَحَيْتُ, (K in art. دَحَى) aor. يَذْحِي, inf. n. دَحِي: (Məb, K in art. دَحَى:) or He (God) made the earth wide, or ample; as explained by an Arab woman of the desert to Sh: (TA:) also, said of an ostrich, (S, TA,) he expanded, and made wide, (TA,) with his foot, or leg, the place where he was about to deposit his eggs: (S, TA) and, said of a man, he spread, &c., and made plain, even, or smooth. (TA in art. دَحَى) — Also, said of a man, (K,) aor. يَذْحُو, inf. n. دَحُو, (TA,) i. q. جَامَع; (K;) as also دَحَا; on the authority of IAsr. (TA.) [You say, دَحَا He compressed her; like as you say, دَحَا He threw, or cast, and propelled, or removed from its place, a stone, with his hand. (TA.) One says also, to him who is playing with walnuts, اَبْدِ الْبَدْيَ وَادْحَا, meaning [Make thou the distance far, and] throw it. (S, TA.) See also مَدْحَا, in two places. And of a torrent, one says, دَحَا بِأَبْطَحَاءَ It cast along [the soft earth and pebbles in its course; or drove them along]. (TA.) And of rain, one says, دَحَا between the surface of the earth; (Məb;) or removed them. (TA.) [See دَحَى, in the next art.] And دَحُو also signifies The vying, one with another, in throwing stones, and striving to surpass [in doing so]; as also مَدْحَاةُ الدَّحَى, (inf. n. of دَحَى) (TA.) — مَرَّ يَذْحُو, inf. n. of دَحَى. (TA.) — دَحَا البَطْنُ The belly was, or became, large, and hanging down; (K, K;) and دَحَى it (the belly) was, or became, wide, or distended: (MF:) or both signify it (the belly) became swollen, or inflated, or big, and hung down, by reason of fatness or disease; as also دَاخَ and دَاخَ. (TA in art. دَوَح.)

3. دَحَى, inf. n. مَدْحَاةُ: see 1.

5. دَحَى He spread out, or extended, himself; syn. تَبَسَّطَ. (K in art. دَحَى) You say, يَا فُلَانُ تَبَسَّطْ Such a one slept, and [extended himself so that he] lay upon a wide space of ground. (TA in that art.) — And الرَّبُّ فِي الْأَرْضِ تَدَحَّتْ The camels made hollows in the ground where they lay down, it being soft; leaving therein cavities like those of bellies: thus they do only when they are fat. (El-Itresee, TA in art. دَحَى.)

7: see 1, last sentence.

9. اِدْحَوَى [of the measure اِفْعَلَّ for اِفْعَلَّ, like اِرَاعَوَى] It (a thing, TA) was, or became, spread, spread out or forth, expanded, or extended. (K.)

الدَّحَى دَحَى الدَّحَوَاتِ [act. part. n. of 1.] in a prayer of 'Alce, means O God, the Spreader and Expander of the [seven] earths: (TA:) الدَّحَوَاتِ [properly] signifies the things that are spread, &c.; as also الدَّحَاتِ. (TA in art. دَحَى) — اِبْطَحَ الدَّحَى The rain that removes [or drives] the pebbles from the surface of the earth. (TA.)

اِدْحَى, (S, K,) [originally اِدْحَوَى, of the measure اِفْعَلَّ from دَحَيْتُ, but said in the S to be of that measure from دَحَوْتُ, the dial. var. دَحَيْتُ not being there mentioned,] and اِدْحَى and اِدْحَى and اِدْحَى (K,) The place of the laying of eggs, (S, K,) and of the hatching thereof, (S,) of the ostrich, (S, K,) in the sand; (K;) because that bird expands it, and makes it wide, with its foot, or leg; for the ostrich has no [nest such as is termed] غُش: (S:) pl. اِدْحَا; (TA in the present art.) and اِدْحَا [i. e., if not a mistranscription, (D:) in art. دَحَى]: (TA in art. دَحَى:) and اِدْحَى [likewise] signifies the place of the eggs of the ostrich. (S.) [Hence,] بَنَتْ اِدْحَى A female ostrich. (TA.) — [Hence also,] اِدْحَى and اِدْحَى + A certain Mansion of the Moon, (K, TA,) [namely, the Twenty-first Mansion,] between the ذَائِجِ and نَعَائِجِ; [more commonly] called الْبَلْدَةُ: likened to the اِدْحَى of the ostrich. (TA.)

اِدْحَى: see the next preceding paragraph, in three places: — and for the latter, see also مَدْحَاةُ, below.

اِدْحَى: see مَدْحَى

اِدْحَى A wooden thing with which a child is driven along (يَذْحِي), and which, passing over the ground, sweeps away everything against which it comes. (K, TA.) — Accord. to Sh, A certain thing with which the people of Mekkeh play: he says, I heard El-Asadee describe it thus: the اِدْحَى and اِدْحَى signify stones like the [small round cake of bread called] فُرْسَة, according to the size of which a hole is dug, and widened a little: then they throw those stones (يَذْحُونَ) to that hole; and if the stone fall therein, the person wins, but if not, he is overcome: you say of him, يَذْحُو and يَذْحُو when he throws the stones (إِذَا دَحَا) over the ground to the hole: and the hole is called اِدْحَى. (TA.) [Accord. to Freytag, on the authority of the Deewān El-Hudhaleeyan, A round thing made of lead, by the throwing of which persons contend together.]

دَوَاحٍ: see الدَّحَاتِ and الدَّحَوَاتِ

دحي

1. دَحَى, first pers. دَحَيْتُ, aor. يَذْحِي, inf. n. دَحَى: see 1 in art. دَحُو. — دَحَى الإِبِلَ (K,) inf. n. as above, (TA,) I drove the camels; (K;) as also دَحَيْتُ. (TA.)

[4 mentioned by Freytags on the authority of the K is a mistake for 5]

5 (mentioned in this art. in the K and TA): see art. دَحُو.

7 (mentioned in this art. by MF): see art. دَحُو.

دَحَى A single act of دَحَى, i. e. spreading, &c. (Məb.) — A she-ape, or she-monkey. (K.)

دَحَى A mode, or manner, of دَحَى, i. e. spreading, &c. (Məb.) — A headman, or chief, (R, K, TA,) in an absolute sense, in the dial. of El-Yemen, (R, TA,) and particularly, of an army, or a military force. (K, TA.) AA says that it originally signifies "a lord," or "chief," in Pers; but seems to be from دَحَا, aor. يَذْحُو, meaning "he spread it, and made it plain or even;" because it is for the headman or chief to do this; the being changed into دَحَى as it is in دَحُو. and if so, it belongs to art. دَحُو. — دَحَا, (TA.) [Accord. to Golius, the pl. is دَحَا; but I think that it is more probably دَحَى.] It is said in a trad. that what is called الْبَيْتُ الْجَمُورُ [q. v. in art. عَمَر] is entered every day by seventy thousand companions of angels, every one of these companions having with it a دَحَى and consisting of seventy thousand angels. (TA.)

دَحَى and دَحَى: see art. دَحُو.

دَحَى: see دَحَى, in art. دَحُو, in two places.

دَخَلَ [the latter not in the CK nor in my MS. copy of the K] and دَخَلَةٌ signify + purity of inward love. (TA.) — دَخَلُونَ signifies also *Persons of the lover, or loved, sort, who enter among a people, or party, of whom they are not, thus having two contr. meanings.* (Az, TA.) — الدَّخْلُ [app. الدَّخْلُ] and الدَّخْلُ [thus in the TA] and الدَّخْلُ, accord. to IAsr, all signify *The same as الدَّخْلُ* [an appellation now applied to the ear-nig; in the K, art. عَقْرَب, said to be the عَقْرَبَان, but not as meaning the عَقْرَب or the male عَقْرَب: accord. to Az, it is the هَرَبَان [i. e. هَرَبَان or هَرَبَان, a kind of worm, the species of which is doubtful]. (TA.) — See also دَخَلَ. — And see دَخَلَةٌ.

دَخَلَ: see the next preceding paragraph, in two places.

دَخِلْ A portion of flesh (in some copies of the K of fat, TA) in the midst of flesh. (JK, Ibn-'Abbād, K.)

دَخِلْ: see دَخَلَ: — and see also دَخَلَةٌ.

دَخَلَ [an inf. n. of 3, q. v.]. — In watering, (S, K,) it is *The putting in a camel, that has drunk, between two camels that have not drunk, (K,) or the bringing back a camel, that has drunk, from the resting-place by the water, to the watering-trough, and putting him in between two thirsty camels, (S,) in order that he may drink what, may-be, he has not drunk: (S, K:) in like manner it is explained in the T, on the authority of As, who adds that this is done only when the water is scanty: (TA:) or the putting in a weak or sick camel [that has already drunk] with those that are drinking, and then, after that, with those that are returning to the water, so that he drinks three times: (Skr:) or the driving of camels to the watering-trough a second time, in order that they may complete their drinking, after they have already been watered drove by drove: (JK, TA:) so says Lth; but the approved explanation is that of As: (TA:) or the driving of camels to the watering-trough at once, all together; as also دَخَلَ. (JK.) — The forelocks of a horse; (K;) because of their entering, one into another; (TA:) as also دَخَلَ: (K:) so in the M. (TA.) — See also دَخَلَةٌ.*

دَخِيل A guest. (M, TA.) Hence the saying of the vulgar, *أَنَا دَخِيلُ فَلَانٍ* [I am the guest of such a one; generally meaning I am under his protection]. (TA.) — See also دَخِلْ, in three places. — [An adventive abider among a people] You say, *فَلَانٌ دَخِيلُ بَنِي الْقَوْمِ* Such a one is a person abiding among the people, not related to them. (Msb.) And *هُوَ دَخِيلُ فَيْهَرٍ* He is a stranger to them (M, K) who has entered, (M,) or who enters, (K,) among them: (M, K:) applied also to a female. (TA.) [See دَخَلَ, which is app. a quasi-pl. n. of دَخِلْ in this sense.] — Hence, *A subject of discourse introduced by way of digression, or as having some relation to the class, or category, of the proper subjects treated of, but not included therein.* (Msb.) — And A

word that is adventitious, not indigenous, to the language of the Arabs; that is introduced into that language, and does not belong to it (K.) There are many such words in the Jemharah of Ibn-Dureyd. (TA.) — And A horse that is introduced between two other horses in a race for a wager. (JK, O, TA.) [See دَخِلْ.] See also دَخِيلِي. — And see دَخَلَةٌ: — and دَاخِلٌ. — It is also said in the K to be syn. with دَخَلَ in a sense explained above: see 6.

دَخِيلَةٌ: see دَخَلَةٌ: — and دَخِلْ.

دَخِيلَةٌ: see دَخَلَةٌ.

دَخِيلِي A gazelle [and any animal] brought up in, or near, the house or tent, and there fed, syn. رَتَبِي, (IAsr, K, TA,) like أَهْلِي (TA,) upon the neck of which are hung coveries. (IAsr, TA.) And A horse that is fed only with fodder: so accord. to Abou-Naṣr and others: a meaning erroneously assigned in the K to دَخِيلِي (TA.) Accord. to Skr, A horse of a race called بَنَات دَخِيلِي. (TA.)

دَخِيلِيَّة [in the CK with 3 in the place of the 2] A certain game of the Arabs. (JK, O, K, TA.)

دَخِلْ Herbage that enters among the stems of trees, (S, K,) or among the lower parts of the branches of trees, (M, TA,) or among the branches of trees, and cannot be depastured by reason of its tangled state; also termed غَوْذ. (T, TA.) — The feathers, or portions of feathers, that enter between the طَبَقَاتِ وَطْنَانٍ [hero app. meaning the outermost and innermost portions]: (K:) they are the best thereof, because the sun does not strike upon them. (TA.) — A portion, or portions, of flesh, or of muscle, lying within sinews: (M, K:) or flesh whosoever one portion is intermixed with another: (TA:) دَخِلُ الْبُحْرِ means flesh that cleaves to the bone; and such is the best of flesh. (T, TA.) — Applied to a man, (TA,) thick, and compact, or contracted, in body; (K, TA:) lit, having one portion thereof inserted into another. (TA.) — A certain bird, (S, K,) of small size, (S, TA,) dust-coloured, (K, TA,) that alights upon palm-trees and other trees, and enters among them, (TA;) also called دَخِلٌ and دَخِلْ: (K:) n. un. دَخَلَةٌ: Isd says that it is an intrusive bird, smaller than the sparrow, found in El-Hijáz: accord. to the T, it is a kind of small bird, like the sparrow, that has its abode in caves and in dense trees: AHat says, in "the Book of Birds," that the دَخَلَةٌ is a certain bird that is found in caves, and enters houses or tents, and is caught by children: when winter comes, the birds of this kind disperse; and some of them become of a dusky colour, and of a dark and somewhat reddish colour, and gray (زُرْقًا); and some, variegated with blackness and redness, and with whiteness: they are of the size of the lark, but the latter is larger than they are in the head; neither short nor long in the tail; but short in the legs, which are like the legs of the lark: (TA:) the pl. is دَخَائِلُ (S, M, K,) which is

anomalous in respect of the insertion of the ي: (M:) in the T, دَخَائِلُ [which is app. a mistranscription]. (TA.) — See also دَخَلَةٌ.

دَخَلَةٌ Any compact portion of flesh (Sgh, K.) — Also n. un. of دَخَلَ [q. v.]. (TA.)

دَخَلَ That enters [into anything] much, or often; went to enter. (TA.) [See دَخَسَ.] — [Hence,] دَخَلَ الْأُذُنُ: see دَخِلْ.

الدَّخَالُ: see دَخِلْ.

دَخَلَةٌ: see دَخِلْ.

دَاخِل [act. parl. n. of 1, Entering, &c. Hence,] دَخَلَ الْأُذُنُ as meaning دَخَلَ الْأُذُنُ: see دَخِلْ. — It is [also] applied as an epithet to a disease, and to love; [as meaning Internal, or inward:] and so دَخِلْ, in the same sense (K.) — [Also, as a subst.] The interior of anything; (M, Msb., TA:) contr. of خَارِج. (Msb.) Sb says that it is not used adverbially unless with a particle; [so that you may not say دَاخِلًا as meaning Within; but you say دَاخِلِي; and in like manner you say دَاخِلِي إِلَى meaning In, or inwards, and دَاخِلِي مِنْ meaning From within;] i. e. it is only a subst.; because it has a special signification, like دَخِلْ and دَخِلْ. (TA.) — دَاخِلُ الْحَبِّ: see دَخِلْ.

دَاخِلَةُ الْإِزَارِ The part of the إزار [or waist-wrap] that is next the body; (Msb;) the extremity of the إزار that is next the body, (S, K,) next the right side (K, TA) of a man when he puts it on; being the inner extremity in that case; and the part of the body which is the place thereof; not of the إزار: IAnb says that, accord. to some, it is a metonymical term for مَذَاكِيرُ [meaning the penis with what is around it]: or, accord. to some, the hip, or haunch. (TA.) — دَاخِلَةُ الْأَرْضِ The part of the ground that may serve as a place for concealment, and that is low, or depressed: pl. دَوَاخِلُ. (T, K.) One says, *رُفِصٌ دَاخِلَةٌ* [There is not in their land a place for concealment such as a hollow or a covert of trees]. (TA.) — [In the K and TA in art. جَوْز, the term دَاخِلَةٌ is applied to *bad pieces of money intermixed and concealed among good pieces; as in those indicated in the K, and plainly shown in the TA.*] — الدَّوَاخِلُ in the phrase الدَّوَاخِلُ وَالْخَوَارِجُ has been explained in art. خَارِج. (Msb.) — See also دَخَلَةٌ, in two places.

دَوَخَلَةٌ and دَوَخَلَةٌ, with and without tashdeed, A thing [or receptacle] made of palm-leaves woven together, (Isk, S, K,) in which fresh ripe dates are put, (Isk, S,) or in which dates are put: (K:) pl. دَوَاخِلُ, occurring in poetry, [the ي being app. inserted by poetic license,] (TA,) and دَوَاخِلُ. (K in art. لَبَث.)

مَدَخَلٌ An entrance, i. e. a place of entrance, or ingress, (S, Msb,) of a house [or the like; and any inlet]. (Msb.) — [Hence,] *A way of act-*

ing. (K, TA: see دُخْلَة, last sentence, in two places.) [And مَدْخُلٌ خَيْرٌ + A means of attaining, or doing, good.] — [Also A time of entrance.]

مَدْخُلٌ is syn. with إِذْخَالٌ: and is also the pass part n. of أَذْخَلْتُ: (S:) [and a n. of place: and of time:] see 4. — Also + Base, base-born, or ignoble; of suspected origin or lineage, or adopted, or who claims for his father one who is not. (K, TA:) because he is introduced among a people [to whom he is not related]. (TA.)

[مَدْخُلٌ] An instrument by means of which one enters: mentioned by Galienus as meaning a key; on the authority of Ibn-Seenā (Avicenna).]

مَدْخَلًا, in the Kūr [ix. 57, accord. to the most usual reading, there meaning A place into which to enter], is originally مَدْخَلًا. (TA.)

مَدْخُولٌ — دَخُلَ بِهِ (مَدْخُولٌ بِهِ): see دَخُلَ. — مَدْخُولٌ بِهَا [and عَيْلًا] † A wife, or woman, to whom a man has gone in; meaning compassed; whether with the sanction of the law or not; (Mgh, TA:) but generally the former. (TA.) — † Having an unsoundness in his intellect, (S, K,) or in his body, or in his grounds of pretension to respect. (TA.) — † Enervated. (S, K.) — Corn, or food, eaten by worms or the like. (TA.) — نَحْلَةٌ مَدْخُولَةٌ A palm-tree rotten (S, K) within. (S.)

مَدْخُلٌ: see دُخْلٌ. — دُخْلٌ مَدْخُلٌ A she-camel compact, and firm, or strong, in make. (TA.) — رَجُلٌ مَدْخُلٌ † (K, TA) A man compact, or contracted, in body; lit., having one portion thereof inserted into another. (TA.)

مُتَدَخِّلٌ فِي أُمُورٍ One who puts himself to trouble, or inconvenience, to enter into affairs. (K.) [One who intrudes in affairs.]

مُتَدَاخِلُ الْجِسْرِ: see مَدْخِلٌ.

دخن

1. دَخَنَتِ النَّارُ, aor. ٤ and ٤, (S, K,) inf. n. دُخْنٌ and دُخُونٌ (K,) The دُخَانُ of the fire rose; [i. e. the fire smoked, or sent up smoke;] as also دَخَنَتْ (S, K,) of the measure اِدْخَنْتُ; (S;) and دَخَنْتُ and دَخَنْتُ; (K;) the last with tashdeed, mentioned by Z. (TA.) — And دُخْنٌ الدُّخَانُ (JK,) and الدُّخَانُ (TA,) and التَّعَنُّ (JK,) and التَّعَنُّ (TA,) inf. n. دُخُونٌ (K,) The smoke, (JK,) and † the dust, (K, TA,) rose; or spread, or diffused itself. (JK, K, TA.) — And دُخِنَتِ النَّارُ (JK, S, Mgh, K,) with kesr to the ٤, (S, Mgh, K,) aor. ٤, (JK, Mgh, K,) inf. n. دُخْنٌ (Mgh,) The smoke (دُخَانٌ) of the fire (JK, S, Mgh, K) became vehement, (JK,) or became excited, or raised, (S, Mgh, K,) in consequence of its having firewood, (JK, S, Mgh, K,) in a fresh, or green, state, (JK,) thrown upon it, (JK, S, Mgh, K,) and being thus marred. (S, Mgh, K.) — دُخِنَ, aor. ٤, said of food, (JK, K,) and of flesh-meat, (TA,) inf. n. دُخْنٌ (JK,) means It was, or became, infected with smoke (دُخَانٌ), (K, TA,) while being roasted or cooked,

(TA,) and acquired its odour, (K, TA,) so that this predominated over its flavour: (TA.) [in this sense] it is said of cooked food when the cooking-pot is infected with smoke (إِذَا تَدَخَّنَتْ الْقِدْرُ). (S, TA.) — [Hence, as is indicated in the TA, it is said of wine, or beverage, as meaning † It became altered for the worse in odour. (See دُخِنَ) — Hence also,] † It was, or became, of a dusky, or dingy, colour, inclining to black, (K, TA,) like the colour of iron: (TA:) you say دَخِنَ اللَّبَنُ, and دَخِنَتِ الدَّائِيَةُ, † The plant, and the beast, became of that colour; (K, TA:) as though overspread with smoke (دُخَانٌ); (TA:) as also دَخِنَ, aor. ٤, inf. n. دُخْنٌ. (K.) — [Hence also,] دَخِنَ خُلُقُهُ † His nature, or disposition, was, or became, bad, corrupt, or wicked. (K, TA.) [See also دَخِنَ, below.]

2: see 1, first sentence. — دَخَنَ [He smoked it, or made it smoky]; namely, flesh-meat. (S) in art. شَيْطَانٌ. And دَخَنَ بِالْمَدَنَةِ [He fumigated it, or him, with what is termed دُخْنَةٌ, q. v.]; namely, a house, or tent, or chamber, (JK, S, M, Mgh, Mgh, K,) and a garment, (M, K,) and another man. (TA.) And دَخَنُوا عَلَى قَوْمِي غَارًا فَقَتَلُوهُمْ [They smoked a party of men in a cave and so killed them]. (TA.)

4: see 1, first sentence. — أَدَخِنَ الرَّزْعَ (JK, CK, and so in my MS. copy of the K;) or دَخِنَ (so in the K accord. to the TA,) of the measure اِدْخَنْتُ; (TA;) † The seed-produce became hard in the grain, (JK, K, TA,) and full therein; (JK;) being overspread with a slight duskiness, or dinginess. (TA.)

5. دَخَنَ تَبَخَّرَ q. v. [He fumigated himself]: (TA in art. بَخَر:) from الدُّخْنَةُ. (Mgh.) You say, of a man, تَدَخَّنَ بِالْمَدَنَةِ [He fumigated himself with what is termed دُخْنَةٌ, q. v.]; as also دَخِنَ, of the measure اِدْخَنْتُ. (TA.) — See also 1.

8: see 1: — and 5: — and 4. — دُخْنٌ A well-known kind of grain; (Mgh;) جَاوِسٌ (S;) [i. e.] the grain of the جَاوِسُ (JK, M, K:) or a certain grain smaller than that, very smooth, cold, dry, and constipating. (M, K:) [a species of millet; the holcus saccharatus of Linn.; holcus dochna of Forskål; sorghum saccharatum of Delile; and the holcus spicatus of Linn.; and the panicum mihacem of Linn.: (Delile's "Flor. Egypt. Illustr.," no. 104: no 57: and no. 79:)] n. un. with ٤; signifying a single grain thereof. (Mgh.)

دُخْنٌ inf. n. of دَخِنَ [q. v.]. (JK, Mgh.) — [Hence,] † The appearance, or appearing, of conflict and faction, sedition, discord, or the like. (TA.) — Hence also, i. e. from دَخِنَ النَّارُ and الدُّخَانُ, (TA,) † A state of alteration for the worse, of intellect, and of religion, and of the grounds of pretension to respect or honour. (K, TA.) — Also i. q. دُخَانٌ. (S, K.) See this word

in two places. — [Hence,] † A duskiness, or dinginess, inclining to blackness; (S, TA;) as also دُخْنَةٌ (JK, S, K;) [like the colour of smoke, (see 1, last signification but one,) or] like the colour of iron: (TA:) it is in a sheep, (S,) or a horse and similar beasts, or in a garment, (TA,) and in a sword; (S, A, TA:) in this last it means † a blackness that appears in the broad side, by reason of its great brightness: (A, TA:) or the diversified navy marks, streaks, or grain, (syn. فَرْشٌ) of a sword. (K.) — Also † Rancour, malevolence, malice, or spite. (JK, K, TA.) — And † Badness, corruptness, or wickedness, of nature or disposition. (K, TA.)

دُخِنَ [applied to food, and to flesh-meat, Infected with smoke: see دُخِنَ. — And hence,] applied to wine, or beverage, † Altered for the worse in odour. (TA.) — And دُخِنَ الْخُلُقُ (Sh, JK, S) † A man bad, corrupt, or wicked, in respect of nature, or disposition. (Sh, JK, TA.) [See also دَاخِنٌ]

دُخْنَةٌ ذَرِيرَةٌ q. v. [which generally means Particles of calamus aromaticus], (K,) or the like thereof, (S,) [i. e.] incense, or a substance for fumigation, (JK, S, Mgh, Mgh,) [of any kind, and particularly] like ذَرِيرَةٌ, (Mgh, Mgh,) with which houses, or tents, or chambers, (S, Mgh, Mgh, K,) or a house, or tent, or chamber, (JK, M,) and clothes, (M,) are fumigated. (JK, S, M, Mgh, Mgh, K.) — See also دُخِنَ. — [Hence,] app. — دُخْنَةٌ أَبُو دُخْنَةٍ A certain bird, (IB, K, TA,) the colour of which is like that of the ذَرِيرَةُ [or (m)k]: so says IB: or, as in some MSS., like the colour termed الْعَبْرَةُ [i. e. dust-colour]. (TA.)

دُخَانٌ عَصْفُورٌ [or sparrow]; as also دُخْنَانٌ. (K, TA.)

دُخْنَانٌ يَوْمٌ دُخْنَانٌ † A hot, or an intensely hot, day. (JK, K, TA:) and لَيْلَةٌ دُخْنَانَةٌ † a night intensely hot, (JK, TA,) in which the heat is such as takes away the breath; (TA;) as though it were overspread by smoke. (JK, TA:) or a dusky, or dingy, night, inclining to blackness. (S.)

دُخْنَانٌ: see دُخْنَانٌ.

دُخَانٌ (S, Mgh, K) and دُخْنَانٌ (K,) which latter is the form [now] commonly used, (TA,) and دُخْنٌ (S, K,) & q. دُخَانٌ [a less usual term, meaning Smoke]: (K:) [in the S it is said merely that the دُخَانُ of fire is well known:] pl. (of the first, S, Mgh) دُؤَانِجٌ (S, Mgh, K,) like as عَوَانِجٌ is pl. of عَوَانٌ (S, Mgh,) the only other instances of the kind, (Mgh,) deviating from rule, (S,) and دُؤَاخِينٌ, and both pls. of دُؤَاخٌ, and دُؤَاخَةٌ [a pl. of pauc.]. (K.) [Hence, the tribes of] Ghānce and Bāhileh (غَنِيَّةٌ and بَاهِلَةٌ) were called دُؤَاخَانٌ [The two sons of smoke] (S, K, TA,) because they smoked a party of men (دُخِنُوا عَلَى قَوْمٍ) in a cave and so killed them. (TA.) Hence also, (S,) † A calm [or truce] for a cause other than recon-

p. 213 in explanation of the pl.,) *unexpectedly*: (TA:) pl. as above. (M.) — See also 1, last sentence. — Also † *Disobedience, and resistance, and hatred, or dislike*, (T, TA,) and *crookedness, (T), and disagreement, on the part of a wife*. (T, TA.)

دَرْجُ see دَرْجُ, in three places.

دَرْجَةُ *A ring by aiming at which one learns to pierce or thrust [with the spear]* (S, M, K) and to shoot. (T, M, K.) said by Aḡ to be with : (S) and also called دَرْجَةُ. (S in art. وتر.) 'Amr Ibn-Ma'adee-Karib says,

عَلِمْتُ كَأَنِّي لِلرِّمَاحِ دَرْجَةُ *
أَقَاتِلُ عَنْ أَهْلِهِ جَرِيرٌ وَدَرْجُ *

[I passed the day as though I were a ring for the spears to be aimed at, fighting in defence of the sons of Jarm, when they had fled]. (T, S, M. [See also Ham p. 75, where it is written دَرْجَةُ].) — Also *A camel*, (T, S,) or *other thing*, (S,) or *anything*, (M, K,) by which one conceals himself (T, S, M, K) from the wild animals, (T,) or from the objects of the chase, (S, M, K,) in order that they may be circumvented, (T, S, M, K,) so that when the man is able to shoot, or cast, he does so: (T, S,) like ذَرْبَةُ: (S in art. ذرع:) accord. to AZ, it is with , (S,) because the ذَرْبَةُ is driven (يُدْرَبُ, i. e. يُدْرَبُ) towards the objects of the chase: (T, S.) but IATH says that it is ذَرْبَةُ, without , and that it signifies an animal by means of which the sportsman conceals himself, leaving it to pasture with the wild animals until they have become familiar with it and so rendered accessible to him, when he shoots, or casts, at them: (TA:) the pl. of ذَرْبَةُ is ذَرَابٌ and ذَرَائِبٌ with two hemzahs, each of them extr. [with respect to analogy]. (M, TA)

دَرْبِي: } see what next follows.
دَرْبِي: }

دَرْبِي: } like خَجِيرٌ (T, S, K, &c.) and دَرْبِي: } دَرْبِي: } (S) and دَرْبِي: } (K) from سَبِيحٌ (S) and دَرْبِي: } (K) the only instance of the measure فَعِيلٌ except مَزِيحٌ (K;) [which latter word has been mistaken by Golius and Freytag for a noun qualified by the epithet دَرْبِي:] but A'Obeid says that when it is pronounced with the first letter madmoomeh it is دَرْبِي, without , a rel. n. from دَرْ, of the measure فَعِيلٌ [and the like is said in the K, though دَرْبِي is also there mentioned as correct,] because there is not [to his knowledge] in the language of the Arabs any word of the measure فَعِيلٌ; and that he who pronounces it [دَرْبِي] with , means that it is [originally of the measure] فَعُولٌ, like سَبِيحٌ, and that one of its vowels is changed to kasr because it is deemed difficult of pronunciation; and Akh mentions also دَرْبِي: } with , of the measure فَعِيلٌ, with fet-h to the first letter, (S, TA,) on the authority of Katādeh and AA; (TA;) † *A star that shines, or glistens*, (S, K, TA,) *intensely*:

(S:) or *a star that is impelled in its course from the east to the west*. (M:) accord. to IAg, [a shooting star,] *a star that is impelled* (يُدْرَبُ) against the devil [or a devil; for the Arabs believed, and still believe, that a shooting star is one that is darted against a devil when he attempts to hear by stealth the discourse of the angels in the lowest heaven] (T, TA.) and said by some to signify one of the five planets: (TA in art. در:) pl. دَرَارِي: (T, S, M:) said by Fr to be applied by the Arabs to the great stars of which the names are not known. (S.)

دَارِيٌّ *Coming from a place, or from a distant place, unexpectedly*. (M, TA: but only the pls. of the word in this sense are there mentioned) an enemy showing open hostility, or coming forth into the field to encounter another in battle: and a stranger (T:) pl. دَرَارِي: (T, M, TA) and دَرَارِي: (M, TA.) People say, سَحَنَ فَرَارِيَّ دَرَارِيَّ [We are poor men, come from a distant place, or strangers]. (T, TA.) — See also 1, last sentence. — [Hence,] metaphorically used by Ru-beh as meaning swollen with anger (M, TA.)

دَرَارِي: } (S, M, K) and دَرَارِي: } accord. to different relations of a trad. in which it occurs, (TA.) The Sultan is possessed of apparatus [of war], (دَرَارِي: } and so in some copies of the K,) or might, (دَرَارِي: } and power, to repel his enemies: (S, M, K:) accord. to IATH, دَرَارِي: } signifies impetuous, not fearing or dreading; and so, having power to repel his enemies: (TA:) it is used in relation to war and contention. (M.) You say also, هُوَ دَرَارِي: } and دَرَارِي: } and دَرَارِي: } (TA in art. دره, q. v.)

دَرَارِي: } see the next preceding paragraph.

مَدْرِي: } see 4.

مَدْرِي: } *A thing with which one pushes, or thrusts; or pushes, or thrusts, away, or back*. (TA.) [Applied in the present day, pronounced مَدْرِي, without , to a boat-pole.]

دَرَارِي: } ذَاتُ الدَّرَارِي: } *The she-camel of violent spirit*. (TA.)

دراق

دَرَارِي: } and دَرَارِي: } (K, and the latter is mentioned in one of my copies of the S,) the latter is that which is in common use, (TA.) The peach; syn. خَوْخُ: (AHn, Idrd, K; and so in a copy of the S:) and the apricot; syn. مَشِيشُ: (K;) but this application of the words is not known: (TA:) of the Syrian dial.: (K, and so in a copy of the S:) Idrd says that the people of Syria call the former fruit دراق, which is an arabicized Syrian word, or [rather] Greek, [originally δρᾱκίον] and El-Jawāleek also mentions it among arabicized words. (TA.)

درب

1. دَرْبِي: } (T, S, M, A, Mgh, K) aor. , (Mgh, K) inf. n. دَرْبُ (T, M, Mgh, K) and دَرْبَةُ,

(S, M, A, K,) or the latter is a simple subst.; (Mgh;) and دَرْبُ (M, A, Mgh, K,) and دَرْبُ [which is generally regarded as a quadrilateral-radical word (see art. دردد);] (S, K;) *He was, or became, accustomed, or habituated, to it; attached, addicted, given, or devoted, to it*; (T, S, M, Mgh, K;) and *bold to do it, or undertake it* (Mgh:) or *he knew it, had knowledge of it, or was knowing in it*. (A, TA.) And عَلِيَ الصَّيْدِ *He* (a hawk) *was, or became, accustomed, or habituated, or trained, to the chase; and bold to practise it* (A.)

2. فِيهِ وَعَلَيْهِ (M, Mgh, K) and دَرْبِي: } (M, K) inf. n. دَرْبِي: } (K) *He accustomed, or habituated, him to it; made him to become attached, addicted, given, or devoted, to it*. (M, Mgh, K) And دَرْبُ (M,) or الصَّيْدِ (T, S, A, K) inf. n. as above, (K,) *He accustomed, or habituated, or trained, (T, S, M, A, K,) a hawk, (T, S, A,) or an eagle, (K,) or a bird or beast of prey, (M,) to the chase; (T, S, M, A, K;) and made it bold to practise it*. (A.) And دَرْبَةُ الشَّدَائِدِ *Difficulties, or hardships, exercised him so as to render him strong to endure them, and habituated, or inured, to them*. (Lh, T, S.) — And دَرْبُ (IAg, T) inf. n. as above, (IAg, T, K,) *He was, or became, patient in war in the time of flight*. (IAg, T, K.)

4. اِدْرَبَ الْقَوْمَ *The people, or party, entered a land of the enemy pertaining to the territory of the روم [or people of the Greek Empire]*. (S.) اِدْرَبَ occurs in a trad. as meaning *We entered the ذَرْبُ* [q. v.]. (TA.) — اِدْرَبَ *He beat a drum; ذَبَبَ and دَرْبَ and اِدْرَبَ*. (TA.)

5. اِدْرَبَ quasi-pass. of 2: (Mgh:) see 1.

دَرْبُ is not a word of Arabic origin. (Mgh:) الذَّرْبُ [the Arabic name of the ancient Darbe, near the Cilician Gates, which were the chief mountain-pass, from the direction of the countries occupied by the Arabs, into the territory of the Greek Empire: these "Gates" are mentioned by El-Idreesee as fortified, and guarded by troops who watched the persons going and coming:] a well-known place in الروم [or the territory of the Greek Empire], mentioned by Imra-al-Kays, [as El-Idreesee also says,] in the words,

* بَنَى صَاحِبِي لَهَا رَأَى الدَّرْبَ حَوْلَهُ *
[My companion wept when he saw the درب around him; knowing himself to be in the power of the Greeks]. (MF, TA.) [Hence,] Any place of entrance, (Kh, T, M, A, Mgh [in my copy of which it is written دَرْب in all its senses], K,) or a narrow pass, (Mgh,) to [the territory of] الروم: (Kh, T, M, A, Mgh, K) or such as is not open at both ends, such as is open at both ends being called دَرْبُ: (K:) or a place of entrance between two mountains: (Mgh:) or a narrow pass in mountains: and hence it has another meaning well known: (S:) [i. e.] the gate of a سَكَّة [here meaning street: misunderstood by Golius, who has consequently explained دَرْبُ as having, for one of its meanings, "porta

The legs of a beast (T, K) and of a man: ISD knew not the sing. (TA.)

دَرَجَةٌ: see دَرَجَةٌ.

دَرَجٌ: pl. مَدَارِجٌ: see دَرَجٌ, in four places.

دَرَجٌ: see دَرَجٌ. — [Also + A verse foisted, or inserted spurious, into a poem.]

مَدْرَجٌ A she-camel that has gone beyond the year [from the day when she was covered] without bringing forth. (TA.) — And A she-camel that makes her fore girth to slip back and to become close to her hand girth; contr. of مَدْرَجٌ; as also مَدْرَجٌ; of which the pl. is مَدَارِجٌ. (TA.)

مَدْرَجَةٌ, and its pl. مَدَارِجٌ, which is also pl. of مَدْرَجٌ: see دَرَجٌ, in seven places. — مَدْرَجَةٌ A land in which are birds of the kind called دَرَجٌ. (S)

دَرَجٌ: see دَرَجٌ.

مَدْرَجٌ A she-camel that is accustomed to go beyond the year [from the day when she was covered] without bringing forth: (S) or that exceeds the year by some days, three or four or ten; not more. (TA.) — See also مَدْرَجٌ.

در

1. دَرٌ (M, Mgh, L, K) aor. ٤, (S) inf. n. دَرٌ, (S, M, Mgh, L, K, *) He roars, or became, toothless; (S, L); he lost his teeth. (M, Mgh, L, K.) It is said in a trad., أَمَرْتُ بِالسَّوَاكِ حَتَّى خَفْتُ, meaning I was commanded to make use of the tooth-stick until I feared, meaning I thought, or opined, that I should assuredly become toothless: for the Arabs use غَنَ in the same manner as a verb signifying an oath, and give it the same kind of complement, saying, غَنَنْتُ لَعْنَتِكَ خَيْرَ مَنِكَ (S) or, accord. to one relation, the words of this trad. are نَزِيتُ السَّوَاكِ حَتَّى يُدْرِدَنِي خَشْيَتُ أَنْ يُدْرِدَنِي from أَدْرَجُ, i. e. I kept to the use of the tooth-stick until I feared that it would deprive me of my teeth, or render me toothless: (L); or, accord. to another relation, خَشْيَتُ أَنْ أَدْرِدَ أَتَانِي [I feared that I should make my teeth to fail out]; but this [verb, Mfr says,] I have not heard. (Mgh.)

4: see above, in two places.

دَرٌ inf. n. of دَرٌ. (S, M, &c.) — And I. q. حَرٌ [but in what sense is not said: see what next follows]. (M, TA.)

دَرٌ, as an epithet applied to a man, I. q. حَرٌ [but in what sense is not said]. (M, TA.)

دَرٌ: see أَدْرَجٌ, in two places.

دَرْدٌ The dregs, feces, lees, or sediment, or what remains at the bottom, of olive-oil, (S, K, &c.) and of other things, (S) or of [the beverage called] نَبِيذٌ, (A,) and of any fluid, such as beve-

rages, or wines, and oils. (L.) — Also A ferment that is put into, and left in, expressed juice and [the beverage called] نَبِيذٌ, in order that it may ferment. (L.) [See خَبِيرٌ.]

دَرْدٌ an abbreviated dim. of دَرْدٌ. (S, K.)

أَدْرَجٌ A toothless man; (S, M, A, Mgh); us also دَرْدَجٌ, with an augmentative مَرٌ (M) fem. of the former دَرْدَجَةٌ: (S, M); and pl. دَرْدَجٌ. (A.) — دَرْدَجَةٌ (S, M, K, &c.) as in the instance of دَرْدَجَةٌ, and دَرْدَجَةٌ, and دَرْدَجَةٌ syn. with دَرْدَجَةٌ, and دَرْدَجَةٌ syn. with دَرْدَجَةٌ, (S, K); A she-camel advanced in years: (S, K); or having her teeth [morn, or consumed,] down to the sockets, (M, K, &c.) by reason of old age. (M, TA.) — الدَرْدَجَةُ the name of A certain corps, or troop of horse, [كَنْتَبَةٌ, in some copies of the S and K كَنْتَبَةٌ,] that belonged to the Arabs. (A'Obeyd, S, K, TA.)

درز

دَرَزٌ [A seam, or a raised seam, of a garment or piece of cloth:] the elevation that is occasioned in a garment or piece of cloth when its two edges are put together in the sewing. (Mgh); one of the درز of a garment or piece of cloth, (S, TA,) and the like; (TA,) which are well known: (K); a Persian word, [originally دَرَزٌ] (S, TA,) arabicized: (S, K); or, accord. to some, the nap, or villous substance, (رَبِيضٌ) and lustre, (رَمَاءٌ) of a garment, or piece of cloth. (TA.) — [Hence,] دَرَزٌ بَنَاتُ الدَّرَزِ: Lice: and nits; syn. صَبَابٌ. (S, K, TA.)

درس

1. دَرَسٌ aor. ٤, inf. n. دَرَسٌ, It (a trace, or mark, or what is termed رَسْمٌ, S, A, K, and a house, A, or a thing, M) became effaced, erased, razed, or obliterated; (S, M, A, K, &c.) as also دَرَسٌ (K, TA,) said of what is termed رَسْمٌ (TA): or it (the trace, or mark, of a house, or what remained, cleaving to the ground, marking the place of a house;) became covered with sand and dust blown over it by the wind: (TA in art ٢٠٠) or it (an abode, or a place of sojourning,) became effaced, erased, razed, or obliterated, and its traces, or remains, became concealed, or unseen: (Mgh); and درس signifies the same as درس in the first of the senses explained above, but in an intensive manner (M). — [Hence] الدَّرَسُ explained near the end of this paragraph.] —

Hence, also, (AHeyth), دَرَسُ الْوُثْبِ (AHeyth, S, A, K, &c.) inf. n. دَرَسٌ (S, TA.) † The garment, or piece of cloth, became old and worn out. (AHeyth, S, A, K, &c.) — And الدَّرَسُ † The writing, or book, became old. (Mgh.) — [Hence, also,] دَرَسْتُ (S, M, A, K, &c.) aor. ٤, (M) inf. n. دَرَسٌ (S, M, K, &c.) and درس (M, K, &c.) † She (a woman, S, M, A, K, &c.) or, accord. to Lh, a girl, M) menstruated. (S, M, A, K, &c.) — دَرَسْتُ الرِّيحَ (S, M, K, &c.) [aor. ٤,] inf. n. دَرَسٌ (A, TA.) The wind, (S, M, K, &c.) or winds, (A,

effaced, erased, razed, or obliterated, it, (S, M, A, K, &c.) by repeatedly passing over it; (S, M) namely, a trace, or mark, [of a house &c.,] or what is termed رَسْمٌ; (S, K, &c.) and [erased, or razed,] a house; (A); or a thing: (M) and دَرَسْتُ الْقَوْمَ The people effaced, erased, razed, or obliterated, it (M) — Hence, (AHeyth), دَرَسُ السَّوْتِ (Mgh), aor. ٤, (TA.) inf. n. دَرَسٌ (M, K, &c.) and دَرَسٌ † He rendered the garment, or piece of cloth, old and worn-out. (AHeyth, K, &c.) — دَرَسٌ وَنَحْوُهَا (M), or الحَنْطَةُ (S, A, Mgh, K, &c.) (Mgh), aor. ٤, (TA.) inf. n. دَرَسٌ (M, K, &c.) and دَرَسٌ † He trod, or thrashed, the wheat, (S, M, A, Mgh, K, &c.) and the like: (Mgh) [because he who does so passes repeatedly over it] of the dial. of El-Yemen: (M, TA.) or دَرَسٌ in the sense here indicated is of the dial. of Syria. (TA.) — دَرَسُ السَّرَاةِ (A), or الجَارِيَةِ (K, &c.) (A), aor. ٤, inf. n. دَرَسٌ (M, A) † He brode, or trained, the she-camel: (M, A) [and so, app., دَارَسَهَا; for it is said that] the primary signification of دَرَسٌ is the breaking, or training, or disciplining, [a beast;] and returning time after time (تَعَبُّدٌ) to a thing. (TA.) You say also, يَجْرُ لَيْلٌ يَدْرُسُ, meaning † A camel that has not been ridden. (S, TA.) — Hence, (M), [or from دَرَسْتُ الرِّيحَ, or from درس دَرَسْتُ الْكِتَابَ] (S, M, A, K, &c.) aor. ٤, (M, K, &c.) inf. n. دَرَسٌ (S, M, K, &c.) and دَرَسٌ (M, K, &c.) † He read the book; (M, K, &c.) as though he opposed it until it became easy for him to remember it: (M); or he read it repeatedly, [or studied it,] in order to remember it: (A); or he made it easy to remember, by much reading (TA); or he read and learned it: (B) in v. 105: and دَرَسْتُ, inf. n. دَرَسٌ (S, M, K, &c.) and دَرَسٌ, signifies the same: (M); and so دَرَسْتُ (K) or the former of the last two has an intensive signification: the latter of them is mentioned by IJ: (TA.) [but accord. to the M, it is said by IJ that both of these are doubly trans., and have a different signification, which is also indicated in the A as that of the former of them: see 2:] دَرَسْتُ الْكِتَابَ (S, M, K, &c.) and دَرَسْتُ (S, M, K, &c.) signify the same as دَرَسْتُ [I read the books, or read them repeatedly, &c.]: (S, TA.) — دَرَسْتُ الدَّرَسَ (S, M, K, &c.) signifies He read the Kur-an, and returned to it time after time, in order that he might not forget it. (TA.) You say also, دَرَسْتُ الْعِلْمَ, aor. ٤, inf. n. دَرَسٌ (S, M, K, &c.) † I read science. (Mgh.) It is said in the Kur [vi. 105], accord. to different readings, دَرَسْتُ, † دَرَسْتُ, † [And to the end that they may say, Thou hast read, &c.]: but some say that the former means Thou hast read the books of the people of the Scriptures: and the latter, Thou hast consulted, or conferred, with them; expl. by ذَاكِرْتَهُمْ (M); or the former means Thou hast learned: (Abu-l-'Abbas) and the latter, Thou hast read, or studied, under the Jews as thy teachers, and they have read, or studied, under thee as their teacher: (I'Ab, Mujāhid, K) and another reading is دَرَسْتُ;

i. e. *دَارَسَ النَّبِيُّ الْيَهُودَ* [The prophet hath read, or studied, with the Jews] and another, *دَارَسَتْ*, which may be rendered in two ways: *The Jews have read, or studied, or consulted, or conferred, with (دَارَسَتْ) Muhammad: and The signs (آيَات) have vied in length of time [or antiquity] with those of other scriptures so that every one of them has for the most part become obliterated.* (TA) and another reading is *دَرَسَتْ*; and another, *دَرَسَتْ*, both meaning, *They (these stories, or histories,) have become obliterated* (M.) or *they are things which have long since passed* (Abu-l-'Abbās:) but the latter of these two verbs has a more intensive signification: and it is also said to signify *They have been dissipated*. (M.) [You also say, *دَرَسَ عَلَيْهِ* † *He read, or studied, under him as his teacher, like عَلَّمَهُ عَلَيْهِ*.]

2. *دَرَسَ غَيْرَهُ* † [He made another to read, or to read repeatedly, or to study, in order to remember; or to read and learn: he taught him to read, &c.: he lectured him]. (A.) And *دَرَسَتْهُ* † [I made him, or taught him, or read the book, or to read it repeatedly, or to study it, or to read and learn it]. (IJ, M.) — See also *دَرَسَ الْكِتَابَ*.

3. *دَارَسَ النَّاقَةَ*: see 1. *دَارَسَتْ الْآيَاتِ*: see 1. — *دَارَسَ غَيْرَهُ* † [He read, or studied, with another, each of them teaching the other]. (A.) And *دَارَسَتْهُ*, inf. n. *مَدْرَسَةٌ*, † [I read, or read repeatedly, or studied, or read and learned, with him the book, each of us teaching the other]. (A.) And *دَارَسَهُ* † *He called to mind with them a subject of discourse, &c.: or he conferred with them, syn. ذَاكَّرَهُ*. (M.) See also 1, latter half, in five places.

4: see 2: — and see *دَرَسَ الْكِتَابَ*.

5. *دَرَسْتُ أَذْرَأَا وَتَمَهَّلْتُ شَيْئًا* † [npp., I clad myself in old and worn-out garments, and unwrapped myself in shemlaks]. (A, TA.)

6. *دَرَسُوا الْكِتَابَ حَتَّى حَفِظُوهُ* † [They read the book, or read it repeatedly, or studied it, or read and learned it, together, teaching one another, until they retained it in memory]. (A.) — *دَرَسْتُ الْقُرْآنَ*, and *دَارَسْتُهَا*, and *دَرَسْتُ الْكِتَابَ*: see *دَرَسَ الْكِتَابَ*.

7: see 1, first signification.

8. *دَرَسَ road, or way, that is unapparent*, (S, K;) as though the traces thereof had become effaced. (TA.) — See also *دَرَسَ* = [A lecture: pl. *دَرَسَاتٍ*].

دَرَسَ The relic, trace, or mark, of a thing that becomes effaced, erased, raised, or obliterated. (M.) — *An old and worn-out garment, or piece of cloth*, (S, M, A, K;) [app. an epithet used as a subst.;] as also *دَرَسَ* (M) and *دَرَسَ* (S, M, A, K;) which last also signifies *an old and worn-out carpet*; (A;) and as an epithet, signifying *old and worn-out*, is applied to a coat of mail, (M, TA.) and to a sword, and to a *مَغْفَر* [&c.]: (TA:) pl. [of the first] *دَرَسَاتٍ*, (M, K,)

Bk I.

[a pl of pauc.,] and [of the same or of either of the others] *دَرَسَاتٍ*. (S, M, K.) — [Hence, or, as IF says, from *أَذْرَأَا*,] *دَرَسَاتٍ* [in some copies of the K *أَمْرَأَاتٍ*] † *The pudendum muliebre*. (S, O, K.)

دَرَسَةٌ † Training, or discipline. (K.)

دَرَسَ: see *دَرَسَ*, in three places. — [Also Dry

دَرَسَ, or *Alexandrian trefoil*.]

دَرَسَ [A house of which the remains are becoming effaced, erased, raised, or obliterated: or i. q. *مَدْرَسَةٌ*] (A.) — *وَأَمْرَأَةٌ دَارَسٌ*, (M, K,) or, accord. to Lh, *حَارِيَّةٌ دَارِسٌ*, (M,) † *A woman, (M, K,) or girl, (Lh, K,) menstruating: (Lh, M, K:) pl. دَوَارِسٌ and دَرَسَاتٍ* (M)

دَرَسَ † *The penis*. (A, K.)

دَرَسَ [inf n. of 2, q. v.] = [Also † *A conventional term or signification used by the مُدْرِسُونَ*, or lecturers, tutors, or professors, of colleges]. (Mgh, in arts and writing, &c.)

دَرَسَ † *A book, or writing*: (K, TA: but omitted in some copies of the former:) [also, accord. to Golius, a commentary by which any one is taught; Hobr. *دَرَسَ*]. — See also the next paragraph.

دَرَسَ † *A place of reading, or study*; (Mgh;) in which persons read, or study; (TA:;) [a college; a collegiate mosque; an academy;] as also *دَرَسَ* (TA) and *مَدْرَسَ* (M, K;) the measure of which last, [as well as that of the next preceding word,] as that of a n. of place, is strange. (ISd, TA:) whence the *دَرَسَ* of the Jews; (K;) their house in which is repeatedly read the Book of the Law revealed to Moses: (A:) or their house in which the Book of God is read, or read repeatedly: (TA:) or their synagogue: (Mgh:) the pl. of *مَدْرَسَ* is *مَدْرَسَاتٍ*; (TA:;) and that of *مَدْرَسَ* is *مَدْرَسَاتٍ*. (Mgh.) *دَرَسَ* (طريق) † *The road or track* [of camels, or of camels and sheep or goats]. (A, TA.)

دَرَسَ † *A bed made plain, even, smooth, or easy to lie upon*. (TA.) — † *A man tried and proved, or tried and strengthened, by use, practice, or experience; expert, or experienced*. (A, TS, K.)

دَرَسَ † *A man who reads much and repeatedly*. (K, TA.) — Hence, the *دَرَسَ* of *مَدْرَسَ* [i. e. The lecturer, tutor, or professor, of a college, a collegiate mosque, or an academy. from which it is not to be understood that there is but one such person to every college; for generally one college has several *مَدْرَسُونَ*]. (TA.)

دَرَسَ: see *مَدْرَسَ*, in two places. — Also † *One who reads, or reads repeatedly, or studies, the books of the Jews: the measure of the word implies intensiveness*. (TA.)

دَرَسَ [A house of which the remains are effaced, erased, raised, or obliterated: see also

دَرَسَ.] (A.) — *طَرِيقٌ مَدْرُسٌ* † *A road much beaten by passengers, so as to be made easy by them*. (A, TA.)

مَدْرُسٌ † *One who reads, or studies, with another, syn. مُقَارِئٌ*. (K:) or *one who has read books*. (K.)

دَرَسَ

1. *دَرَسَ*, aor. *دَرَسَ*, inf. n. *دَرَسَ*, *He* (a horse, and a sheep or goat,) *was black in the head, and white [in the other parts]: or, as some say, was black in the head and neck* (Mgh: [in my copy of which is an evident omission, which I have supplied. see *أَدْرَسَ*].) [See also *دَرَسَ*, below.]

2. *دَرَسَ*, inf. n. *تَدْرَسُ*, (S, K,) *He clad a man with a دَرَسَ*, (K,) i. e. a *coat of iron* [or coat of mail]: (TA:) and a woman with a *فَيْصَ* [or shift]. (S, K.)

4. *دَرَسَ*, (K,) inf. n. *دَرَسَ*, (TA,) *The month passed its half*. (ISH, K.) *دَرَسَ* also signifies *The blackness of its first part*. (ISH.)

5: see 8, in three places.

8. *دَرَسَ* (a man) *clad himself with a دَرَسَ* (S, K) of iron [i. e. a coat of mail]; (K:) as also *دَرَسَ* (S, K.) And *دَرَسَتْ* *She* (a woman) *clad herself with a دَرَسَ*, (S, K,) i. e. a *فَيْصَ* [or shift]. (S, TA.) — *دَرَسَ* *مَدْرَسَ*, and *تَدْرَسَ* *مَدْرَسَ*, (Kh,) and *تَدْرَسَ* alone, (S,) and *دَرَسَ* (S, K,) but this last is of weak authority, (S,) *He clad himself with a مَدْرَسَ* [q. v.]. (S, K.) — *دَرَسَ* *فَلَاحَ اللَّيْلِ* † *Such a one entered into the darkness of the night, journeying therein*; (K, TA:) like *أَغْمَدَ اللَّيْلَ*. (S) and L in art. *شَبْرٌ* *بَيْتًا وَأَدْرَسَ*, (TA,) Hence the saying, (TA,) *غَدِ*. — *دَرَسَ* † *Use thou prudence, or precaution, or good judgment, and journey all the night*. (S, K.) [See also art. *شَبْرٌ*.] — *دَرَسَ* *الْخَوْفَ* † *He made fear as it were his innermost garment; by closely cleaving to it*. (TA.)

Q. Q. 2. *تَدْرَسَ*: see 8, in two places.

دَرَسَ † *A coat of mail; syn. زَرَبَةٌ*. (IAth, Mgh, TA:) [or a coat of defence of any kind; being a term applied in the S and K &c. to a *بَلْبَنَة*, i. e. a coat of defence of skins, or of camel's hide:] and also, of plate-armour: (AO, in his book on the *مَقَر* *بَلْبَنَة*, cited in the TA voce *مَقَر*.) [but the first is the most general, and proper, meaning:] as meaning a *دَرَسَ* of iron, it is fem.; (S, Mgh, K:*) or mostly so; (Mgh;) but sometimes masc.: (K:) AO says that it is masc. and fem.; (S, TA;) and so Lh: (TA:) pl. *أَدْرَسَ* and *دَرَسَ* (S, Mgh, K:); the first and second, pls. of pauc.; the third, a pl. of mult. (S.) The dim. is *دَرَسِيٌّ*, which is anomalous, (S, Mgh, K,) by rule it should be with *ة*; (S;) or this may be [a regular form] of the dial. of those who make the word masc.; and some say *دَرَسِيَّةٌ*.

(Mgh.) — Also *A woman's قميص [or shift]; (S, Mgh, K;) a garment, or piece of cloth, in the middle of which a woman cuts an opening for the head to be put through, and to which she puts arms [or sleeves], and the two openings of which [at the two sides] she sews up.* (T, TA:) or a woman's garment which is worn above the قميص: or, accord. to El-Hulwāne, one of which the opening for the head to pass through extends towards, or to, the bosom, whereas the قميص is one of which the slit is towards, or to, the shoulder-joint; but this [says Mtr] I find not in the lexicons. (Mgh:) *a small garment which a young girl wears in her house, or chamber, or tent.* (TA:) as meaning a woman's درع, it is masc., (Lth, S, Mgh, Msh, K,) only; (Lth,) or sometimes fem.: (TA:) pl. أدراع. (S, K) [See a verse cited voce مجول.]

درع *Whiteness in the breast of a sheep, or goat, and in its نحر [or part where it is slaughtered, but وَحْشًا, in the K, is probably a mistranscription, or وَحْشًا, meaning and the like thereof, i. e., of the sheep, or goat, and blackness in the thigh.* (Lth, K.) [See also I; and see درعة.]

أدرع. see لَيَالٍ درع.

درعة, in a horse, and in a sheep or goat, *Blackness of the head, and whiteness [of the other parts]:* or, accord. to some, *blackness of the head and neck:* a subst. from درع [q. v.] (Mgh.) — See also أدراع, in the middle of the paragraph.

درعة, applied to an arrow-head or the like, *Penetrating into, or piercing through, the coats of mail:* pl. دراعي. (Ibn-'Abbād, K)

درع: see درعة and درع.

درعة: see بدرعة, in four places.

أدرع *Having, or possessing, a درع [or coat of mail]:* (Mgh:) or a man *having upon him a درع*; (S, K;) as though having, or possessing, a درع; [being properly a possessive epithet] like تادبر and لابن. (S)

أدرع, applied to a horse, and to a sheep or goat, *Having a black head, the rest being white:* (S, Mgh, K:) or, as some say, *having a black head and neck, (Mgh, TA,) the rest being white:* (TA:) or *having a white head and neck, the rest being black:* (TA:) fem. درعة: (S, Mgh:) pl. درع: (S:) or درعا signifies *having what is termed درع* [q. v.]; applied to a sheep or goat, (K,) and to a mare: (TA:) or a sheep or goat *black in the body, and white in the head.* or *black in the neck and head, the rest of her being white:* or, accord. to AZ, a ewe *having a black neck:* or, accord. to Abou-Sa'eed, sheep or goats *differing in colour:* or, accord. to ISh, *black except in having the neck white: and red [or brown], but having the neck white:* and also, *having the head with the neck white:* accord. to Az, the right explanation is that given by AZ, meaning *having the fore part black; being likened to the nights*

termed درع; or the latter are likened to the former: and hence, (TA,) — *لَيْلَةٌ درعة* † *A night of which the moon rises at the dawn, (K,) or at the commencement of the dawn, the rest thereof being black, and dark.* (TA.) And *لَيَالٍ درع*, (S, K,) said by AHāt to have been heard by him only on the authority of AO, but so accord. to Ag and A'Obeid and AHeyth, (TA,) and درع; (K:) the former contr. to rule, for by rule it should be *درع*, its sing being *درعة*; (A'Obeid, S;) or, accord. to AHeyth, you say *ثَلَاثَ درع* and *ثَلَاثَ درع*, and *ثَلَاثَ درع* and *ثَلَاثَ درع*, not of *درعة* and *ثَلَاثَ درع*; and Az says that this is correct and regular; but IB says that *درع* has *درع* for its pl. for the purpose of assimilation to *ثَلَاثَ درع* in the saying *ثَلَاثَ درع* and *ثَلَاثَ درع*, and that no other instance had been heard by him of a word of the measure *ثَلَاثَ درع* having a pl. of the measure *ثَلَاثَ درع*; (TA:) † *Three nights of the month which follow those called البَيْض*; (Ag, S, K, K;) namely, the *sixteenth and seventeenth and eighteenth nights*; (TA:) because of the blackness of their first parts, and the whiteness of the rest thereof: (S, K:) there is no difference in what Ag and AZ and ISh say respecting them: but some say that they are the *thirteenth and fourteenth and fifteenth*; because part of them is black and part of them white: [this, however, seems to have originated from a misunderstanding of an explanation running thus: *three nights of the month which follow those called البَيْض, which, meaning the latter, are the thirteenth &c;* for the thirteenth and fourteenth and fifteenth are all white:] or, accord. to AO, *الليالي الدرع* signifies *the nights of which the fore parts are black and the latter parts white, of the end of the month; and those of which the fore parts are white and the latter parts black, of the commencement of the month.* (TA) — *أدرع* also signifies † *One whose father is free, or an Arab, and whose mother is a slave;* syn. *هجين*; (K;) as also *مخلج*. (TA.) And *قَوْمٌ درع* † *A people, or company of men, of whom half are white and half black* (TA.)

مدرع: see the following paragraph.

مدرعة *A certain garment, [a tunic,] like that called درعة, never of anything but wool, (Lth, K,) [and having sleeves; for] mention is made, in a trad., of a درعة narrow in the sleeve; wherefore the wearer, in performing the ablution termed وُضُوء, put forth his arm from beneath the درعة, and so performed that ablution:* (TA:) accord. to some, the *درعة* is a [garment of the kind called] جبة, *slit in the fore part;* (TA;) [thus resembling a kind of جبة worn by persons in Northern Africa, reaching to, or below, the knees, and having the two front edges sewed together from the bottom, or nearly so, to about the middle of the breast: it is said in the MA to be a wide vest or shirt; a large جبة: and the مدرعة is there said to be a woollen درعة; a wool-

len tunic: El-Makreezee (cited by De Sacy in his "Chrest. Arabs," 2nd ed., vol. i., p. 125,) describes the *درعة* as a garment worn in Egypt particularly by Weziers, *slit in the fore part to near the head of the heart, with buttons and loops* - Gohus describes it as "*tunica gossipna, fere grossior;*" adding, "*estque exterior tum virilis tum muliebris;*" as on the authority of J, who says nothing of the kind, and of the Loghat Neqmet-Allah: and as *epomis, seu amiculum quod humeris injicitur*, on the authority of Ibn-Ma'roof: J only says,] the *درعة* and *مدرعة* are one; and *درعة* is sing. of, or signifies one of what are called, *دُرَاعِي* (S) the pl. of *مدرعة* is *مَدَارِي*. (MA.) — Also The [appendage called] *صَفَة* [q. v.] of a *رَحْل* [or camel's saddle], *when the heads of the واسطة [or fore part (Az says the سَط, accord. to the TA,)] and the أخرة [or hinder part] appear from [above] it.* (K.)

درق

درق: see what next follows.

درقة i. q. *درعة*, (S, K, TA,) or *نَرَس*, (Mgh,) [i. e. *A shield,] made without wood and without sinews:* (Mgh, TA:) or *made of skins sewed one over another:* (ISh and TA voce *درقة*, q. v.) pl. *دُرَق*, (S, K,) [or rather this is a coll. gen. n.,] and [the pl. is] *أَرَق* [a pl. of pause] (TA;) (K:) this last mentioned by IDrd, who says, they are made of the skins of beasts found in the country of the Abyssinians, (TA,) [as are shields thus called in the present day: they are made of the skin of the hippopotamus, and of other pachydermatous animals; and sometimes of the skin of the crocodile; generally oval, with a large protuberance in the middle, behind which is the handle, and between a foot and a half and two feet in length.] — Also *A خَوْعة* [here meaning sluice] in a rivulet: an arabicized word, from [the Persian] *دَرِيَسَة*. (K, TA.) This is what is meant by the saying of the lawyers, that the repairing of the درقة is incumbent on the owner of the rivulet. (TA.)

دُرَق: see what next follows.

دُرَق (S, K) and *دُرَق* (El-Hejeres, K) and *دُرَق* (Fr, TA,) and *دُرَق* (K) and *دُرَق* (Fr, TA,) with *kesr*, like *دُرَق* &c., not *دُرَق*, as it would seem to be from the manner in which it is mentioned in the K, (TA,) [and as it is written in the OK and my MS copy of the K,] i. q. *دُرَق* [q. v.] (S, K.) — Also, (K,) or *دُرَق* (TA,) *دُرَق* (TA;) as being likened to *دُرَق* [properly so called: a meaning also borne by *دُرَق* and *دُرَق*]. (TA.)

دُرَقَة and *دُرَقَة*: see the next preceding paragraph, in three places.

دُرَق *A certain measure for wine, or beverage, (S, A, O, L,) containing the quantity to be drunk [at once]:* a Persian word, [originally *دوره* or

[دُرَّة] arabicized. (L, TA:) [J says,] I think it to be Persian, arabicized: (§) it is thus correctly written; not, as the context of the K requires it to be in this sense, دُرَّة. (TA.) — Also *A jar having a loop-shaped handle*, (K, TA,) *that is lifted, or carried, by the hand*: of the dial of the people of Mekkeh: pl. دُرَّات. (TA.) [In Egypt, it is applied to *A narrow-necked drinking-bottle, made of a dust-coloured, or grayish, porous earth, for the purpose of cooling the water by evaporation*: several varieties of this kind of bottle are figured in ch. v. of my "Modern Egyptians."]

درك

1. دَرَك, from which should be derived دَرَاك and دَرَاك, is unused, though its noun درك [i. e. درك, or درك, which latter (the more common of the two) see below,] is used (IB.) [دَرَك in Gohl's Lex. is evidently a mistranscription for دَرَك.]

2. تَدْرِيكُ The dropping of rain with close consecutiveness, (IAq, K, TA,) as though one portion thereof overtook another. (IAar, TA.) You say, دَرَكَ الْخَطَرُ The rain dropped with close consecutiveness. (TK.) — Also The hanging a rope upon the neck of a person in coupling him with another. (AA.)

3. دَرَاكُ The making one part, or portion, of a thing, (K, TA,) whatever it be, (TA,) to follow another uninterruptedly; (K, TA;) as also مُدَارَكَةُ (TA:) both [we inf. ns of درك, and] signify the same [i. e. the continuing, or carrying on, a thing uninterruptedly]: (§) مُدَارَكَةُ is when there are no intervals between things following one another; like مُوَاضَاةٌ: otherwise it is مُوَاطَاةٌ. (§ and K in art. وَاوَرَّ) You say, of a man, دَرَاكَ صَوْتَهُ He continued his voice uninterruptedly. (§, TA.) — Also *A horse's overtaking, or coming up with, wild animals* (K, TA,) &c. (TA.) You say, of a horse, دَرَاكَ الْوَحْشِ, inf. n. دَرَاكٌ, He overtook, or came up with, the wild animals. (TK.) [Thus it is syn. with درك.] — In the saying, لَا بَرَكَ إِلَّا فِيهِ وَلَا تَارَكَ وَلَا دَرَاكَ, (S, K, TA,) it is an imitative sequent: (K, TA:) all these verbs have one and the same meaning. (§, TA.) [See تَارَكَ.]

4. إِدْرَاكٌ (S, Mjb, K, &c.) inf. n. إِدْرَاكٌ (S, Mjb) and دَرَكٌ, (Mjb,) *It*, or *it*, attained, reached, overtook, or came up with, him, or it: (S, K, TA:) or sought, or pursued, and attained, reached, &c., him, or it: (Mjb:) also, signifies the same, as shown above: and دَرَاكُهُ, likewise, [of which إِدْرَاكُهُ is a variation,] is syn. with درك; (Jal in lxviii. 49, and KI,*) and دَرَاكُهُ: and so is إِدْرَاكُهُ. (TA.) You say, دَرَاكْتُ الرَّجُلَ and إِدْرَاكْتُهُ [I attained, reached, overtook, or came up with, the man]. (IJ, TA.) أَهْبَطْتُ حَتَّى إِدْرَاكْتُهُ I walked, or went on foot, until I overtook him, or came up with him. (§, TA.) And أَهْبَطْتُ حَتَّى إِدْرَاكْتُ زَمَانَهُ I lived until I attained, or reached, his time.

(S, TA.) And أَهْبَطْتُ الْوَالِدَ [I attained, &c., that which was passing away]. (Mgh) And أَهْبَطْتُ بَعْتَهُ [He overtook him, or visited him, with some displeasing, or abominable, or evil, action]. (M and K in art. وَاوَرَّ. See also 8, in the latter half of the paragraph, in two places: and see 10, first sentence.) And أَهْبَطْتُ الْجِدَّ [Difficulty, or distress, &c., overtook me, ensued to me, or came upon me]; a phrase similar to أَهْبَطْتُ بَلْعَتِي [I came to experience difficulty, &c.]; like بَلَعْتُ أَهْبَطْتُ الْجِدَّ in the K [ii. 35]: and so أَهْبَطْتُ بَلْعَتِي in the K [ix. 9]. (Er-Rāghib, TA in art. بَلَع.) — [Hence, أَهْبَطْتُ, as is shown in the KL; so too يَدْرِكُ, for one says,] أَهْبَطْتُ دَرَاكَهُ [He obtained revenge, or retaliation, for his blood]. (§ in art. وَاوَرَّ.) — [Hence also,] أَهْبَطْتُ بَصَرِي [I perceived it by my sight; I saw it. (§, TA.)] أَهْبَطْتُ بَصَرِي, in the K [vi. 103], means, accord. to some, The eyes [perceive him not]: accord. to others, the mental perception comprehendeth not [or attaineth not the knowledge of] the real nature of his hallowed essence. (TA.) You say also, ادرك عليّ, meaning My knowledge comprehended that such a thing was a fact. (TA.) — [Hence likewise, as an intrans. v., or a trans. v. of which the objective complement is understood,] ادرك also signifies [He attained a knowledge of the uttermost of a thing; or] his knowledge attained the uttermost of a thing. (TA.) See also 8, in the former half of the paragraph, in two places. — Also *It* (a thing) attained its proper time: (Mjb, K:) it attained its final time or state, or its utmost point or degree. (K.) [He (a boy, and a beast,) attained his perfect, ripe, or mature, state; and in like manner ادركت is said of a girl: or it is like ادرك as meaning] he (a boy) attained to puberty, (§, Mjb,) or to the utmost term of youth. (TA.) *It* (fruit) attained to ripeness, or maturity; became ripe, or mature; (§, Mjb;) attained its time, and its utmost degree of ripeness or maturity. (T, TA.) And ادركت القِدْرُ The cooking-pot attained its proper time [for the cooking of its contents]. (TA.) ادركت الحَبْرُ [The wine became mature]. (Mjb and K in art. خَمْر.) And ادرك ماء الرِّكْبَةِ The water of the well reached its bottom (Aboo-Adnán, TA.) — Also *It* passed away and came to an end; came to nought; became exhausted, or failed entirely: (§, K:) said in this sense of flour, or meal: (§:) and thus it has been explained as used in the K [xxvii. 68], where it is said, [accord. to one reading,] بَلْ أَهْبَطَ عَلَيْهِمْ فِي الْأَعْرَةِ [Nay, their knowledge hath entirely failed respecting the world to come]. (TA.) [See also 6.] Sh mentions this signification as heard by him on no other authority than that of Lih; and Az asserts it to be incorrect: but it has been authorized by more than one of the leading lexicologists, and the language of the Arabs does not forbid it; for it is said of flour, or meal, and in this case can only mean it came to its end, and entirely failed,

or became exhausted, and fruits, when they are ripe (إِذَا أَهْبَطَ) are exposed to coming to nought, and so is everything that has attained to its extreme term; so that the signification of "coming to nought" is one of the necessary adjuncts of the meaning of إِدْرَاكٌ. (TA.) [In like manner,] أَهْبَطٌ signifies *It* (a thing) continued uninterruptedly and then came to nought: (IJ, TA:) and agreeably with this signification is explained the saying in the K [xxvi. 61], إِنَّا لَمُدْرِكُونَ [Verily we are coming to nought, by those who read thus instead of لَمُدْرِكُونَ being overtaken]. (TA.) — You say also, ادرك الثَّنَى المَشْتَرَى meaning [The payment of] the price was, or became, obligatory on the purchaser: this is an ideal reaching, or overtaking. (Mjb.)

6. تَلَاخَقُوا. (§) [i. e.] They attained, reached, overtook, or came up with, one another; as also اِدْرَاكُوا, and اِدْرَاكُوا; (Sh, TA;) [or] the last of them attained, reached, overtook, or came up with, the first of them. (§, Mjb, K, TA.) Hence, in the K [vii. 36], (§,) حَتَّى إِذَا أَتَاكَوَا بِهَا جَمِيعًا [Until, when they have overtaken one another, or have successively arrived, therein, all together]: originally تَلَاخَقُوا. (S, K,*) And تَدَارَكَ التَّرْيَانِ [The two moistures reached each other; (like التَّقَى التَّرْيَانِ) meaning] the moisture of the rain reached the moisture of the earth. (§.) — And [houses] تَدَارَكَ signifies [It continued, or was carried on, uninterruptedly; it was closely consecutive in its parts, or portions;] one part, or portion, of it, followed, or was made to follow, another uninterruptedly; said of anything. (TA.) You say, تَدَارَكَ السَّبْرُ [The course, or pace, or journeying, continued uninterruptedly]. (§ and TA in art. سَبْر.) And تَدَارَكَ الْخَبْرُ The tidings followed one another closely. (TA.) — [Hence, when said of knowledge, meaning, accord. to Fr, It continued unbroken in its sequence or concatenation.] بَلْ أَهْبَطَ عَلَيْهِمْ فِي الْأَعْرَةِ in the K [xxvii. 68], (TA,) [virtually] means Nay, they have no knowledge respecting the world to come: (K, TA:) or, as IJ says, their knowledge is hasty, and slight, and not on a sure footing, &c.: Az says that AA read أَهْبَطَ أَبَدًا [of which an explanation has been given above (see 4): that I'Ab is related to have read أَهْبَطَ أَبَدًا [&c., i. e. Yea, hath their knowledge reached its end &c.], as interrogatory, and without teethed: and that, accord. to the reading أَهْبَطَ, Fr says that the proper meaning is, [Nay,] hath their knowledge continued unbroken so as to extend to the knowledge of the world to come, whether it will be or not be? wherefore is added, بَلْ هَرَبِي شَيْءٌ مِنْهَا بَلْ هَرَبِي عَنْهَا عَمُونَ also that Ubeid read, أَمَرْتُ تَدَارَكَ; and that the Arabs substitute بَلْ for أَمَرْتُ, and without teethed: but this explanation of Fr is not clear; the meaning is [said to be] their knowledge shall be unbroken and concurrent [respecting the world to come] when the resurrection shall have become a manifest event, and they shall have found themselves

falls into the notch of the bow. (TA.) — And A thing that is joined to the string of the bow, (K.) of the Arabian bow. (TA.) — And A piece that is joined to the girdle when it is too short, (Lh, K.) and in like manner, to a rope, or cord, when it is too short. (Lh, TA.)

دُرَاك an imperative verbal noun, (S.) meaning أَدْرِك [Attain thou, reach thou, overtake thou, &c.]: (K.) from the unused verb دَرَكَ: (IB.) like تَرَكَ [from تَرَك], meaning أَتَرَكَ. (TA.)

دُرَاك [an inf. n. of 3, used in the sense of the part. n. دُرَاكًا. You say, طَعَنَهُ عَنَّا دُرَاكًا. He thrust him, or pierced him, with an uninterrupted thrusting or piercing: and سَرَبَ دُرَاكًا He drank with an uninterrupted drinking: and أَضْرَبَ دُرَاكًا An uninterrupted beating or striking. (TA.)

مُدْرَكٌ. see دُرَاكَةٌ.

دُرَيْكَةٌ i. q. طَرِيدَةٌ [us meaning An animal that is hunted]. (S, K.)

دُرَاكٌ an epithet from أَدْرَكَ, (S, K.) applied to a man, (K.) and signifying الْإِدْرَاكُ [i. e. One who attains, reaches, or overtakes, &c., much, or often: and also having much, or great, or strong, perception: as will be seen from what follows]: (S, TA.) and so مُدْرَكٌ [expressly said in the TA to signify الْإِدْرَاكُ, though why it should have this signification as well as that (which it certainly has) of simply attaining &c., I cannot see,] and مُدْرَكَةٌ (K, TA.) the last explained by Lh as signifying الْإِدْرَاكُ [i. e. quick in attaining, &c.]. (TA.) Keys Ibn-Rifā'ah says,

وَصَاحِبُ الْوَيْلِ يَسُودُ الدُّفُومُ دُرَيْكَةٌ *
عِنْدِي وَإِنِّي لَدَرَاكٌ بِأَوْتَارِ *

[And he who has a claim for blood-revenge is not ever an attainer of it with (meaning from) me; but verily I am one who often attains blood-revenge. (IB.) Seldom does قَتْلٌ come from أَفْعَلٌ; but they sometimes said دُرَاكٌ [i. e. Having much, or great, or strong, perception]; it being [in this instance] a dialectal syn. [of حَسَاسٌ], or thus for conformity: (S:) it is said to be the only instances of قَتْلٌ from أَفْعَلٌ except بَجَّازٌ and سَارٌ; [and some other instances might be added; but all of them require consideration:] accord. to IB, دُرَاكٌ is from the unused verb دَرَكَ. (TA.)

مُدْرَكٌ: see دُرَاكٌ. — مُدْرَكٌ [if not a mis-transcription for مُدْرَكٌ or مُدْرَكٌ] means He has a sense in excess; [app. a preternatural perception, or a second sight:] and so دُرَاكَةٌ. (TA.)

مُدْرَكٌ A place, and a time, of إِدْرَاكٌ [i. e. attaining, reaching, overtaking, &c.]. (Mgh.) Hence مُدَارِكُ الشَّرْعِ (Mgh, Mgh.) among which is included investigation of the law by means of reason and comparison; (Mgh.) i. e. The sources from which are sought the ordinances of the law; where one seeks for guidance by means of texts [of the Kūr-ān or the Sunneh] and by means of

investigation by reason and comparison: (Mgh.) the lawyers make the sing. to be مُدْرَكٌ (Mgh, Mgh.) but there is no way of resolving this: (Mgh.) correctly, by rule, it is مُدْرَكٌ; because the meaning intended is a place of إِدْرَاكٌ. (Mgh.) — [Also pass. part. n. of 4. — And hence, Perceived by means of any of the senses, like مُحْسُوسٌ: and perceived by the intellect; thus opposed to مُحْسُوسٌ.]

مُدْرَكٌ: see دُرَاكٌ, in two places. — الْقُوَّةُ الْمُدْرِكَةُ, and simply الْمُدْرِكَةُ, as a subst., The perceptive faculty of the mind. See also what next follows.]

مُدْرَكٌ. see دُرَاكٌ. — [See also مُدْرَكٌ] — مُدْرَكُ الْخَمْسِ الْمُدْرَكُ الْخَمْسِ signify The five senses. (TA.) [See also مُدْرَكٌ] — Also The حَجْمَةُ [a word I do not find in any other instance, app. a mis-transcription for حَجْمَةٌ (which when written with the article differs very little from the former word) i. e. the place to which the cupping-vessel is applied, for this is often] between the two shoulder-blades: (K:) so says Ibn-'Abbād. (TA.)

مُدْرَاكَةٌ A woman (TA) that will not be satiated with coitus; (K, TA.) as though her fits of appetency were consecutive. (TA.)

مُدْرَاكٌ Uninterrupted; or closely consecutive in its parts, or portions: differing from مُتَوَاتِرٌ, which is applied to a thing in the case of which there are small intervals. (Lh.) See also دُرَاكٌ. — Applied to a rhyme, (Lh, M, K,) and to a word, (Lh, TA,) Having two movent letters followed by a quiescent letter; as فَعُو and the like: (Lh, TA.) or having two movent letters between two quiescent letters; as مُتَعَاوِلٌ (M, K,) and مُفَاعِلٌ, مُسْتَفْعِلٌ (M, TA,) and فَعُولٌ قُل (M, K,) i. e. as فَعُولٌ when immediately following a quiescent letter, (M, TA,) and فَعُولٌ قُل (M, K,) i. e. as فَعُولٌ with a movent letter immediately followed by it: (M, TA.) as though the vowel-sounds overlook one another without an obstacle between the two movent letters. (M, K.) — مُدْرَاكٌ is also the name of The sixteenth metre of verse, the measure of which consists of فَاعِلٌ eight times.]

مُدْرَكٌ [A supplement]: see 10. — [In the TA and some other similar works, it is often used as signifying Superfluous, or redundant.]

دُرْن

1. دُرْن, aor. ٤, inf. n. دَرْنٌ; (T, S, M, Mgh, K, *) and دُرْنٌ; (T, M, K, *) It (a garment, S, M, &c.) was, or became, dirty, or filthy: (S, M, Mgh, K) or was, or became, defiled, polluted, or smeared, with dirt, or filth. (T, K.) And دُرْنَتْ يَدُهُ الْبَاسِيَةُ His hand was, or became, defiled, polluted, or smeared, with the thing. (K.)

4. ادرن: see 1. — Also He rendered a garment dirty, or filthy: (S, K.) or he defiled, polluted, or smeared, a garment with dirt, or filth. (K.) — أَدْرَنْتِ الْإِبِلَ The camels fed upon what is

termed دُرْنٌ: (M, K:) thus they do in the case of drought, or sterility. (M.)

دُرْنٌ Dirtiness, or filthiness; or dirt, or filth: (S, M, K:) or defilement, or pollution, with dirt or filth: (T, K:) and accord. to the K, دُرْنٌ is also syn. with الدُرْنُ; but ISd says that this is not known. (So in the TA. [In the text of the M, however, as given in the TT, in the place of الدُرْنُ in this case I find الدُرْنُ (for الدُرْنُ, i. e. the bad, &c.); and another passage in the M, respecting a signification of الدُرْنُ (which see below,) suggests that the explanation of الدُرْنُ as meaning dirtiness may have been taken from this passage in consequence of an oversight.]) مَا كَانَ إِلَّا كَدُرْنٍ بِيَدِي, meaning It was no otherwise than like dirt in my hand, which I therefore wiped with the other hand, is a prov. applied in the case of a thing done in haste. (M.) —

[Hence,] دُرْنٌ means + The present world, or the present state of existence. (Z, K.) — دُرْنٌ is also used as meaning + Vileness, ignominy, or abjectness. (Har p. 500.)

دُرْنٌ (S, M, Mgh, K) and دُرْنٌ (M, TA,) applied to a garment, Dirty, or filthy: (S, M, Mgh, K:) or defiled, polluted, or smeared, with dirt, or filth. (K.) — And, so applied, Old and worn out; as also دُرْنٌ. (K.) — [Hence,] يَدَا الْخَبِيرِ † [in the UK الْخَبِيرُ, His hands are worn out by beneficence; meaning, much used therein]: and اَيْدِيَهُمْ دُرْنٌ [Their hands are worn out thereby]: and هُوَ دُرْنُ الْيَدَيْنِ [He is worn out in respect of the hands thereby]. (K, TA.) — دُرْنٌ applied to a she-camel means Mangy, or scabby. (TA.)

دُرْنٌ, like سَحَابٌ (K,) or دُرْنٌ, (so accord. to the TT as from the M,) Tho fox. (M, K.)

دُرْنَةٌ: see دُرْنٌ. — Also, (S, M, K,) and دُرْنٌ (M, K,) Dry herbage: (M:) and whatever is broken in pieces, of [plants of the kind termed] خَبِصٌ, or of trees, or of herbs, or leguminous plants, (M, K,) of such as are eaten without being cooked, or are slender and succulent or soft or sweet, and such as are hard and thick, or thick and inclining to bitterness, or thick and rough, when old (M) and dry (M, K:) or دُرْنٌ signifies what is broken in pieces, of herbage, when it is old (S, TA) and withered, or wasted, and black; (so in a copy of the S;) i. e. withered, or wasted, herbage; such as is seldom made use of by the camels: (S, TA:) or herbage that has become a year old, and then dried up: (Th, M:) dry herbage a year old: (Lh, T:) or dry and old herbage. (Ham p. 527.) — [Hence,] أَمْرٌ دُرْنٌ Sterile, or unfruitful, land. (S, K.) A poet says,

تَعَالَى سَيْطَةُ حَبِّ دَعْدٍ وَتَغْدَى
سَوَادَيْنِ وَالْمَرْقَى يَأْمُرُ دُرْنِ

[Come thou, let us keep to our love of Da'ad (a woman's name), and we will go forth early in the morning, both alike, though the pasturing be in sterile land]: he means, we will keep to our

love, though the means of subsistence be strait. (S.)

دُرَانَة: see the next preceding paragraph.

دُرِينَة [used in the manner of a proper name] *The foolish; stupid; unsound, or dull, or deficient, in intellect* (M, A, K:) thus applied by the people of El-Koofah: (M, A:) the people of El-Basrah say دُرِينَة. (A, TA.)

دُرَان: see دُرَان.

دُرِن: see دُرِن.

دُرُون, quasi-coordinate to جَرْدَحَل (IJ, M, i. q. أَرَى (M, K) or أَخِيَة (TA in art. اَخَو) [A

rope, or loop of a rope, to which a beast is tied for further explanations, see أَخِيَة: and a manger: (M, K:) pl. أَذَارِين. (TA in art. اَخَو) You say, رَجَعَ الْغَرَسَ إِلَى إِذْرُونِهِ *The horse returned to his* أَرَى: (M, TA:) or to his manger. (TA.) — A place of abode; settled place of abode; place of constant residence; dwelling; or home (M, K.) So in the saying, رَجَعَ إِلَى إِذْرُونِهِ [*He returned to his place of abode, &c.* See also what next follows.] (M.) — I. q. أَصْلُ [app. as meaning *Origin*; or original state or condition and this may sometimes be meant by the phrase immediately preceding]: (M, K:) particularly such as is bad, accord. to some, who derive it from الدُرْن: but this is nought, or of no account. (M.) — See also دُرْن. — Accord. to IAgar, one says, فُلَانٌ إِذْرُونٌ شَرٌّ [*Such a one is evil in the utmost degree.* (T.)

دُرُون, quasi-coordinate to جَرْدَحَل (IJ, M, i. q. أَرَى (M, K) or أَخِيَة (TA in art. اَخَو) [A rope, or loop of a rope, to which a beast is tied for further explanations, see أَخِيَة: and a manger: (M, K:) pl. أَذَارِين. (TA in art. اَخَو) You say, رَجَعَ الْغَرَسَ إِلَى إِذْرُونِهِ *The horse returned to his* أَرَى: (M, TA:) or to his manger. (TA.) — A place of abode; settled place of abode; place of constant residence; dwelling; or home (M, K.) So in the saying, رَجَعَ إِلَى إِذْرُونِهِ [*He returned to his place of abode, &c.* See also what next follows.] (M.) — I. q. أَصْلُ [app. as meaning *Origin*; or original state or condition and this may sometimes be meant by the phrase immediately preceding]: (M, K:) particularly such as is bad, accord. to some, who derive it from الدُرْن: but this is nought, or of no account. (M.) — See also دُرْن. — Accord. to IAgar, one says, فُلَانٌ إِذْرُونٌ شَرٌّ [*Such a one is evil in the utmost degree.* (T.)

دُرُون, quasi-coordinate to جَرْدَحَل (IJ, M, i. q. أَرَى (M, K) or أَخِيَة (TA in art. اَخَو) [A rope, or loop of a rope, to which a beast is tied for further explanations, see أَخِيَة: and a manger: (M, K:) pl. أَذَارِين. (TA in art. اَخَو) You say, رَجَعَ الْغَرَسَ إِلَى إِذْرُونِهِ *The horse returned to his* أَرَى: (M, TA:) or to his manger. (TA.) — A place of abode; settled place of abode; place of constant residence; dwelling; or home (M, K.) So in the saying, رَجَعَ إِلَى إِذْرُونِهِ [*He returned to his place of abode, &c.* See also what next follows.] (M.) — I. q. أَصْلُ [app. as meaning *Origin*; or original state or condition and this may sometimes be meant by the phrase immediately preceding]: (M, K:) particularly such as is bad, accord. to some, who derive it from الدُرْن: but this is nought, or of no account. (M.) — See also دُرْن. — Accord. to IAgar, one says, فُلَانٌ إِذْرُونٌ شَرٌّ [*Such a one is evil in the utmost degree.* (T.)

دُرُون, quasi-coordinate to جَرْدَحَل (IJ, M, i. q. أَرَى (M, K) or أَخِيَة (TA in art. اَخَو) [A rope, or loop of a rope, to which a beast is tied for further explanations, see أَخِيَة: and a manger: (M, K:) pl. أَذَارِين. (TA in art. اَخَو) You say, رَجَعَ الْغَرَسَ إِلَى إِذْرُونِهِ *The horse returned to his* أَرَى: (M, TA:) or to his manger. (TA.) — A place of abode; settled place of abode; place of constant residence; dwelling; or home (M, K.) So in the saying, رَجَعَ إِلَى إِذْرُونِهِ [*He returned to his place of abode, &c.* See also what next follows.] (M.) — I. q. أَصْلُ [app. as meaning *Origin*; or original state or condition and this may sometimes be meant by the phrase immediately preceding]: (M, K:) particularly such as is bad, accord. to some, who derive it from الدُرْن: but this is nought, or of no account. (M.) — See also دُرْن. — Accord. to IAgar, one says, فُلَانٌ إِذْرُونٌ شَرٌّ [*Such a one is evil in the utmost degree.* (T.)

دُرُون, quasi-coordinate to جَرْدَحَل (IJ, M, i. q. أَرَى (M, K) or أَخِيَة (TA in art. اَخَو) [A rope, or loop of a rope, to which a beast is tied for further explanations, see أَخِيَة: and a manger: (M, K:) pl. أَذَارِين. (TA in art. اَخَو) You say, رَجَعَ الْغَرَسَ إِلَى إِذْرُونِهِ *The horse returned to his* أَرَى: (M, TA:) or to his manger. (TA.) — A place of abode; settled place of abode; place of constant residence; dwelling; or home (M, K.) So in the saying, رَجَعَ إِلَى إِذْرُونِهِ [*He returned to his place of abode, &c.* See also what next follows.] (M.) — I. q. أَصْلُ [app. as meaning *Origin*; or original state or condition and this may sometimes be meant by the phrase immediately preceding]: (M, K:) particularly such as is bad, accord. to some, who derive it from الدُرْن: but this is nought, or of no account. (M.) — See also دُرْن. — Accord. to IAgar, one says, فُلَانٌ إِذْرُونٌ شَرٌّ [*Such a one is evil in the utmost degree.* (T.)

دُرُون, quasi-coordinate to جَرْدَحَل (IJ, M, i. q. أَرَى (M, K) or أَخِيَة (TA in art. اَخَو) [A rope, or loop of a rope, to which a beast is tied for further explanations, see أَخِيَة: and a manger: (M, K:) pl. أَذَارِين. (TA in art. اَخَو) You say, رَجَعَ الْغَرَسَ إِلَى إِذْرُونِهِ *The horse returned to his* أَرَى: (M, TA:) or to his manger. (TA.) — A place of abode; settled place of abode; place of constant residence; dwelling; or home (M, K.) So in the saying, رَجَعَ إِلَى إِذْرُونِهِ [*He returned to his place of abode, &c.* See also what next follows.] (M.) — I. q. أَصْلُ [app. as meaning *Origin*; or original state or condition and this may sometimes be meant by the phrase immediately preceding]: (M, K:) particularly such as is bad, accord. to some, who derive it from الدُرْن: but this is nought, or of no account. (M.) — See also دُرْن. — Accord. to IAgar, one says, فُلَانٌ إِذْرُونٌ شَرٌّ [*Such a one is evil in the utmost degree.* (T.)

دُرُون, quasi-coordinate to جَرْدَحَل (IJ, M, i. q. أَرَى (M, K) or أَخِيَة (TA in art. اَخَو) [A rope, or loop of a rope, to which a beast is tied for further explanations, see أَخِيَة: and a manger: (M, K:) pl. أَذَارِين. (TA in art. اَخَو) You say, رَجَعَ الْغَرَسَ إِلَى إِذْرُونِهِ *The horse returned to his* أَرَى: (M, TA:) or to his manger. (TA.) — A place of abode; settled place of abode; place of constant residence; dwelling; or home (M, K.) So in the saying, رَجَعَ إِلَى إِذْرُونِهِ [*He returned to his place of abode, &c.* See also what next follows.] (M.) — I. q. أَصْلُ [app. as meaning *Origin*; or original state or condition and this may sometimes be meant by the phrase immediately preceding]: (M, K:) particularly such as is bad, accord. to some, who derive it from الدُرْن: but this is nought, or of no account. (M.) — See also دُرْن. — Accord. to IAgar, one says, فُلَانٌ إِذْرُونٌ شَرٌّ [*Such a one is evil in the utmost degree.* (T.)

دُرُون, quasi-coordinate to جَرْدَحَل (IJ, M, i. q. أَرَى (M, K) or أَخِيَة (TA in art. اَخَو) [A rope, or loop of a rope, to which a beast is tied for further explanations, see أَخِيَة: and a manger: (M, K:) pl. أَذَارِين. (TA in art. اَخَو) You say, رَجَعَ الْغَرَسَ إِلَى إِذْرُونِهِ *The horse returned to his* أَرَى: (M, TA:) or to his manger. (TA.) — A place of abode; settled place of abode; place of constant residence; dwelling; or home (M, K.) So in the saying, رَجَعَ إِلَى إِذْرُونِهِ [*He returned to his place of abode, &c.* See also what next follows.] (M.) — I. q. أَصْلُ [app. as meaning *Origin*; or original state or condition and this may sometimes be meant by the phrase immediately preceding]: (M, K:) particularly such as is bad, accord. to some, who derive it from الدُرْن: but this is nought, or of no account. (M.) — See also دُرْن. — Accord. to IAgar, one says, فُلَانٌ إِذْرُونٌ شَرٌّ [*Such a one is evil in the utmost degree.* (T.)

دُرُون, quasi-coordinate to جَرْدَحَل (IJ, M, i. q. أَرَى (M, K) or أَخِيَة (TA in art. اَخَو) [A rope, or loop of a rope, to which a beast is tied for further explanations, see أَخِيَة: and a manger: (M, K:) pl. أَذَارِين. (TA in art. اَخَو) You say, رَجَعَ الْغَرَسَ إِلَى إِذْرُونِهِ *The horse returned to his* أَرَى: (M, TA:) or to his manger. (TA.) — A place of abode; settled place of abode; place of constant residence; dwelling; or home (M, K.) So in the saying, رَجَعَ إِلَى إِذْرُونِهِ [*He returned to his place of abode, &c.* See also what next follows.] (M.) — I. q. أَصْلُ [app. as meaning *Origin*; or original state or condition and this may sometimes be meant by the phrase immediately preceding]: (M, K:) particularly such as is bad, accord. to some, who derive it from الدُرْن: but this is nought, or of no account. (M.) — See also دُرْن. — Accord. to IAgar, one says, فُلَانٌ إِذْرُونٌ شَرٌّ [*Such a one is evil in the utmost degree.* (T.)

دُرُون, quasi-coordinate to جَرْدَحَل (IJ, M, i. q. أَرَى (M, K) or أَخِيَة (TA in art. اَخَو) [A rope, or loop of a rope, to which a beast is tied for further explanations, see أَخِيَة: and a manger: (M, K:) pl. أَذَارِين. (TA in art. اَخَو) You say, رَجَعَ الْغَرَسَ إِلَى إِذْرُونِهِ *The horse returned to his* أَرَى: (M, TA:) or to his manger. (TA.) — A place of abode; settled place of abode; place of constant residence; dwelling; or home (M, K.) So in the saying, رَجَعَ إِلَى إِذْرُونِهِ [*He returned to his place of abode, &c.* See also what next follows.] (M.) — I. q. أَصْلُ [app. as meaning *Origin*; or original state or condition and this may sometimes be meant by the phrase immediately preceding]: (M, K:) particularly such as is bad, accord. to some, who derive it from الدُرْن: but this is nought, or of no account. (M.) — See also دُرْن. — Accord. to IAgar, one says, فُلَانٌ إِذْرُونٌ شَرٌّ [*Such a one is evil in the utmost degree.* (T.)

دُرُون, quasi-coordinate to جَرْدَحَل (IJ, M, i. q. أَرَى (M, K) or أَخِيَة (TA in art. اَخَو) [A rope, or loop of a rope, to which a beast is tied for further explanations, see أَخِيَة: and a manger: (M, K:) pl. أَذَارِين. (TA in art. اَخَو) You say, رَجَعَ الْغَرَسَ إِلَى إِذْرُونِهِ *The horse returned to his* أَرَى: (M, TA:) or to his manger. (TA.) — A place of abode; settled place of abode; place of constant residence; dwelling; or home (M, K.) So in the saying, رَجَعَ إِلَى إِذْرُونِهِ [*He returned to his place of abode, &c.* See also what next follows.] (M.) — I. q. أَصْلُ [app. as meaning *Origin*; or original state or condition and this may sometimes be meant by the phrase immediately preceding]: (M, K:) particularly such as is bad, accord. to some, who derive it from الدُرْن: but this is nought, or of no account. (M.) — See also دُرْن. — Accord. to IAgar, one says, فُلَانٌ إِذْرُونٌ شَرٌّ [*Such a one is evil in the utmost degree.* (T.)

دُرُون, quasi-coordinate to جَرْدَحَل (IJ, M, i. q. أَرَى (M, K) or أَخِيَة (TA in art. اَخَو) [A rope, or loop of a rope, to which a beast is tied for further explanations, see أَخِيَة: and a manger: (M, K:) pl. أَذَارِين. (TA in art. اَخَو) You say, رَجَعَ الْغَرَسَ إِلَى إِذْرُونِهِ *The horse returned to his* أَرَى: (M, TA:) or to his manger. (TA.) — A place of abode; settled place of abode; place of constant residence; dwelling; or home (M, K.) So in the saying, رَجَعَ إِلَى إِذْرُونِهِ [*He returned to his place of abode, &c.* See also what next follows.] (M.) — I. q. أَصْلُ [app. as meaning *Origin*; or original state or condition and this may sometimes be meant by the phrase immediately preceding]: (M, K:) particularly such as is bad, accord. to some, who derive it from الدُرْن: but this is nought, or of no account. (M.) — See also دُرْن. — Accord. to IAgar, one says, فُلَانٌ إِذْرُونٌ شَرٌّ [*Such a one is evil in the utmost degree.* (T.)

ceded such a thing. (K.) [See also I, last signification but one.]

5 تَدْرَه . q. تَدْرَه [He threatened, or frightened]. (IAgar, TA.)

دُرِيَة The chief of a people or party. (JK, Sgh, TA)

دُرِيَة + A shining, or brightly-shining, star, (AA, K, TA,) that rises from the horizon glistering intensely (AA, TA.) — A woman who overcomes, or subdues, her husband. (AA, TA.) — سَكِينٌ دُرِيَة A knife with a curved end; called by the vulgar مَسْجَل. (TA.)

دَارَاتِ الدُّهْرِ [act. part. n. of I]. [Hence,] الدُّهْرُ *The assaults of time or fortune.* (IAgar, K.) — [Hence also,] *One who intrudes uninvited at feasts; a small-feast; a spunger.* (JK, Sgh.) — And A messenger. (JK, Sgh.) — Also + Shining, glancing, or glistering, much, or intensely. (MF, TA)

تَدْرَه, وَهُوَ دُو تَدْرَه He is one who is wont to come suddenly, or unawares, upon his enemies, whence they know not. (TA) And تَدْرِيهِمَ (IAgar, JK, K, TA, [in the CK, erroneously, (تَدْرِيهِمَ), (TA,) He is the repeller from them, or the defender of them, (IAgar, K,) بِي الْحَرْبِ [in war or fight]: (JK:) you may not say وَهُوَ تَدْرِيهِمَ, without دُو. (TA.) Some say that the ة is a substitute for the : but Isd affirms that the two words, with ة and with , are dial. vars. (TA.)

مَدْرَه A noble chief or lord, (ISd, K;) so called because he is strong to execute affairs, and ventures upon them suddenly. (ISd, TA:) and a headman, or chief, مَقْدَم, [so in the copies of the K, but the right reading is probably مَقْدَم, i. e. bold,] in respect of tongue, on the occasion of contention, or dispute; and in arm, or hand, on the occasion of fight: (K, TA.) or the headman and spokesman of a people, or party: (S:) or the spokesman and defender of a people, or party: (Mgh:) مَدْرَه قَوْمٍ means the defender of a people, or party; (JK, TA;) the chief, or headman, among them: (JK:) or the headman and orator and spokesman and defender of a people, or party. (TA:) مَدْرَه حَرْبٍ means the same; (JK, TA;) or the chief by whom evil is repelled, and who orders, or arranges, the affairs of war: (Ham p. 232:) pl. مَدَارِه. (S.)

درهم

دُرْهَمَة . see the next preceding article.

درهم

Q. 1. دُرْهَمَتْ, said of the خَبَائِزِ [or mellow], (K, TA,) It became round [in its leaves]; (TA:) its leaves became like [the silver coins called] دُرَاهِم. (K)

Q. 4. اِدْرَهَمَ (S, K,) inf. n. اِدْرَهَمَ (S, A) *He (a man, TA) became aged*: (K, TA:) or he (an

old man) tottered (سَقَطَ) by reason of age. (S, TA.) — اِدْرَهَمَ H's sight became dim, or obscure. (K.)

دُرْهَمٌ (S, Mgh, Mgh, K,) of the measure دُرْهَمٌ (Mgh, MF,) of which it has been said that there are only three other instances, but there are many more; (MF;) an arabicized word, (S, Mgh,) from the Pers. [دَرَم] (S;) also pronounced دُرْهَمٌ (S, Mgh, K,) but this is of rare occurrences; (TA;) and دُرْهَامٌ (S, K,) which is more rare; (TA;) A certain silver coin, (Mgh, Mgh,) like as دُرْهَامٌ signifies a certain gold coin: (Mgh-) [and the weight thereof, i. e. a drachm, or dram:] دُرْهَامٌ [or drahm]; (Mgh, and K in art. مَلَك) i. e., the weight of the دُرْهَمِ اِسْلَامِيّ but in the Time of Ignorance, some dirhems were light, being four dirhams; and these were called طَبَرِيَّةٌ and some were heavy, being eight دُرْهَامَاتِ; and these were called عَجْدِيَّةٌ, or بَغْدِيَّةٌ, and of these two they made two that were equal; so that each دُرْهَمِ was six دُرْهَامَاتِ this is said to have been done by 'Omar: or, accord. to another account, some dirhems were of the weight of twenty carats, and were called the weight of ten [i. e. of ten drahms]; and some were of the weight of ten [carats], and were called the weight of five; and some were of the weight of twelve [carats], and were called the weight of six; and they put the three weights together, and called the third part thereof the weight of seven: and one of the weights of the دُرْهَمِ before El-Islām was twelve carats, which is six دُرْهَامَاتِ: but the دُرْهَمِ اِسْلَامِيّ is sixteen carats, the دُرْهَمِ of this being a carat and two thirds: (Mgh) or dirhems should be fourteen carats [i. e. seven drahms]; ten being of the weight of seven مِثْقَالِ [or mithkāl]: in the Time of Ignorance, some were heavy, [equal to] مِثْقَالِ; and some were light, [called] طَبَرِيَّةٌ, and when they were coined in the age of El-Islām, they made of the heavy and the light two dirhems, so that ten became equal to seven مِثْقَالِ: A' Obeyd says that this was done in the time [of the dynasty] of the sons of Umeiyah (El-Karkhee, cited in the Mgh:) [see also De Sacy's "Chrest. Arabae," sec. ed., vol. ii. p. 110 of the Arabic text, and p. 282 of the transl.; where it is further stated, on the authority of Ibn-Khuldoon, that the دُرْهَمِ مَغْرِبِيّ was three times as heavy as the دُرْهَمِ اِسْلَامِيّ; and, as is said in the Mgh, that 'Omar adopted the mean between the بَغْدِيَّةُ and the طَبَرِيَّةُ, making the دُرْهَمِ to be six.] the pl. (of دُرْهَمِ, S) دُرَاهِمَ and (of دُرْهَمِ, S) دُرَاهِمَ. (S, K.) [The former of these pls is often used as signifying Money, cash, or coin, in an absolute sense.] The dim. is دُرْهَمِيّ and دُرْهَمِيّ the latter held by Sb to be anomalous; for he says that it is as though it were formed from دُرْهَامٌ, though this was not used by them. (TA.) — Hence, as being likened thereto, [i. e., to the coin thus called,] (TA,) دُرْهَمِيّ signifies also + A حَدِيْقَة [app. as meaning a round piece of land surrounded by a fence or the like, or by elevated land]: (K.) [It is said that] this is taken from

دُرْهَمِيّ (S, Mgh, Mgh, K,) of the measure دُرْهَمٌ (Mgh, MF,) of which it has been said that there are only three other instances, but there are many more; (MF;) an arabicized word, (S, Mgh,) from the Pers. [دَرَم] (S;) also pronounced دُرْهَمٌ (S, Mgh, K,) but this is of rare occurrences; (TA;) and دُرْهَامٌ (S, K,) which is more rare; (TA;) A certain silver coin, (Mgh, Mgh,) like as دُرْهَامٌ signifies a certain gold coin: (Mgh-) [and the weight thereof, i. e. a drachm, or dram:] دُرْهَامٌ [or drahm]; (Mgh, and K in art. مَلَك) i. e., the weight of the دُرْهَمِ اِسْلَامِيّ but in the Time of Ignorance, some dirhems were light, being four dirhams; and these were called طَبَرِيَّةٌ and some were heavy, being eight دُرْهَامَاتِ; and these were called عَجْدِيَّةٌ, or بَغْدِيَّةٌ, and of these two they made two that were equal; so that each دُرْهَمِ was six دُرْهَامَاتِ this is said to have been done by 'Omar: or, accord. to another account, some dirhems were of the weight of twenty carats, and were called the weight of ten [i. e. of ten drahms]; and some were of the weight of ten [carats], and were called the weight of five; and some were of the weight of twelve [carats], and were called the weight of six; and they put the three weights together, and called the third part thereof the weight of seven: and one of the weights of the دُرْهَمِ before El-Islām was twelve carats, which is six دُرْهَامَاتِ: but the دُرْهَمِ اِسْلَامِيّ is sixteen carats, the دُرْهَمِ of this being a carat and two thirds: (Mgh) or dirhems should be fourteen carats [i. e. seven drahms]; ten being of the weight of seven مِثْقَالِ [or mithkāl]: in the Time of Ignorance, some were heavy, [equal to] مِثْقَالِ; and some were light, [called] طَبَرِيَّةٌ, and when they were coined in the age of El-Islām, they made of the heavy and the light two dirhems, so that ten became equal to seven مِثْقَالِ: A' Obeyd says that this was done in the time [of the dynasty] of the sons of Umeiyah (El-Karkhee, cited in the Mgh:) [see also De Sacy's "Chrest. Arabae," sec. ed., vol. ii. p. 110 of the Arabic text, and p. 282 of the transl.; where it is further stated, on the authority of Ibn-Khuldoon, that the دُرْهَمِ مَغْرِبِيّ was three times as heavy as the دُرْهَمِ اِسْلَامِيّ; and, as is said in the Mgh, that 'Omar adopted the mean between the بَغْدِيَّةُ and the طَبَرِيَّةُ, making the دُرْهَمِ to be six.] the pl. (of دُرْهَمِ, S) دُرَاهِمَ and (of دُرْهَمِ, S) دُرَاهِمَ. (S, K.) [The former of these pls is often used as signifying Money, cash, or coin, in an absolute sense.] The dim. is دُرْهَمِيّ and دُرْهَمِيّ the latter held by Sb to be anomalous; for he says that it is as though it were formed from دُرْهَامٌ, though this was not used by them. (TA.) — Hence, as being likened thereto, [i. e., to the coin thus called,] (TA,) دُرْهَمِيّ signifies also + A حَدِيْقَة [app. as meaning a round piece of land surrounded by a fence or the like, or by elevated land]: (K.) [It is said that] this is taken from

2: see 1. — دُرْهَمِيّ, inf. n. دُرْهَمِيّ. It ex-

the saying of 'Antarah, [describing showers of copious rain.]

* فَتَرَكْنَ كُلَّ حَدِيقَةٍ كَالْبَرْهَمِ
[So that they left every ridged-round spot of ground like the درهم]. (TA.) [But accord. to one reading, he said, كُلَّ قَرَارَةٍ; meaning, as is said in the EM, p. 227, "every round hollow;" and likening such a hollow to the درهم because of its roundness, and the clearness and whiteness of its water.]

دِرْهَمٌ :
دِرْهَمٌ :
دِرْهَمٌ :
دِرْهَمٌ :
see the next preceding paragraph

مُدْرَهْمٌ A man possessing many درهم (AZ, K.) it has no verb. (TA) you should not say دِرْهَم (AZ, K.)

مُدْرَهْمٌ An old man tottering (سَاقِطٌ) by reason of age. (S, K.)

دری

1. دَرَى الشَّيْءُ He knows the thing, syn. عَلِمَهُ; دَرَيْتُهُ [and so دَرَى بِالشَّيْءِ; for] you say, دَرَيْتُهُ (S, Mgh, K.) nor. دَرَيْتُ بِهِ (S, K.) inf. n. دَرَى (S, M, Mgh, K.) and دَرَى (Lh, M, K.) and دَرَيْتُهُ (S, M, Mgh, K.) and دَرَيْتُهُ (M, K.) which last is said by Sb to be not used as an inf. n. of un-, but as denoting a state, or condition, (M,) and, accord. to some copies of the S, دَرَيْتُهُ (TA, [so in one of my copies of the S,]) and دَرَيْتُ (S, M, Mgh, K.) and دَرَيْتُ (M, K.) and دَرَى (TS, K.) I knew it; (S, Mgh, K.) syn. عَلِمْتُ بِهِ (S, K.) or it has a more special meaning than عَلِمْتُ: it is said to signify I knew it after doubting: so says Abou-'Alee: (TA.) or I knew it by a sort of artifice, or cunning, or skill; (K, TA.) or with pawning, and artifice or cunning or skill; (Har p. 24.) and therefore دَرَى is not said of God: (TA.) a rújiz says, (S, TA.) but this is an instance of the rude speech of the Arabs of the desert, (TA.)

* لَا رَهْمَ لَهْ أَثَرِي وَأَنْتَ الْدَارِي
[O God, I know not, but Thou art the knowing]: (S, TA: [in Har, p. 24, it is cited as commencing with لَهِمَّ, and therefore as a prose-saying, ascribed to Mohammed, and as adduced by some to show that the الدارِي is allowable as an epithet applied to God:]] or, as some relate it, لَا أَذَرُ, (S,) in which the ي is elided in consequence of the frequent usage of the phrase; (S, M;) like the phrases لَمْ يَكُنْ لِرَبِّكَ and لَمْ يَكُنْ لَكَ يَأْلُ in the saying لَا أَقْبَلُ بِعَصْرَتِهِ لَا يَأْلُ [q. v. in art. الو]. (M.) [The saying وَأَنْتَ الْدَارِي or أَنتَ &c. is explained in the latter part of

the first paragraph of art. الو.] One says, مَا أَذَرِي أَثَرُ النَّاسِ هُوَ (I know not who of mankind he is) (The Lexicons passim.) And I Agr mentions the saying مَا دَرَيْتُهُ مَا دَرَيْتُهُ (M,) or دَرَيْتُهُ (TA,) as meaning Thou knowest not (مَا تَعْلَمُ) [which may also be rendered she knows not] what is her knowledge. (M, TA.) دَرَى (T, M, K.) nor. دَرَى (T, S,) inf. n. دَرَى (T, M, K.) He deceived, deluded, beguiled, circumvented, or outwitted, (ISk, T, S, M, K.) a man, (ISk, T,) and an object of the chase; as also دَرَى and دَرَى (T, S, M, K.) in the CK is a mistake for دَرَاهُ he hid, or concealed, himself, and deceived, deluded, &c. (S.) A rújiz says,

* كَيْفَ تَرَانِي أَذَرِي وَأَذَرِي
* غَرَاتِ جَبَلٍ وَدَرَى غَرَى

(T, S, M) i. e. How seest thou me winning the dust of the mine and deceiving Jum! by looking at her while she is inadvertent, (T, S,) she also deceiving me [by looking at me while I am inadvertent]: دَرَى being for دَرَى (S.) See also 3. دَرَى رَأْسَهُ (K.) nor. دَرَى (T, S,) inf. n. دَرَى (TA,) He scratched his head with the دَرَى (K.) or دَرَى He combed his head with the دَرَى (M: [see Ham p. 158, line 11: and see also دَرَى:] and دَرَى she (a woman, S) loosed and let down, or loosed and separated, or combed, her hair (S, K, TA) with the دَرَى. (TA.)

2. see above, last sentence. — دَرَيْتُ تُرَابَ دَرَيْتُ [I winnowed the dust of the mine to separate its gold. a dial. var. of دَرَيْتُ: or perhaps a mistake for the latter.] (Mgh.)

3. دَرَاهُ (T, M, Mgh.) inf. n. دَرَاهُ (T, S, Mgh, Mgh.) He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him. (S, M, Mgh.) or deceived, deluded, beguiled, circumvented, or outwitted, him; or strove, endeavoured, or desired, to do so: (T, Mgh.) دَرَاهُ النَّاسِ and دَرَاهُ النَّاسِ both signify دَرَاهُ النَّاسِ (S in the present art.) and دَرَاهُ النَّاسِ both signify I was fearful, or cautious, of him; and treated him with gentleness or blandishment, or soothed him, coaxed him, wheedled him, or cajoled him: (S in art.) or دَرَاهُ means "I was fearful, or cautious, of him," as says AZ; or "of his evil, or mischief." and دَرَاهُ signifies I deceived, deluded, beguiled, circumvented, or outwitted; as also دَرَاهُ (T in art.) and دَرَاهُ also signifies [the acting with] good nature or disposition; and the holding familiar intercourse with others. (T in the present art.) You say also, دَرَاهُ عَنِ الْأَمْرِ and دَرَاهُ عَنِ الْأَمْرِ, He endeavoured to turn him, or entice him, by blandishment, or by deceitful arts, from the thing, and to it; syn. رَاوَدَهُ (L in art.) — دَرَاهُ عَنْهُ He defended him; or spoke, or pleaded, or contended, in defence of him; like رَاوَدَهُ عَنْهُ (TA in art. رَجِمَ.)

4. دَرَاهُ He made him to know, or have knowledge of; acquainted him with it. (S,

M, Mgh, K.) The reading أَرَاهُكُمْ بِهِ, with &, [in the Kur x. 17,] is incorrect: the proper reading is without &. (S, M.) — دَرَى دَرَى, and دَرَى (M, TA.) He took for himself, or prepared, دَرَى. (TA.) [See also دَرَى.]

5: see 1, latter part, in two places, — and also in the last sentence: — and see also 4. — دَرَى دَرَى [as though for دَرَى] An army of which one part presses upon another; like دَرَى. (TA in art. جَعَبَ.)

7. دَرَى دَرَى is vulgar. (TA in art. دَرَى.)

8: see 1, latter part, in two places. — دَرَى دَرَى means They directed their course to, or towards, a place, making an invroad, or incursion, upon an enemy, and going to fight and plunder: (M, TA.) or as though they did so. (S.)

دَرَى, accord. to some copies of the S, is an inf. n. of دَرَى meaning عَلِمْتُ, like دَرَى &c. (TA.) — دَرَى أَلَى هَذَا الْأَمْرِ مِنْ غَيْرِ دَرَى — means This thing, or event, came without any act, or deed. (T, TA.)

دَرَى, without &, A beast, (A, T, S,) or a camel, (ISk, T,) or a she-camel, or a cow, (M,) by means of which one conceals himself from the objects of the chase, or wild animals, (A, ISk, T, S, M,) so deceiving them, (ISk, T, M,) shooting, or casting, when he is able to do so: (A, ISk, T, S,) or, accord. to AZ, it is with &, [دَرَى],

because the دَرَى is driven (دَرَى, i. e. دَرَى) towards the objects of the chase. (S, M.) — Also A wild animal, or wild animals, (وَحْشٌ) specially of syb as are objects of the chase. (M, TA.) — And A thing, (K,) or ring, (Ham p. 75,) by aiming at which one learns to pierce or thrust [with the spear]. (Ham, K.) So in a verse cited voce دَرَى, in art. دَرَى (Ham ubi supra.)

الْدَارِي, as an epithet applied to God: see 1.

دَرَى (T, S, M, K.) and دَرَى (T, M, K.) the last with fet-h in the م and with kesr to the ر, (TA, [in the CK, erroneously,]) An iron instrument with which the head is scratched, called [in Pers] سَرَّخَارُ (T); a thing like a large needle, with which the female hair-dresser adjusts, or puts in order, the locks of a woman's hair; (S); a thing with which the head is scratched: (W p. 125, in explanation of the first:) or a wooden instrument which a woman puts into her hair: (TA voce مَسْقَاً in explanation of the second:) and, (T, S,) as being likened to the iron instrument thus called, (T,) a horn (T, S, M, K.) of a [wild] bull [and of a gazelle], (T, S,) with which the female hair-dresser sometimes adjusts, or puts in order, the locks of a woman's hair, (S,) or with which one scratches his head: (K:) and, accord. to some copies of the K, a comb: (TA:) the pl. is دَرَى and دَرَى (M, K, TA,) in the latter of which, the alif [written in] is a substitute for [properly so called]. (M, TA.) [Hence,] الدَرَى, or جَانِبُ الدَرَى, (accord. to different copies of

(K.) — And دَسِرَ (inf. n. دَسِرَ, TK.) *He*, or it, was, or became, of the colour termed دَسِرَة, i. e., dust-colour inclining to blackness. (M, K.) — دَسِرَ (Z, K, and so in some copies of the S,) [aor., app., ٢,] inf. n. دَسِرَ (TA:) or دَسِرَ (so in some copies of the S;) said of rain, *It moistened the earth* (S, Z, K) *a little*, (K,) *not much*, (S,) or so as not to reach the moist soil. (Z, TA.) — And دَسِرَ, aor. ٢, (K,) inf. n. دَسِرَ, (TA.) *He smeared a camel with tar*. (K.) — Also, (S, M, K,) aor. ٢, (S, K*) or ٢, (M,) inf. n. دَسِرَ, (S, M,) *He stopped up* (S, M, K) *an* thing, (M,) such as a wound, (S, M,) and an ear, (S,) and a flask, or bottle; as also دَسِرَ (K); and دَسِرَ (S, M, K) signifies دَسِرَ القارورة (K); *شَدَّ رَأْسَهَا دَسِرَ القارورة* [i. e. *he bound the head of the flask, or bottle: or the right reading, as the context seems to indicate, is شَدَّ رَأْسَهَا* i. e. *he stopped up the head of the flask, or bottle*; (M;) *دَسِرَ الجُرْحَ* *he put the tent (الصَيْتِلَ) into the wound*. (TA.) — And hence, i. e. from دَسِرَ الجُرْحَ or from دَسِرَ القارورة (TA.) † *Inivit feminum*. (Kr, M, K, TA.) And hence also, [one says to the سَمَّاحَة, [see this word,] † *أَدْخَسِي وَصَلِي* + [Stuff thy vagina with cotton, to arrest the blood, and say thy prayers]. (TA.) — Also, (K,) inf. n. دَسِرَ, (TA.) *He closed, or locked, a door*; syn. أَعْلَقَ. (K.) — Also, (i. e. دَسِرَ) *طَسِرَ*, [in some copies of the K, and in the TA, طَسِسَ, which signifies the same, i. e. *It became effaced, or obliterated*,] said of a relic, trace, mark, or the like. (S, K.)

2. دَسِرَ (S,) inf. n. of دَسِرَ, (Mgh,) signifies *The smearing* (S, Mgh) *a thing*, (S,) or a morsel, or mouthful, (Mgh,) *for seasoning it, imbuing it, or soaking it*, with دَسِرَ [i. e. *grease, or gravy, or dripping*]. (S, Mgh.) — دَسِرَ نَوْنَةً (Mgh, K,) said by Othmān respecting a beautiful boy, (Mgh,) means *Blacken ye his dimple in the chin, in order that the evil eye may not have effect upon it*. (Mgh, K*) [According to another explanation, mentioned in the TA, the blackness denoted by this phrase is behind the ear: but this is evidently a mistake.] — See also 1.

4: see 1.

5: see 1. — دَسِرَ also signifies *They ate* [food] with دَسِرَ [i. e. *grease, or gravy, or dripping*]. (TA.)

دَسِرَ عَلَى دَسِرِ الْأَمْرِ means *دَسِرَ* see دَسِرَ. — عَلَى طَرَفِ مَنَهْ [app. *I am beside, or out of, the case, or affair*]. (K.)

دَسِرَ a word of well-known meaning; (S;) i. q. دَوَكْ (M, K;) both signifying *Grease, or gravy*; i. e. *the dripping that exudes from flesh-meat and from fat*; (Mgh in art. دَوَكْ;) the دَوَكْ of *flesh-meat and of fat*: (Mgh: [in the CK, the دَوَكْ is erroneously put for *الْوَدَكْ*]) or, accord. to the T, *anything that has دَوَكْ, of flesh-meat and of fat*: (TA:) and *dirt, or filth*: (M, K:) and دَسِرَ signifies the same as دَسِرَ, accord. to El-Kurṭabee; but El-Walae El-'Irākee says, I have not seen this on the authority of any other lexicologist. (TA.) You say, *يَذْهَبُ مِنَ الدَّسِرِ سَلَكَةٌ*, [probably a mistranscription for *أَمْرٌ دَسِرَة*]

[app. meaning, if correctly transcribed, *His hand is hard by reason of dirt adhering to it*: in my MS. copy of the K, the last word is written سَلَكَةٌ; a word which I do not find in any sense: in the TK, سَلَكَةٌ: this Freytag thinks to be the right reading, though I know of no such word; and he renders the phrase, "manus ejus propter sordes inhaerentes catinus est;" evidently assuming that سَلَكَةٌ is a dial. var. of سَلَكٌ. (K.) [It seems that you say also, دَسِرَ مَا فِيهِ meaning + *There is not in him, or it, any profit, or good*: a sense assigned in the TA to the phrase مَا فِيهِ دَسِرَ; in which I think it evident that the transcriber has written دَسِرَ by mistake, and forgotten to erase it after adding دَسِرَ.] — Also *The bowels, or intestines*. (TA.) — Accord. to IAr, it means *كَثِيرُ الدُّعْرِ* [Praising, or glorifying, God, much;] a sense in which it is incorrectly said in the K to be دَسِرَ, like أَمِيرُ (TA:) and hence the trad., of weak authority, لَا يَذْكُرُونَ اللَّهَ إِلَّا دَسِرًا (K:) or, accord. to Z, this is from دَسِرَ said of rain: and, as related by Abu-d-Darid, the words are أَرْضِيَتْ أَنْ شَيْخَتَهُ دَسِرًا, meaning [Do ye approve, if ye be satisfied in your stomachs throughout a year,] that ye should not praise, or glorify, God, save a little? (TA:) or it may denote commendation; so that the meaning of دَسِرَ commendation; so that the meaning of دَسِرَ is, as some say, the meaning is, that they do not praise, or glorify, God for anything but eating, and the grease, or gravy, in their insides. (TA.)

دَسِرَ A thing greasy; or having in it, or upon it, grease or gravy, (M, Mgh,) of flesh-meat or of fat: (Mgh.) [and dirty, or filthy: pl. دَسِرَاتٌ; like as دَرَبٌ is pl. of دَرَبٌ.] You say *مَرَقَةٌ دَسِرَة* [Greasy broth]. (TA.) And ثِيَابٌ دَسِرَة, Dirty, or filthy, garments. (S, TA.) And دَسِرَ التَّوْبِ, applied to a man, [Dirty in the garment. and hence, going on foot:] not riding; as also دَسِرَ النَّوْبِ. (TA.) [Hence also,] † Defiled by culpable dispositions. (TA.) A réjiz says,

لَا تُحَرِّمُ إِلَّا عَامِرَ بْنِ جَبْرِ
أَوْ دَسِرَ حَجَّابِي ثِيَابِ دَسِرَ

meaning † [O God, verily 'Amir Ibn-Jahm] hath imposed upon himself, (S in art. دَسِرَ,) or hath performed, (M,) pilgrimage being defiled by sins. (S in art. دَسِرَ, and M.) — دَسِرَة عِمَامَة signifies A black turban; (TA:) as also عِمَامَة دَسِرَة. (Az, Mgh, TA.) And دَسِرَ occurs in a trad. as meaning † Strict, or pious, [though] black, (أَسْوَدُ,) [or this may here mean a genuine Arab, as opposed to أَحْمَرُ meaning a foreigner,]] and religious. (TA.)

أَمْرٌ دَسِرَة [probably a mistranscription for *أَمْرٌ دَسِرَة*], lit. "the mother of blackness;" † The

cooking-pot. (T in art. أَمْر.) — أَخْرَجَ دَسِرَة. (M, K.) [The last time]; like أَخْرَجَ مَخْطَرُ. (TA in art. مَخْطَرُ. [See مَخْطَرُ, last sentence.]

دَسِرَة A thing with which a hole in a skin for water or milk is stopped up. (M, K.) — Blackness; (IAr, TA;) [and] so دَسِرَ (K:) or dust-colour inclining to blackness. (M, K.) Hence the Abyssinian is called دَسِرَة (IAr, TA.)

See also دَسِرَة, above. — Applied to a man, † Low, or ignoble; base; vile; mean; or sordid: (S, TA:) or bad, corrupt, base, or vile. (M, K.) [Freytag erroneously assigns the meaning "villia" to دَسِرَة.] One says, مَا أَنْتَ إِلَّا دَسِرَة, † Thou art none other than one in whom is no good. (TA.)

دَسِرَ A stopper; (M, K;) a thing with which one stops up the ear, and a wound, and the like, and the head of a flask or bottle, and the like. (S.) It is said in a trad. that the Devil has a دَسِرَ; meaning that he has a stopper by which he prevents one from seeing the truth (M, TA) and from keeping in mind admonition. (TA.)

دَسِرَ: see دَسِرَ.

دَسِرَ: see the next paragraph.

دَسِرَة Darkness. (M, K.) — See also دَسِرَة. — The fox: (K:) [or] the young one of the fox: (M:) or, as some say, (M,) the young one of the fox from the bitch: (M, K:) and (so in the M, but in the K "or") of the wolf from the bitch: (S, M, K:) and the bear: (K:) or the young one of the bear; (S, M, K:) which is the only meaning allowed by Abu-l-Ghouth. (S.) Also, (K,) or as some say, (M,) The young one of the bee. (M, K.) And, accord. to Abu-l-Feth, (TA,) whose name was دَسِرَ, (K* TA,) the companion of Kufṭub, A [young ant, such as is termed] دَسِرَة (TA:) or دَسِرَة [in the CK erroneously written دَسِرَة] has this last signification. (S, K, TA.) — Also A certain plant, (S, K, KL,) called in Pers. بستان امروز [which is said to be a name applied to the amarantus, anemone, and the like]. (KL.) — And [A man] gentle, nice, or skilful, in work; careful, or solicitous [therein]; as also دَسِرَ. (K.)

دَسِرَة: see the next preceding paragraph.

دَسِرَة and its fem. دَسِرَة: see دَسِرَ. — دَسِرَة also signifies A kind of milking-vessel; i. q. سَمِرَة and جَبْنَة (T and TA in art. عَلَب.) — Also [Black: see دَسِرَة: or] of a dust-colour inclining to blackness: (M, K:) fem. as above. (K.) — [Freytag assigns to it also the significations "Maltum pinguis" and "Oleo conspurcatus;" both as on the authority of the K, in which I do not find either of them: also that of "Vilia," as applied to a man; a signification belonging to دَسِرَة.]

دشت

دَشْتٌ [desert, or such as is termed] دَشْتٌ (S, K;) as also دَشْتٌ: (Mgh and K in art.

دست) a Persian word [arabized]; or an instance of agreement between the two languages [of Arabia and Persia]. (S.) = دَشْتُ مِنَ النَّيَابِ, and مِنَ الْوَرَقِ, i. q. دَشْتُ. (TA.)

دع

1. دَعَهُ, aor. ٢, (S, Z), inf. n. دَعَمَ (S, K, Z) *He pushed him, thrust him, or drove him, away; he repelled him: (S:) or he did so harshly, roughly, or violently.* (A'Obeyd, K.) Hence, in the Kur [vii. 2], فَذَلِكِ أَتَىٰ يَدُ الْيَتِيمِ *That is he who pushed him, thrusteth, or driveth, away the orphan: (S:) or, who doth so harshly, roughly, or violently: (Bd, Jel:) or, who treateth the orphan with harshness, roughness, or violence; pushing, thrusting, or driving, away; and chiding with rudeness, or coarseness.* (Z, TA.) And in like manner, in the same [lii. 13], يَوْمَ يُدْعَوْنَ إِلَىٰ نَارٍ *On the day when they shall be pushed, or thrust, or driven, with harshness, roughness, or violence, to the fire of Hell.* (A'Obeyd, Bd, Jel, TA.) And in a trad. of Esh-Shuqba, كَانَ يُدْعَوْنَ عَنْهُ *They used not to be driven, nor pushed, or repelled, from it.* (TA.)

دعب

1. دَعَبَ, (S, A, Mgh, Mgh, K, Z) aor. ٢, (A, Mgh, Mgh, K, Z) inf. n. دَعَابَةٌ (S, Mgh, MF) and دَعَبٌ, (MF), [see the former of these two ns. below.] *He jested, or joked; (S, A, Mgh, Mgh, K;) as also دَعَبَ, aor. ٢: (Mgh, Mgh;) or he jested, or joked, with playing, or sporting.* (TA.) — And i. q. دَعَجَ [He impelled, pushed, thrust, &c.]. (K.) — And *Invit* [feminine]. (A, K.) — [The last, perhaps, from the same verb signifying *He trod a road; mentioned by Freytag as used in this sense in the Doewán of the Hudhalees.*]

2. دَاعَبَهُ, (A, Mgh, K, Z) inf. n. دُعَابَةٌ (S, A, Mgh, K) *He jested, or joked, with him: (S, A, Mgh, K;) [or he did so, playing, or sporting, with him: see 1.]*

3. دَعَبَ عَلَيْهِ *He acted, or behaved, presumptuously, or boldly, towards him; syn. تَدَلَّلَ, (K, TA.) from الدَّلَالُ. (TA.)*

4. دَعَبُوا *They jested, or joked, [or they did so, playing, or sporting,] one with another.* (A, Mgh, K.)

دَاعَبَ: see دَاعَبَ.

دُعَابَةٌ: see دَاعَبَ. — See also دَاعَبَ: — and دُعَابَةٌ. — Also *A good, or an excellent, singer.* (K.) — *A youth soft or tender, thin-skinned, or fine-skinned, and plump.* (K.) — *The fruit of a certain plant: (K:) or (K, TA) the plant itself, namely, (TA.) عَنَبُ الثُّغْلَبِ [see art. ثَعْلَبُ]; (K, TA;) of the dial. of El-Yemen. (TA.)*

دُعُوبٌ, (K, TA.) applied to a man, (TA.) *Brisk, lively, or sprightly.* (K.) — *Stupid, or*

foolish; as also دَاعَبَ, (K, TA.) and دُعُوبٌ: (TA:) and stupid, or foolish, and jesting, or joking. (TA.) — *Weak, (S, K,) and an object of ridicule.* (K.) — *Short and ugly and contemptible.* (K, TA.) — *I. q. مَحْنَتٌ, (CK, and so in my MS. copy of the K,) or مَحْنَتٌ, of the form of the act. part. n., (TA,) [Effeminate, &c.] — Applied to a horse, Tall, or long-bodied; syn. طَوِيلٌ. (K.) — *A road beaten, or trodden, (S, K,) travelled, (TA,) and plain, or conspicuous.* (K, TA.) — *A dark night.* (K.) — *Black ants; as also دُعَابَةٌ. (K.) — A certain black esculent grain: or the stem, or root, (أَصْلُ) of a certain herb, or leguminous plant, (بَقْلَةٌ) which is peeled and eaten.* (K.)*

دَاعَبَ: see دَاعَبَ.

دُعَابَةٌ *A jesting, or joking; (S, Mgh;) such as is deemed pleasing, or facetious: (Mgh:) or play, or sport; (A, K;) as also دُعُوبٌ: (K:) both of which words are also used as inf. ns. and the latter is also used as an epithet; [as explained below, voce دَاعَبَ;] app. in an intensive sense [because originally an inf. n.]. (MF.) And *Speech that causes laughter.* (Har p. 18.) — Also *Stupidity, or foolishness.* (K.) — See also دُعُوبٌ.*

دُعَابٌ } see the next paragraph.
دُعَابَةٌ }

دَاعَبَ and دَعَبَ (A, Mgh, K) and [in a sense thought by MF to be intensive (see دُعَابَةٌ)] دُعُوبٌ (K) and [in an intensive sense] دُعَابٌ (S) [there coupled with دُعَابٌ, perhaps as an explicative adjunct,] and [in a sense doubly intensive] دُعَابَةٌ (K) *Jesting, or joking, (A, Mgh,) and saying what is deemed pleasing, or facetious: (A:) or playing, or sporting: (K:) [in the case of the third, app., and of the fourth, much, or often: and in the case of the last, very much, or very often.] — [Hence,] مَاءٌ دَاعِبٌ *Water playing in its course, or running hither and thither: (A, K:) pl. دُعَابٌ. (A.) And دَاعِبَةٌ *A wind, (A,) or violent wind, (TA,) that carries away everything; as it were, making sport with it: pl. دُعَابٌ. (A, TA:) and دُعَابَةٌ *signifies the same; (TA;) or [simply] a violent wind.* (K.)***

دُعُوبٌ: see دَاعَبَ.

دعج

دَعَجَ, [aor. ٢,] inf. n. دَعَجٌ *He (a man &c.) was, or became, characterized by what is termed دَعَجٌ as explained below. (TA.) And دَعَجَتْ *The eye was, or became, [so characterized; or] wide and black; or intensely black and intensely white.* (Mgh.)*

دَعَجَ (S, A, Mgh, K) and دَعَجَةٌ (K) *Blackness: or intense blackness: (TA:) or width, with blackness, of the eye: (Mgh:) or intense blackness; with width, of the eye: (S, K:) or intense blackness in the eye, with intense whiteness thereof*

*and width thereof: (A:) or intense blackness of the black of the eye, with intense whiteness of the white thereof; (Mgh, TA;) but accord. to Az, this is said only by Lih, and is a mistake. (TA.) — Also, the former, *Blueness inclining to whiteness.* (MF.)*

دَعَجَةٌ: see the next preceding paragraph.

دَعَجَةٌ *Insanity, or diabolical possession: (K:) accord. to MF, it is an inf. n. [of which the verb is not mentioned]. (TA.) — Also fem. of the epithet next following. (Mgh.)*

أَدْعَجَ *A man characterized by what is termed دَعَجٌ in the eyes: fem. دَعَجَةٌ: and pl. دُعُوجٌ. (Mgh.) And عَيْنٌ دَعَجَةٌ *An eye so characterized. (S.) — Also Black; (S, K;) as an epithet applied to a man. (S.) — And † A bull, (A,) [i. e.] a wild bull, and a he-goat, (TA,) characterized by intense blackness of the horns, (A, TA,) and of the head, and of the legs, (A,) and of the eyes, in the case of the he-goat. (TA.) — شَفَقٌ *‡ A lip and a gum app. of a blue colour inclining to white.* (TA.) — † لَيْلٌ أَدْعَجٌ *‡ A black, or an intensely black, night; ‡ a dark, black night.* (A, TA.) — الدَّعَجَةُ *‡ The first of [the three nights called] in the case of the he-goat. (S, K, TA) the twenty-eighth night: (S, A, K;) the second is called السَّرَارُ; and the third, اللَّتَّةُ. (S.)***

مَدْعُوجٌ *Affected with insanity, or diabolical possession. (K.)*

دعر

1. دَعَرَ, aor. ٢, inf. n. دَعَرٌ *It (wood) was bad; (S;) it smoked much: (S, Mgh:) or smoked, and did not burn brightly, or blaz. (K.) — It (a زَنْد [or piece of wood for producing fire]) failed to produce fire: (K:) or became burned at its extremity from frequent use in producing fire, and failed to produce fire. (TA.) — دَعَرٌ, aor. ٢; and دَعَرَ, aor. ٢; inf. n. دُعَارَةٌ *He acted vitiously, or immorally; transgressed the command of God; or committed adultery or fornication: syn. فَجَرَ وَفَجَّرَ [the latter of which appears to be an imitative sequent to the former]: (TA:) and دَعَرَ, inf. n. دَعَرٌ, he stole, committed adultery or fornication, and did harm to others: (Ish, TA:) from the same verb in the first of the senses explained above. (Mgh.) [See also دَعَرَ, below.]**

5. دَعَرُ *He became bad, corrupt, or wicked: from دَعَارَةٌ as syn. with خَبَثٌ [i. e. خُبْتُ]. (Ham p. 681.)*

دَعَرٌ *Bad, corrupt, or wicked, conduct; syn. خُبْتُ, [in the sense of إِفْسَادُ] (S, K,) and خُبْتُ, (S, A, K;) and دُعَارَةٌ (S, A, Mgh, K) and دُعَارَةٌ and دَعَرَةٌ, or دَعَرَةٌ, (as in different copies of the K,) signify the same; syn. خُبْتُ, (S, A, Mgh, K,) and إِفْسَادُ; (Mgh;) and vice, or immorality; vicious, or immoral, conduct; transgression of the command of God; or the com-*

mission of adultery or fornication: (S, A, K:) and *treachery*; and *hypocrisy*: (TA.) and **دَعَارَةٌ** also signifies *illnature*; or *excessive perverseness* or *crossness*. (Mgh:) and **دَعَارَةٌ**, with a shaddah to the *r*, evinces, or *badness*, in the disposition; (K:) as also **دَعَرَةٌ**. (TA.)

دَعَرٌ (S, Mgh, Mgh, K) and **دَعْرٌ** (El-Ghaneewee, S, K) *Bad wood*; (S:) *which smokes much*: (S, A, Mgh, Mgh:) or *which smokes, and does not burn brightly, or blaze*: (K:) and the former, wood, &c., that burns, and becomes extinguished before it burns intensely; (K:) n un. with *ḥ*: (TA:) *old, wasted, crumbling, and bad, wood*, (Sh, K,) *which, when put upon the fire, does not burn brightly, or blaze*: (Sh:) as also **دَاعِرٌ** (K:) but [SM says,] I do not find any one beside the author of the K to have mentioned this last word as applied to wood. (TA.) — Also **دَعْرٌ**, or **دَعْرٌ**, **دَعْرٌ** [or piece of wood for producing fire] *having its extremity burnt from frequent use in producing fire, and failing to produce fire*; (TA,) as also **دَاعِرٌ**: (S:) or this signifies a **دَعْرٌ** that does not produce fire. (K.)

دَعَرٌ: see **دَعْرٌ**, in two places: — and also **دَاعِرٌ**.

دَعْرَةٌ and **دَعَرَةٌ**: see **دَعْرٌ**; the second, in two places.

دَعْرَةٌ: see **دَاعِرٌ**.

دَعْرَةٌ and **دَعَارَةٌ** and **دَعَرَةٌ**: see **دَعْرٌ**; the first, in two places.

دَاعِرٌ: see **دَعْرٌ**. — Also *A man who acts badly, corruptly, or wickedly*: (S, A, Mgh, Mgh:) *who acts vitiously, or immorally; transgresses the command of God, or commits adultery or fornication*; (ISH, S, A:) and *does harm to others*: (ISH:) pl. **دَاعِرٌ**; which is also explained as signifying men who intercept, and rob, or slay, travellers on the way. (TA:) fam. with *ḥ*: (AA, S:) also **دَاعِرٌ** one in whom is no good: or *treacherous*, and one who attributes to his companions vices or faults; as also **دَعْرَةٌ** [in an intensive sense]. (TA.)

دَاعِرَةٌ **إِبِلٌ دَاعِرَةٌ** *Certain camels*, so called in relation to a stallion named **دَاعِرٌ**, that begot an excellent breed: (S, K:) or in relation to a tribe named thus. (K.)

دَاعِرٌ: see **دَعْرٌ**.

دَعَك

1. **دَعَكْتُ** (S, K,) aor. *دَعَكْتُ*, (K,) inf. n. **دَعَكٌ**, (S,) *He rubbed it, or rubbed and pressed it*, (S, K, TA,) or *did so well*, (KL,) and *softened it*; (TA:) namely, a skin, or hide. (S, K, TA.) — *He softened it* (i. e. a garment's) roughness by wearing it. (K.) — *He softened him*, (S, K,) and *subdued him*, or *rendered him submissive*; (TA:) namely, an adversary, or antagonist; (S, K:) and so **دَعَكْتُ**, inf. n. **دَعَكٌ**. (TA.) — *He rolled him, or turned him over, in the dust*. (K.) **دَعَكْتُ الرَّجُلَ بِالْقَوْلِ** *I pained the man by speech*. (IDrd.)

3. **دَعَاكَ** [app. The act of contending, dis-

puting, or litigating, vehemently: (see **دَعَاكَ**, below, and see also *ḥ*;) accord. to Golius, (who names no authority,) the act of *conflicting, or contending*; as though *rubbing against another*. — Also] *The delaying with another, deferring with him, or putting him off, by repeated promises*. (Z, TA.) You say, **دَاعَكَ الْغَرِيرُ** *He delayed, or deferred, with the creditor, or put him off, promising him payment time after time*; like **دَالَكُهُ**. (TA in art. دَالَكُ.)

8. **دَعَاكَ** *They contended, disputed, or litigated, one with another, vehemently*. (IDrd, K.) — Also, (K,) **دَعَاكَ**, said of two men, (S,) *They contended together, smiting one another*, syn. **تَجَرَّسَا**, (K,) or **تَجَرَّسَا**; (S;) *contended, or conflicted*; (IF, TA;) **فِي الْحَرْبِ** [in war, battle, or fight]. (IF, S, K.)

دَعَكٌ *Very pertinacious in contention or the like; very contentious; or a great wrangler*. (S, K.)

دَعَكٌ: see the following paragraph. [For **دَعَكٌ** in the K, Golius seems to have found in his copy of that Lexicon **أَلَا**, for he has explained **دَعَكٌ**, as on the authority of the K, by "Instrumentum quo quid defricatur aut levigatur," a meaning which it may possibly have, as agreeable with analogy, but for which I find no authority.]

دَعَاكَ (K) and **دَعَكٌ** (IDrd, K) *An adversary, or antagonist, vehement in contention, dispute, or litigation*. (IDrd, K, TA.)

دَعِمَ

1. **دَعِمْتُ** (S, Mgh, Mgh, K,) aor. *دَعِمْتُ*, (Mgh, K,) inf. n. **دَعِمٌ**, (S, Mgh,) *He supported it, propped it, or stayed it*; (Mgh, Mgh,) or *he set it up*; (K:) namely, a thing, (S, K,) or a wall, (Mgh, Mgh,) that was leaning; (Mgh, Mgh, K:) and the trellis of a grape-vine, and the like. (TA.) — And [hence], inf. n. as above, *He strengthened him, and aided him*. (TA.) — And [hence also], **دَعِمَهَا** *He compressed her* (**دَعِمَهَا**); namely, a woman: (K, TA:) or this, (K,) or **دَعِمَهَا بِأَيْدِي**, (TA,) signifies *he thrust [his] into her* (K, TA) with an agitating action: (TA:) or *he inserted it entirely*: (K, TA:) and **دَعِمَهَا** signifies the same: so says ISH. (TA.)

8. **دَعِمْتُ** (S, Mgh, K, TA,) originally **دَعِمْتُ** *He supported, propped, or stayed, himself upon it*: (S, Mgh, K, TA;) i. e., **دَعِمْتُ عَلَى** [upon a staff, or stick]. (TA.) Hence, **دَعِمْتُ عَلَى السَّحُورِ** [He supported himself by resting upon the palms of his hands in prostration]. (Mgh.) — [Hence also,] **أَنَا دَعِمْتُ عَلَيْهِ فِي أُمُورِي** [I stay myself upon him in my affairs]. (TA.)

دَعِمٌ *Strength*: (TA:) *strength and fatness*: (S, TA:) *fat and flesh*. (TA.) You say, **دَعِمٌ لَا يَلْزَمُ** *There is no strength nor fatness in such a one*. (S, TA.) And **دَعِمَةٌ** *A girl, or*

young woman, having fat and flesh. (TA.) — Also *Much wealth or property*. (TA.)

دَعِمَةٌ: see **دَعَامَةٌ**, in two places.

دَعِمِي *A strong thing*: (TA:) *a thing having a strong support or prop or stay*. (K, TA.) — *A carpenter*; syn. **نَبَّارٌ**. (K.) — *A horse having a whiteness in his breast* or, in his **نَبَّة** [app. as meaning the pit above the breast]: and so **دَعِمِي**: (K:) accord. to AA, this latter term is applied when there is a whiteness in a horse's breast; (TA;) and its pl is **دَعِمِي**. (TA in art. دَعِمِي.) — *The main part of a road: or the middle thereof*. (K.)

دَعِمِي: see **دَعَامَةٌ**, in two places.

دَعَامَةٌ *A condition, term, or stipulation*. (K.)

دَعَامَةٌ (S, Mgh, Mgh, K) and **دَعَامِي** and **دَعِمِي** (S, Mgh, Mgh, K,) of a house or the like, (S, K,) or of a leaning wall; (Mgh, Mgh;) i. e. *a piece of wood used as a support, prop, or stay, of a house* [&c.]: (TA:) and the wood that is set up for the constructing [or supporting] of the **عَرِيش** [or trellis of a grape-vine], or for the raising of the shoots of a grape-vine: (AHn, K:) pl. (of the first and second, TA) **دَعَامِي** and (of the last, TA) **دَعِمِي**. (K, TA.)

— [Hence], **دَعَامِي الْإِسْلَامِ** [Such a one set up the supports of El-Islām]. (TA.) — **هَذَا مِنْ دَعَامِي الْأُمُورِ** *This is of the things whereby affairs are held together*. (TA.) — And [hence], **دَعَامَةٌ** signifies also *A lord, or chief*. (S, Mgh, K, TA.) One says, **دَعَامِي الْقَوْمِ** *He is the lord, or chief, of the people*, (Mgh, TA,) and *their support, or stay*; (TA;) like as one says, **هُوَ دَعَامِيهِمْ**. (Mgh.) And **دَعَامِيهِمْ** *He is the lords, or chiefs, and the supports, or stays, of their people*. (TA.) 'Omar Ibn-El-Khattāb was called by 'Omar Ibn-'Abd-El-'Azeez **دَعَامِي الضَّعِيفِ** *The support, or stay, of the weak*. (TA.) — Also, (K,) or [correctly] **دَعَامَتَانِ** (S, TA) and **دَعِمَتَانِ** (TA,) *The two [upright] pieces of wood of the pulley [that support the cross piece to which the pulley is suspended]*: (S, K, TA:) such as are made of clay are termed **زُرُوقَانِ**. (S.)

دَعِمِي: see **دَعِمِي**.

دَعِمُورٌ, applied to a leaning house or the like, that is about to crack, or fall down, *Supported, or propped*: differing from **مَعْمُورٌ**, which is applied to that which presses heavily, such as a roof, meaning "held [up, or supported,] by columns." (TA.)

دَعِمِي, app., *A means of supporting, propping, or staying*. See an ex. voce **مَرَجِعٌ**.

دَعِمِي, originally **مَدْعِمِي** *A place to which one has recourse for refuge, protection, preservation, concealment, covert, or lodging; a place of refuge; an asylum*. (IDrd, TA.)

دعوى

Q. 1. دَعَوَى It (water) abounded with دَعَائِم [pl. of دَعْوَى]. (K.)

دَعْوَى A certain animalcule (دَوْبَة), (S, K.) that dwells in water: (S:) or a certain black animalcule that swims upon water: (Mgh:) or a certain worm (دَوْدَة), that is in pools left by torrents when their water sinks into the earth. (IDr, K:) or a certain worm (دَوْدَة) having two heads, seen in water when it becomes little in quantity. (IB:) pl. دَعَائِم and دَعَائِم. (S.) — [Hence, app.-] One who enters much into affairs; who is a frequent visitor of kings. (K.) And hence, الأَطْفَالُ دَعَائِمُ الْجَنَّةِ, meaning [Infants will be] rovers in Paradise. they will not be debarred from any dwelling: (K:) a trad.: but the words occurring in a trad. of Abou-Hursyeh are صَفَارِكُمُ دَعَائِمُ الْجَنَّةِ [Your little children &c.]. (TA.) — Also The embryo in the belly of a mare until the fortieth day: then it makes becomes apparent, and it is called دَوْدَة; until three months old: when it is called سَيْلِي. (Kr, TA.)

دَعْوَى [dim. of دَعْوَى]. — One says, هُوَ دَعْوَى, meaning He is acquainted with, or knowing in, this affair. (S, K.) دَعْوَى دَعْوَى was the name of a certain cunning, or knowing, or skilful, man; and hence the saying above mentioned: (S:) he was a black slave, very cunning or knowing or skilful, and an expert guide of the way. (K.) And [hence] one says, أَهْدَى مِنْ دَعْوَى دَعْوَى expert in showing the way than Dō'ymee-er-Ram]. (O, TA.)

دعو

1. دَعَوَى and دَعَوَى signify the same: (Fr, K and TA in art. دعى.) the aor. of the former is دَعَوَى, (TA in that art.) sec. pers. fem. sing. دَعَوَى, the last with an inclination to the sound of a dhammah in the vowel of the ع [so that it is between a kasrah and a dhammah], and sec. pers. masc. and fem. pl. دَعَوَى: (S, TA:) aor. of the latter verb دَعَوَى: inf. n. دَعْوَى. (TA in art. دعى.) [generally] signifies [or implies] The act of seeking, desiring, asking, or demanding. (KT.) — You say, دَعَا اللَّهَ (K), first pers. دَعَوَى, aor. دَعَوَى, (Mgh,) inf. n. دَعْوَى (Mgh, K) and دَعَوَى (K), in which latter the alif [written ي] is to denote the fem. gender, [and therefore the word is without tenween], (TA.) He prayed to God, supplicated Him, or petitioned Him humbly, (Mgh, K, TA,) desiring to obtain some good that He had to bestow. (Mgh, TA.) And دَعَوَى اللَّهَ لَهُ [I prayed to God for him; and called [against him]; inf. n. دَعْوَى: (S:) [and] دَعَوَى لَهُ [I prayed for him, or blessed him; and دَعَوَى عَلَيْهِ [I prayed against him, or cursed him: and دَعَوَى لَهُ بِخَيْرٍ [I supplicated for him good]; and دَعَوَى عَلَيْهِ بِشَرٍّ [I

imprecated upon him evil]. (TA.) — دَعَا اللَّهَ بِالْكِتَابِ He desired, or required, or requested, that the writing, or book, should be brought. (TA.) And دَعَا اللَّهَ الطِّيبَ His nose, perceiving its odour, desired the perfums. (TA.) — [Hence,] دَعَا بِهِ, said of anything in the earth, means It needed it; or required it: [and so دَعَا إِلَيْهِ: one says of a wall, دَعَا إِلَى إِصْلَاحِهِ It needed, or required, its being repaired: (see 10 in art. رمر:) and] one says to him whose clothes have become old and worn out, قَدْ دَعَتْ ثِيَابُكَ [Thy clothes have become such as to need thy putting on others; or] thou hast become in need of putting on other clothes. (Abou-Adnán, TA.) [See also 10.] — دَعَوْتَهُ (S, MA, Mgh, Mgh,) and دَعَوْتُ بِهِ (MA, [and of frequent occurrence,]) inf. n. [دَعَا] and دَعَوَى (TA, [but the former is more common,]) also signify I called him, called out to him, or summoned him, (S, MA, Mgh, Mgh,) syn. نَادَيْتُهُ (Mgh, Mgh,) or دَعَا إِلَى الدَّاءِ or الدَّاءِ is to the near and the distant, (Kull p. 184,) and desired him to come, to come forward, or to advance; (Mgh;) and دَعَا إِلَى الدَّاءِ signifies the same, (S, MA,) [i. e.] I called him to myself. (MA.) One says, دَعَا الْبُؤْنَ النَّاسَ إِلَى الصَّلَاةِ [The people called the people to prayer]. (Mgh.) And the saying of En-Nahdes وَدَعَا وَدَعَا means We used to call, or invite, them to El-Islām at one time, and to leave doing so at another time. (Mgh.) And دَعَوَى النَّاسَ (Mgh,) inf. n. دَعْوَى (S), or the latter is a simple subst. (Mgh,) and دَعَاةٌ (S, [app. there mentioned as an inf. n., agreeably with many other instances,]) means also I invited people to eat with me, or at my abode. (Mgh.) — [Hence,] دَعَا إِلَى هَذَا الْأَمْرِ What drew, led, induced, or caused, and constrained, or drove, thee to do this thing? (TA.) And دَعَا يَدْعُو دَعَا [Rain that fall in a region which had become abundant in herbage invited us thither, or] was the cause of our seeking its herbage. (TA.) And دَعَا مَا بَعْدَهُ (S, Mgh, K,*) or دَعَا مَا بَعْدَهُ (Nb, TA.) [It draws, or attracts, what is to come after it, of the milk,] said of some milk left in the udder. (S, Nb, Mgh, K, TA.) And دَعَا إِلَى الْأَمْرِ He drove him, or urged him to go, [but more commonly meaning he summoned him] to the prince, or commander (K, TA.) [In the TK, دَعَا إِلَى الْأَمْرِ to the thing, or affair.] — [Hence likewise,] دَعَا signifies also The calling to one's aid: thus, [in the Kur ii. 21.] وَادْعُوا شُرَكَاءَكُمْ means And call ye to your aid [your helpers]. (TA.) — And دَعَا إِلَيْهِ He called upon the dead, praising him, and saying, Alas for such a one! or he wailed for, wept for, or deplored the loss of the dead, and enumerated his good qualities and actions; as though he called him. (TA.) [See also 5.] — دَعَوْتُهُ زَيْدًا I called him, i. e. named him, Zeyd. (Mgh, K, TA.) And دَعَوْتُهُ بِابْنِ زَيْدٍ I called him, i. e. asserted him to be, the son of Zeyd. (Mgh.) —

دَعَا + God destroyed him: [as though He called him away:] whence دَعَا مِنْ أَدْبَرٍ وَتَوَاتَى, in the Kur lxx. 17, [describing the fire of Hell,] + It shall destroy him who shall have gone back from the truth and turned away from obedience: or this means + it shall draw, and bring, &c.: or it refers to the رَابِعَةِ of Hell [i. e. the tormentors of the damned]: (Bq:) or it means + it will do to them hateful deeds. (TA.) [Also] God punished him, or tormented him. (TA.) And دَعَا اللَّهَ بِكَرُورٍ † God caused an evil, or abominable, event to befall him. (IDr, Z, K.) — دَعَا † He left some milk, such as is termed دَعَاة, in the udder. (M, K, TA.) Accord. to Iāth, دَعَاةٌ is an inf. n., like عَابَةٌ and غَابَةٌ. (TA.)

3. دَعَاةٌ signifies † The proposing an enigma or enigmas to a person; or the contending with another in doing so; syn. مُسَاجَاةٌ. (S, K, TA.) You say, دَعَاةٌ † I proposed to him an enigma or enigmas; &c. (TA.) A poet says,

أَدْعَاكَ مَا مُسْتَحْبَبَاتٌ مَعَ السَّرَى
جَسَانٌ وَمَا أَتَارَفًا بِجَسَانٍ

[† I propose to thee an enigma: What are things that are taken as companions in night-journeying, good, and the effects whereof are not good?]: meaning swords. (S.) — And The asking a thing of one much, so as to weary; as also دَعَاةٌ (K.) دَعَاةٌ الْخَاتَمُ عَلَيْهِ † We pulled down, or demolished, the wall upon them, from the sides [or foundations] thereof. (K, TA.) — [Golius assigns other significations to دَعَا, for which I find no authority: namely, "Convocavit ad Deum propheta, praece sacer;" followed by an accus.: and "Contendit contra alium: Provocavit: paeul. rom vindicans sibi vel arrogans."]

4. دَعَاةٌ [so in some copies of the K; in other copies دَعَاةٌ]; the former of which I regard as the right reading;] He made him to assert his relationship as a son [for يَدْعَى, in my copies of the K, I read يَدْعَى, syn. with يَدْعَى] to one who was not his father. (K.) [SM, who appears to have read دَعَاةٌ, says that it is like اسْتَحَقَّه.]

5. دَعَوَى [inf. n. of دَعَوَى] signifies The prolonging of the voice, or quavering or trilling and prolonging of the voice, or prolonging and modulating of the voice, of a woman wailing for the dead. (TA.) [See دَعَاةٌ, above.]

6. دَعَاةٌ signifies The calling, summoning, or convoking, one another. (Mgh.) You say, دَعَاةٌ لِلْحَرْبِ [They called, summoned, or convoked, one another for war: and hence,] † they prepared themselves for war. (TA.) And دَعَاةٌ † عَلَى بَنِي فُلَانٍ (T, M, TA.) They collected themselves together, (K,) or called one another so that they assembled together, (M,) or leagued together, and called one another to mutual aid, (T, Mgh,*) against him, (Mgh, K,) or against the sons of such a one. (T, M.) And

تَدَاوَى عَلَيْهِ الْعَدُوُّ مِنْ كُلِّ جَانِبٍ + *The enemy advanced against him from every side.* (K, TA.) — [Hence,] تَدَاوَى السَّحَابُ بِالرَّيِّقِ وَالرَّغَبِ + *The cloud lightened and thundered from every quarter.* (TA.) And تَدَاوَى الْبَيْتَانِ (Mgh, Mgh), or الْبَيْتَةُ (TA.) + *The building cracked in its sides.* (Mgh), or became much broken, (TA.) and gave notice of falling to ruin: (Mgh, TA.): or cracked in several places, without falling; and in like manner, تَدَاوَى الْحِطَانُ (Mgh), the walls cracked in several places, without falling: (Mgh, K, TA.) and تَدَاوَى الْحُرَابُ the walls fell to ruin by degrees; syn. تَدَاوَى إِلَى الْخُرَابِ [but Mfr says,] تَدَاوَيْتُ is a vulgar phrase; not [genuine] Arabic (Mgh.) And تَدَاوَى said of a sand-hill, + *It being put in motion, or shaken in its lower part, poured down.* (Mgh.) And [hence,] تَدَاوَتْ إِبِلُ بَنِي فَلَانٍ + *The camels of such a one became broken by emaciation.* (TA.) — تَدَاوَعُوا بِالْأَنْقَابِ They called one another by surnames, or nicknames. (Mgh.) — تَدَاوَعُوا also signifies + *The trying one another with an enigma or enigmas; or contending, one with another, in proposing an enigma or enigmas; syn. التَّحَاوِي.* (TA. in art. حَجَو.) You say, تَدَاوَعُوا أَدْعِيَةً أَدْعِيَةً + *Between them is an enigma with which they try one another; or by proposing which they contend, one with another.* (S, K, TA.) — تَدَاوَعُوا فَصْلَ الْخُطَابِ + *They compete, one with another, [as though each one challenged the others] in discoursing of the science of chasteness of speech, and eloquence.* (Har p. 446.) — See also 8, in two places. — [It is also used transitively:] you say, تَدَاوَعُوا الْقَوْمَ They [together] called the people. (Mgh in art. نَقَضَ. [See 8 in that art.])

7. أَجَابَ i. q. ادْعَى Akh heard one or more of the Arabs say, لَوْ دَعَوْنَا لَدَعَبْنَا, meaning لَأَجَبْنَا [i. e. Had they called us, &c., we had certainly answered, or replied, or assented, or consented]. (S.)

8. ادَّعَى He asserted a thing to be his, or to belong to him, or to be due to him, either truly or falsely: (K, TA.) he claimed a thing; laid claim to it; or demanded it for himself: and he desired a thing; or wished for it. (Mgh.) And ادَّعَى الشَّيْءَ ادَّعَاوًا signify the same [i. e. They claimed the thing, every one of them for himself]. (Mgh.) You say, ادَّعَيْتُ عَلَى لَاحِنٍ كَذَا [I asserted myself to have a claim upon such a one for such a thing; preferred a claim against such a one for such a thing; or claimed of such a one such a thing]. (S.) And ادَّعَى زَيْدٌ ادَّعَى عَلَى غَيْرِهِ زَيْدٌ asserted himself to have a claim upon 'Amr for property; or preferred a claim against 'Amr &c.]. (Mgh.) And ادَّعَيْتُ عَلَى مَا لَمْ تَفْعَلْ [Thou hast asserted against me, or charged against me, or accused me of, that which I have not done]. (S and K in art. شَرَبَ. and S in art. اَكَلَ.) ادَّعَى غَيْرُهُ تَدْعُوْنُ (اَكَلَ. in art. اَكَلَ. [Lxvii. 27], means This is that on account of which ye used to assert vain and false

things: or which ye used to deny, or disbelieve: or, accord. to Fr, the latter verb may here be used in the sense of تَدْعُوْنُ; and the meaning may be, this is that which ye desired to hasten, and for which ye prayed to God in the words of the Kur [viii. 32], "O God, if this be the truth from Thee, then rain Thou upon us stones from Heaven, or bring upon us some [other] painful punishment:" it may be from الدَّعَا: and it may be from الدَّعْوَى. (TA.) [i. e.] it means this is that which ye used to demand, and desire to hasten; from الدَّعَا: or that which ye used to assert, [namely,] that there will be no raising to life; from الدَّعْوَى. (Bḡ.) And وَلَهُمْ مَا يَدْعُوْنُ, in the Kur [xxxvi. 57], is explained as meaning And they shall have what they desire, or wish for; which is referrible to the meaning of الدَّعَا: (TA.) — You say also, ادَّعَى غَيْرُ أَبِيهِ [He asserted the relationship of father to him of one who was not his father; or claimed as his father one who was not his father]. (T, Mgh, Mgh.) And ادَّعَى إِلَى غَيْرِ أَبِيهِ [He asserts his relationship as a son, or claims the relationship of a son, to one who is not his father]. (T, Mgh. See 4, in three places.) And ادَّعَى غَيْرُ أَبِيهِ [One who is not his father asserts him to be his son; or claims him as his son]. (T, Mgh.) And الادَّعَاةُ in war signifies The asserting one's relationship; syn. الإِشْتِرَاةُ; (S, TA.) as also ادَّعَى (TA.); i. e. the saying "I am such a one the son of such a one." (S.) And [hence] sometimes it includes the meaning of Informing, or telling; and therefore p may be prefixed to its objective complement; so that one says, فُلَانٌ يَدَّعِي زَكْرِيَّاهُ, i. e. Such a one informs of the generosity of his deeds. (Mgh.)

10. see 1, near the middle of the paragraph. — [Hence,] ادَّعَى signifies also It called for, demanded, required, or invited, a thing. See also دَعَا بِهِ.] ادَّعَى [as an inf. n. of un.] signifies A single time or act (S, Mgh) [of prayer and of imprecation, as is indicated in the S, and also, though less plainly, in the TA]. See دَعَا. — [Also, as such, A call.] You say, ادَّعَى الرَّجُلُ, and ادَّعَى الرَّجُلُ, in the former case دَعْوَةً being used as a simple subst., and in the latter case as an adv. n., (TA.) meaning I call, or I call to, (i. e. He, or it, is distant from me the space of the call of the man and of the dog). (K, TA.) And ادَّعَى عَلَى غَيْرِهِ The call is to them before the others of them: (S, TA.) in the CK is a mistake for ادَّعَى: accord. to the T and the Nh, in the case of gifts, or pay, or salary. (TA.) — The call to prayer: whence, in a trad., الدَّعْوَى إِلَى الْحَشَّةِ [meaning The office of calling to prayer rests among the Abyssinians]; (JM, TA.) said by the Prophet in preference of هُؤُلَاءِ بِلَالٍ. (JM.) — A call, or an invitation, to Jil-Jilām. (Mgh.) You say, ادَّعَى الْإِسْلَامَ ادَّعَاوًا, meaning I call thee, or invite thee, by the declaration of the faith whereby the people of false religions are called: ادَّعَى being an inf. n. syn. with دَعْوَةً, like عَابَهُ and عَابَتَهُ (JM.) — دَعْوَةُ الْإِسْلَامِ and دَعْوَةُ الْحَقِّ [in like manner] means the declaration that there is no deity but God. (TA.) — An invitation to food, (S, M, Mgh, K, TA.) and to beverages; or, accord. to Lh, specially a repast, feast, or banquet, on the occasion of a wedding or the like: (TA.) thus pronounced by most of the Arabs, except 'Adee of Er-Rabāb, who pronounces it, in this sense, دَعْوَةٌ. (A'Obayd, S, M, Mgh.) It is an inf. n. in this sense, (S), or a simple subst.: (Mgh.) and دَعْوَةٌ signifies the same; (K); or, as some say, this, which is given as on the authority of Ktr, is a mistake: (TA.) and so does مَدْعَاةٌ [app. an inf. n.]. (S, Mgh, K.) You say, كُنَّا فِي مَدْعَاةٍ وَدَعْوَةٍ, meaning [We were included in] the invitation (دَعَا [see 1]) of such a one to food: (S, Mgh; [but in the latter, نَحْنُ, in the place of كُنَّا:] [or we were at the repast, or feast, or banquet, of such a one; for] you say [also] اِلَى الْمَدْعَاةِ وَدَعَا إِلَى الدَّعْوَةِ [He invited him to the repast, or feast, or banquet. and in this sense دَعْوَةٌ is commonly used in the present day]. (MA.) — See also دَعْوَةٌ — and دَعْوَى. — Also i. q. حَلَفَ or جَلَفَ (accord. to different copies of the K) [both in the sense of Confederation to aid or assist]: (K, TA.) [whence] one says, فُلَانٌ فِي بَنِي فُلَانٍ, [meaning The confederation of such a one is with the sons of such a one]. (TA.)

دَعْوَةٌ: see the next preceding paragraph. دَعْوَى respects relationship, (S, Mgh,) like دَعْوَى or دَعْوَى فِي السَّبِّ; (S); meaning A claim in respect of relationship; (K); [i. e.] one's claiming as his father a person who is not his father; (Az, Mgh, Mgh); [in other words,] one's claiming the relationship of a son to a person who is not his father: or one's being claimed as a son by a person who is not his father: (Az, Mgh.) thus pronounced by most of the Arabs, except 'Adee of Er-Rabāb, who pronounces it, in this sense, دَعْوَةٌ. (S, Mgh.) See also دَعْوَى. — Also Kindred, or relationship, and brotherhood: so in the saying, اِلَى فِي الْقَوْمِ دَعْوَةٌ, or among, the people, or company of men, kindred, or relationship, and brotherhood. (Ks, Mgh.) — See also دَعْوَةٌ.

دَعْوَى: see دَعَا, in five places. — Also a subst. from 8; (S, M, Mgh, Mgh, TA.) omitted in the K, though better known than the sun; (TA.); and so دَعَاوَةٌ (M, Mgh, K) and دَعَاوَةٌ (M, K), accord. to the general pronunciation, (M, TA.), دَعْوَةٌ (M, K), accord. to the pronunciation of 'Adee of Er-Rabāb, (M, TA.), and دَاعِيَةٌ; (TA, there said to be syn. with دَعْوَى); [meaning An assertion that a thing belongs to one, or is due to one; a claim; as is indicated in the S and Mgh and K &c.]; a demand; a suit; (Yz, Az, Mgh); whether true

or false: (Mgh, K, TA:) the pl. of دَعَوَى is دَعَاوَى and دَعَاوَى the former of which is preferable accord. to some, being, as IJ says, the original form; but some say that the latter is preferable: (Mgh:) [the latter only is mentioned in the Mgh:] the alif in the sing. [written ي] is a sign of the fem. gender; and therefore the word is without twenem. (Mgh.) Yz mentions the sayings, *قُلْ يَا أَيُّهَا الْأَمْرُ دَعَوَى I have, in respect of this thing, [a claim or] a demand, and دَعَاوَى [claims or] demands, as written in* different copies. (Az, Mgh.) And اُعْطِنِي النَّاسَ بِدَعَايِهِمْ [If men were given according to their claims, or demands,] occurs in a trad. (Mgh.) — See also دَعْوَةٌ.

دَعْوَى is a word used only in negative sentences: (S:) you say, مَا بِالْبَّارِ دَعْوَى There is not in the house any one: (S, K, *) Ks says that it is from دَعَوْتُ, and [properly] means فِيْهِ دَعْوَى [there is not in it one who calls, &c.]. (S.)

دَعَاً is an inf. n. of 1; (Mgh, K;) as also دَعَوَى: (K:) the former is originally دَعَا: (S:) [both, used as simple substs., signify A prayer, or supplication, to God:] and the pl. of the former is دَعَايَةٌ. (S.) IF says that some of the Arabs, for دَعْوَةٌ, say دَعَوَى, with the fem. alif [written ي]. (Mgh, TA.) One says, اَللّٰهُمَّ دَعَوَى دَعَوَى فِيْ دَعْوَى الْمُسْلِمِيْنَ [O God, make us to share] in the prayer (دَعَا) of the Muslims. (TA.) And hence, in the Qur [x. 10], اَللّٰهُمَّ دَعَوَى فِيْهِ سُبْحَانَكَ اَللّٰهُمَّ [Their prayer in it shall be سبحانك اللهم]. (TA.) دَعَاً followed by ل signifies An invocation of good, a blessing, or a benediction: followed by عَلَيَّ, an imprecation of evil, a curse, or a malediction. — سُوْرَةُ الدَّعَاً is a title of The first chapter of the Qur-an. (Bd.) — [Hence, دَعَاً signifies also Adoration, worship, or religious service. (TA.) — And i. g. اِيْمَانٌ [i. e. Belief; particularly in God, and in his word and apostles &c.]: faith: &c.]: a meaning mentioned by the Expositors of El-Bukhārū. (TA.) — [Also A call, or cry; and so دَعَوَى, as in the Qur vii. 4 (where the latter is explained by Bd as syn. with the former) and xxi. 15.] — And [particularly] A calling, or crying, for aid or succour. (TA.)

دَعَى One invited to a repast: دَعَوَى pl. دَعَاوَى as in the saying عِنْدَهُ دَعَاوَى [With him, or at his abode, are guests invited to a repast]. (TA.) — One who makes a claim in respect of relationship: (S:) [i. e.] one who claims as his father a person who is not his father; (Az, Mgh, Mgh;) [in other words,] one who claims the relationship of a son to a person who is not his father: or one who is claimed as a son by a person who is not his father; (Az, Mgh;) an adopted son: (S, K:) pl. اَدْعَاةٌ, (S,) which is anomalous; (Bd in xxxiii. 4;) occurring in the Qur [in the verse just referred to], where it is said, وَمَا جَعَلَ اَدْعَاةً اَدْعَاةً (S) Nor hath He made your

adopted sons to be your sons in reality. (Jel.) — And One whose origin, or lineage, or parentage, is suspected, (K, TA;) as also مَدْعَى: pl. of the former as in the next preceding sentence. (TA.)

دَعَاوَى and دَعَوَى: see دَعَوَى.

دَعَايَةٌ: see دَعْوَةٌ, in two places.

دَعَا One who prays, or supplicates God, or who calls, &c., much, or often. (TA.)

الدَّعَاةُ [an epithet in which the quality of a subst. predominates.] The سَيِّبَةُ [or fore finger]; (K;) i. a. the finger with which one calls [or beckons]. (TA.)

دَاعٍ [Praying, or supplicating God:] calling, or summoning. (Mgh:) [inviting:] and particularly, [as an epithet in which the quality of a subst. predominates,] one who calls, or summons, or invites, to obey a right or a wrong religion: (TA:) pl. دَعَاةٌ (Mgh, Mgh, TA) and دَاعُونَ. (Mgh, TA.) [Hence, دَاعَى اللَّهِ God's summoner, or inviter; i. a.] the prophet: (K:) and also, (Mgh, K,) or simply الدَّاعَى, (TA,) The مَوْذِن [or summoner to prayer]. (Mgh, K, TA.) [Hence also, دَاعَى الْمَنَابِ The summoner of death, lit. of deaths; like طَارِقُ الْمَنَابِ] — See also the next paragraph, in two places. — Also A punisher. (TA.)

دَاعِيَةٌ: see دَعْوَةٌ, in two places: — and see also دَعَوَى. — دَاعِيَةُ اللَّبَنِ دَاعِيَةُ اللَّبَنِ The remainder of the milk, (K,) or what is left, of the milk, in the udder, (S, Mgh,) that draws, or attracts, (K,) or in order that it may draw, or attract, (S, Mgh,) what is to come after it; (S, Mgh, K, *) as also اللَّبَنِ دَاعِيٌ, occurring in a trad., where it is said, دَعَى اللَّبَنِ دَعَى [Leave thou the remainder of the milk, in the udder, that is to draw, or attract, what is to come after it]; (S, Mgh;) i. e. do not exhaust it entirely. (Mgh.) — Hence, دَاعِيَةٌ is metaphorically applied to signify † A mean, or means; a cause; or a motive; (Har p. 806;) [as also دَاعٍ, often used in these senses in the present day:] and so, in an intensive sense, مَدْعَاً [properly signifying a cause of drawing, attracting, or inducing, &c., originally مَدْعُوَةٌ, being a noun of the same class as مَحْبُوَّةٌ and مَحْبُوَّةٌ: (Idem p. 86:) [the pl. of the first is دَعَاةٌ]. — Also † The cry of horsemen in battle; (K;) as being a call to him who will aid, or succour. (TA.) — دَوَاعِي الصَّدْرِ † The anxiety [or rather anxieties] of the bosom. (Ham p. 509.) — دَوَاعِي الدُّرِّ † The vicissitudes of fortune: (K, TA:) sing. دَاعِيَةٌ. (TA.)

دَعَاةٌ: see what next follows.

اَدْعَاةٌ (S, K) and اَدْعُوَةٌ (K) An enigma; a riddle; (S, K, *) like اَحْجِيَةٌ [and اَحْجُوَةٌ]; and including such as is in verses, like that quoted above, in the second paragraph of this article. (S.)

دَعَاةٌ: see دَعْوَةٌ, latter part, in three places:

— and see also دَاعِيَةٌ: [pl. مَدْعَاةٌ. — Hence the saying, لَهُ مَدْعَاةٌ وَهِيَ مَدْعَاةٌ i. e. † [He possesses means of attaining honour and elevation, and] causes of glorying, or memorable and generous qualities, especially in war. (TA.)

مَدْعَى pass. part. n. of 1; as also مَدْعَى.

مَدْعَى: see what next precedes: — and see also دَعَى, last sentence.

مَدْعَى Claimed property [&c.]: مَدْعَى بِهِ is nought. (Mgh.) — مَدْعَى عَلَيْهِ One upon whom a claim is made for property [&c.]. (Mgh.) [A defendant in a law-suit.]

مُدَّعٍ Claiming property [&c.]; a claimant. (Mgh) [A plaintiff in a law-suit.]

دعى

1. دَعَيْتُ, aor. اَدْعَى, inf. n. دَعَاً: see 1 in art. دعو.

دَعَى: &c.: see art. دعو.

دغو

1. دَغَرَ, aor. -, (K,) inf. n. دَغْرٌ, (S, A, K,) He pushed, thrust, drove, impelled, or repelled. (S, A, K.) This is the primary signification. (S, A.) — دَغَرُوْهُ, aor. as above, He pressed him, or squeezed him, until he died. (K.) — دَغَرْتُ حَلْقِيْ دَغَرْتُ حَلْقِيْ aor. -, (K,) inf. n. دَغْرٌ, (S, K,) She pressed the throat, or fauces, of the child, (K, TA,) on account of the pain termed الْعُزْرَةُ, (S, TA,) and (or that is to say, TA) raised his wula with her finger, (S, K, TA,) compressing that part on the occasion of the pain's being evoked by the blood. (A'Obeyd, TA.) So in the trad., عَلِمَ تَعَذِّبُ اَوْلَادَكُمْ بِالْذَّغْرِ Wherefore do ye torment your children by raising the wula &c. : (S:) دَغَرْتُ اَوْلَادَكُمْ بِالْذَّغْرِ Torment ye not your children by pressing the throat, or fauces, &c. (A'Obeyd, TA.) — And دَغَرْتُ وَلَدَهَا, (TK,) aor. and inf. n. as above, (K,) She fed her child ill. and she suckled him without satisfying him, (K,) so that he remained hungry, and applied himself to every one he met, and ate and sucked, and would suck the dug of a ewe or goat: and the like is said of a she-camel with respect to her young one, accord. to Aboo-Su'ed Es-Sukkaree, who thus explains the latter of the two traditions quoted above; but Az says that the right explanation is that given by A'Obeyd, as is shown in the traditions [elsewhere]. (TA.)

— دَغَرَ الشَّيْءُ بِالْشَّيْءِ, (TK,) aor. and inf. n. as above, (K,) He mixed the thing with the thing. (K, TA.) — دَغَرَ عَلَيْهِ, (K,) aor. -, (TA,) inf. n. دَغْرٌ, (K,) and دَغَرِيْ, (K, TA,) or the latter is a simple subet., (TA,) He rushed upon him without consideration; (K, TA;) he charged upon him. (TA.) Hence the saying, لَا دَغْرِيْ لَكَ, (S, A, K, *) and دَغْرِيْ, (S, K,) or the latter is a simple subet., (TA,) He rushed upon them without

consideration, and oppose them not in regular ranks: (S, A, * K, TA:) or *miw* ye among them, &c. (K.) A woman is related to have said to her son, **وَإِذَا رَأَتْ الْعَيْنَ قَدَغَرَى** **وَلَوْ صَلَّى** When the eye sees the eye, [or when eye meets eye in war], then rush thou &c. (TA.) — **دَغَرَفَى** **الْبَيْتِ** He entered the house: (K:) as though he thrust himself in. (TA.)

دَعَر: see 8 in art. **لَعَر**.)

دَعَر (TA) and **دَغَرَى** (S, A, K) The act of snatching a thing unawares; seizing it hastily when its owner is unawares: (S, A, K:) or the springing, or rushing, upon a commodity, to snatch it unawares: or the filling one's hand with a thing and carrying it off. (TA.) Hence the trad. (S, A) of 'Alee, (TA,) **لَا تَقَطِّعْ بِي الدُّغْرَى** [There shall be no amputation of the hand for snatching a thing unawares: &c.]. (S, A, TA.)

دَغْرَى: see the next preceding paragraph, in two places.

دَعْرَى and **دَغْرَى**: see 1; the first, in three places.

دَغْرَى **مَدَغْرَى** A fierce war, in which the world is **دَغْرَى**, (K,) or **دَغْرَى**. (TA.)

دغص

دَاغَصَةُ [The patella, or knee-pan;] the round bone which moves about in the head of the knee; (S, K:) or which turns aside and moves about above the **رَضَفُ** of the knee [which are said to be certain bones in the knee, like fingers put together, holding together one another]: (TA:) or the bone in the inside of the knee, on the right and left of which are the ligaments **الْعَصَبُ** [app. meaning the internal and external lateral ligaments of the knee-joint, between which is the patella]: (IDR, TA:) or a bone having at its extremity **بِي طَرَفِهِ** [perhaps a mistake for **طَرَفِيَّة** at its two extremities] two ligaments **عَصَبَتَانِ** [app. the tendon of the extensor muscles of the leg and the ligamentum patellae], at the head of the leg and the knee-joint: (TA:) it is a subst., like **كَاهِل** and **غَارِب**: (TA:) also [explained as signifying] the piece, or portion, of fat beneath the skin that is above the knee: or, as some say, the ligament **عَصَبَةٍ** [in that part]. (TA.) — Also Compact flesh: pl. **دَوَاعِصُ**. (TA.) You say of a man whose flesh is compact, **كَأَنَّهُ دَاغَصَةٌ** [As though he were a **دَاغَصَةٌ**]. (TA.) — Also Clear, shallow, water: (IDR, K:) pl. as above. (K.)

دغل

دَغُلٌ The young one of an elephant: (S, K:) or of a wolf. (K.) — **عَيْشٌ دَغُلٌ** An ample, or easy, and a plentiful, life: (A, S, K, J:) [as also **دَغْلِي**.] A poet says,

* **وَلَا تَرَى مِنْهَا عَيْشَةً دَغْلِيَّةً**
* **وَلَمْ تَخَشْ يَوْمًا أَنْ يَرْوُلَ سَرِيرَهَا**

[And an ample, or a plentiful, state of life, that was hers, passed away: and she feared not one day that her ease, or affluence, would depart]. (S in art. **سَر**) — You say also **دَغُلٌ** A plentiful, or fruitful, year: so says IAR: and he cites the saying of El-A'JJaj,

* **وَإِذْ زَمَانَ السَّاسِ دَغْلِيٌّ** *

[And when the time of men, or of the people, is, or was, plentiful, or fruitful]. (S.) — And **دَغْلٌ** Abundant feathers or plumage. (K.)

دَغْلِيٌّ; and its fem., with **ة**: see above, in three places.

دغل

1. **دَغُلٌ**, aor. **دَغَلَّ**, (K,) inf. n. **دَغْلٌ**, (TA,) **دَغَلَّ** He entered it like as enters he who is doing a thing that induces doubt, or suspicion, or evil opinion; (K, TA;) like as the hunter enters the lurking-place to circumvent the game: so in the T and M. (TA.) — **دَغَلَّ نَهْرُ الْقَوْمِ** He sought, or desired, to do to them evil, or mischief, when they thought that he desired to do them good. (T, TA.)

4. **ادْغَل** He (a man, TA) disappeared in a **دَغْلٌ** [or place in which one fears being taken unawares]. (K, TA.) — **ادْغَل بِهِ** He acted treacherously towards him, and took him unawares. (K.) — **ادْغَل فِي الْأَمْرِ** He introduced into the affair what rendered it unsound, or corrupt, (K,) or what contravened it, (JK, S, M, O,) and rendered it unsound, or corrupt. (S, M, O.) — **ادْغَلَتِ الْأَرْضُ** The land became abundant [and dense (as is implied in the S)] in trees. (S, TA.)

دَغْلٌ: see **دَغَلَّ**.

دَغْلٌ Badness, corruptness, or unsoundness; or a bad, a corrupt, or an unsound, state or quality; (S, and Mgh in art. **نَغَل**;) [in an affair, &c.]; like **دَغَلَّ**: (S;) and a thing that induces doubt, or suspicion, or evil opinion; [in an affair; or] in a man: (Mgh ubi suprâ:) or a cause of badness, corruption, or unsoundness, in an affair (JK, T, K, TA.) Hence the saying of El-Hasan, **أَتَغَلَّوْا كِتَابَ اللَّهِ دَغْلًا** [They made the Book of God to be a cause of corruption: or perhaps they made the Book of God corrupt; i. e. they corrupted it]. (TA.) — Confusedness, or entanglement, and abundance, of plants or herbage; (M, K;) most commonly known in plants of the kind termed **حُضْبُ**, when amid **غُرَيْلٍ** [i. e. **غُرَيْلٍ**, app. here meaning silt, or alluvial deposit, left upon the ground by a torrent]. (M, TA.) — Tangled, or luxuriant, or abundant and dense, trees; (S, K;) as also **دَغْلٌ**. (TA.) — Any place in which a vile, machination, or plot, is practised; (JK;) a place in which one fears being taken unawares: (K:) and **دَغْلِيَّةٌ** signifies the same as **دَغْلٌ** [app. meaning such a place as is here described]: (JK, K:) the pl. of the former is **ادْغَالٌ** [a pl. of pauc.] and **دَغَالٌ**. (K.)

— Accord. to En-Nadr, An elevated [tract of ground such as is termed] **دَغْلٌ**: and i. q. **أَصْحَى** [a hill, or mound, &c.]; and a valley: and a level, or smooth, wide, depressed tract of land: and **ادْغَالُ الْأَرْضِ** signifies mountains: and **ادْغَالُ** [tracts of] land from which water has sunk into the earth, or receded: and low, or depressed, tracts of land: and level, or smooth, tracts thereof. (TA.)

دَغْلٌ, applied to a man, In whom is a bad, a corrupt, or an unsound, quality, and what induces doubt, or suspicion, or evil opinion; as also **دَغْلٌ**, a contraction of the former. (Mgh in art. **نَغَل**.) — Applied to a place, as also **دَغْلٌ**, i. q. **دَوْدَغْلٌ** [app. as meaning Having tangled, or luxuriant, or abundant and dense, trees]: or obscure, or concealed, (K;) as also **دَاغِلٌ**. (TA.)

دَغْلِيَّةٌ: see **دَغَلَّ**.

دَغَالُ Calamities, or misfortunes: (A'Obeyd, JK, T, K:) erroneously written by J **دَوَالُ**, (K,) and so by IF in the Mj, (TA,) as on the authority of A'Obeyd, who said only **دَغَالُ**, (K,) and thus it is in a verse of Sakhr El-Hudhalee: (TA:) [but in one of my copies of the S it is written **دَوَالُ**:] it has no sing.: (K:) or, as El-Bekree says, its sing. is not known: but some say that it is **دَغْوَلَةٌ** [thus without any syll. signs]. (TA.)

دَاغِلٌ One who seeks, or desires, to do evil, or mischief, to his companions, when they think that he desires to do them good. (T, TA [See the next paragraph.]) — See also **دَغْلٌ**.

دَاغِلَةٌ Concealed rancour, malevolence, malice, or spite. (M, K.) — **دَاغِلَةٌ** Persons who seek to blame one, or to find fault with one, and to act treacherously towards one. (M, K. [See **دَاغِلٌ**].)

دَغْلٌ: see **دَغَلَّ**.

مَدَاغِلُ The bottoms, or interior parts, of valleys: (M, K;) and the level, or smooth, tracts thereof, when their trees are numerous. (M, TA.)

دغمر

1. **دَغْمَرٌ**, aor. **دَغَمَرَ**, (K,) inf. n. **دَغْمَرٌ**, (JK, S,) **دَغْمَرٌ** He, or it, broke the nose, making the breach to extend into the interior. (JK, S, K. [So too accord. to the explanation of the inf. n. in the KL; though Golius renders it, and app. **دَغْمَرٌ** also, as on the authority of the KL, "depressit nasum;" while Freytag follows him in thus rendering only the latter verb; which I do not find in any Lexicon]) — Also, (M, K,) inf. n. as above, (M, TA.) He covered a vessel. (M, K.) — And, said of rain, It covered, or overwhelmed, and prevailed over, or subdued, the earth, or land; as also **دَغْمَرٌ**. (TA.) — And **دَغْمَرٌ**, (S, K,) aor. **دَغَمَرَ**; (K;) inf. n. **دَغْمَرٌ**; and **دَغْمَرٌ**; (S, K,) aor. **دَغَمَرَ**; (K;) inf. n. **دَغْمَرٌ**; and **دَغْمَرٌ**; (S, K,) aor. **دَغَمَرَ**; (K;) inf. n. **دَغْمَرٌ**; and of cold also, (JK, K,) It came upon them,

[properly] *as though it were a thing that covered them*; syn. غَشِيَتْ as also أَغْشَاهُمْ. (S.K. [Golius, app. misled by a wrong interpretation which I find in the K.L. (mentioned by him as one of his authorities in this case, in addition to the § and K.), explains these three verbs as meaning "totum corruptum, et deliquo animi affect." and Freytag has followed him herein.] = [The inf. n. رَغَبًا is also used, (K, TA,) in a form of imprecation, (TA,) as an imitative sequent to رَغَبًا [q. v.], and is in like manner followed by سَغَبًا, (K, TA,) or نَشَبًا. (TA.) And one says, عَمَلْتُ ذَلِكَ عَلَى رَغَبٍ وَدَغَبٍ وَسَغَبٍ [meaning I did that in spite of him; or against his will]. (TA.)

4: see above, in two places. = اذبح الفرس *He put the bst into the mouth of the horses*; (JK, AA, S, K;) as also = اذبح اللجأني *في* (JK, AA, S, TA,) *فبر الفرس* (TA) — And hence, (AA, S, TA,) though some say that the reverse is the case, (TA,) *في الحرف* اذبح (AA, S, K) الحرف (K,) *inf. n. اذبح* (JK, S,) *He inserted [or incorporated] the letter into the letter*; (JK, K, TA;) as also *اذبح* (S, K,) [which is itself an example of the incorporation of one letter into another, being] originally *اذاقته* (S, TA,) = اذبح, said of God, *He blackened his face*: (K,) and *v. q. اذبح* (K, *TA;) both signify *He did evil to him, and angered him*: or the former verb has the former of these significations, explained in the K; and the latter verb signifies, with its pronoun, "he angered him" (TA). — اذبح *اذبح* *He, or it, caused him to want such a thing*; (AA, TA in art. اذبح; [and] *اذبح* *اذبح* (L in art. اذبح;) as also اذبح (AA, L in art. اذبح *voice* اذبح and TA in art. اذبح.) *اذبح* *اذبح* *Such a one vied, or strove, with the people, or party, in hastening [to eat], fearing lest they should be before him, and therefore ate the food without chewing*. (K, *TA,) [And *اذبح* *اذبح*, as explained in the TA in art. اذبح, has a similar meaning.]

8 : see the next preceding paragraph.

11. ادْعِمَامٌ, inf n. اِدْعِمَامٌ, said of a horse, *He was of a colour inclining to blackness in his face and hips, [or in his face and the part next the lips,] blacker therein than in the other parts of his body.* (K.)

أَدْعَرُ and دَعْرَةٌ, in a horse, [and in some other animals, (see أَدْعَرُ,)] A colour inclining to blackness, (S, K,) in the face and the part near the lips, (S,) or in the face and the lips, (K,) differing from, (S,) or blacker than, (K,) the colour of the other parts of the body. (S, K.)

دُعَاة : see what next precedes.

دُعْمَانٌ, with damm, (S, K,) applied to a man, (S,) *Black*: (S, K:) or *black and big*. (K.) = Also a pl. of أَذْمَرٌ [q. v.]. (TA.)

دُغَامُ *A pain in the fauces.* (K.)

رَاغِمٌ an imitative sequent to رَاغِمٌ. (K,* TA.)
Bk. I.

أَفْخَرُ A horse of a colour inclining to blackness, (S, K,) or of a black colour, (Mgh,) on the face and the part next the lips, (S,) or in the face and the lips, (K,) or in the face and the muzzle, (Mgh,) differing from, (S, Mgh,) or blacker than, (K,) the colour of the other parts of the body; (S, Mgh, K;) called in Pers. دِزَنج [or rather دِزَنُ, from which دِزَنج is arabized]; (AO, S, Mgh, K;) in some instances, without any admixture of خُشْرُ [here meaning dark, or, shily, dark-colour]: (AO, TA.) it is also applied as an epithet to a wolf: and the fem is دِزْنَةٌ: and the pl. is دِزْنٌ (S) the masc. is also applied to a ram, meaning having any, the least, blackness; especially in the end of the nose and beneath the chin: and the fem. to a ewe, meaning black in the end of the nose and in the chin; (TA;) or, thus applied, black in the face. (JK;) and the masc. also signifies black in the nose: (JK, K,) in which sense it has for its pl. دِخَانٌ. (TA.) Accord. to the K [and the JK], دِغْمٌ, a pl. of أَذْمَرٌ, signifies white; as though it had two contraindications; but this is a mistranscription for دِغْمَرٌ, with the unpointed ع. (TA.) It is said in a prov. الذَّبُّ أَذْمَرٌ [The wolf is blackish in the face and in the part next the lips, not being so in the other parts; or rather, is black in the nose]: for, whether he lap from a vessel or not, دِغْمَرٌ is a necessary characteristic of the wolf, small wolves being دِغْمَرٌ; and therefore he is sometimes, or often, suspected of having lapped from a vessel when he is [really] hungry: the prov. is applied to him who is regarded with a wish for the like of that which he has not obtained. (S) —Also *On who snuffles*; i. e., *speaks from i. e. a. through* his nose; (JK, K, TA;) i. e. *q. أَذْمَرٌ*. (TA.)

دف

1. **فَوَّ**, (M, Mḡb, K, &c.), aor. -, (T, M, TA.), or -, (Mḡb, [but this is a deviation from a general rule, and is probably a mistake,]) inf. n. **فَوَّ** (Lith, T, S, M, Mḡb) and **فَوَّ**; (M, TA.); and **وَدَفَّ** (Tbn-'Abbād, M, Mḡb, K); said of a bird, (Lith, T, S, &c.), *It beat its sides* (وَدَفَّ, 1. a., Mḡb, **وَدَفَّ**, M, Mḡb) *with its wings*: (M, Mḡb): this is what is meant by the following explanation: (Mḡb): *it moved* [or *flapped*] *its wings* (Mḡb, K) *for its flight*, (Mḡb), *as the pigeon* (K) *and the like*: (TA.): *it went* [or *flew*] *along a little above the ground*: (S, K): or it moved [or flapped] its wings, with its feet upon the ground, (Lith, T, M, K), *flying, and then rose*: (Lith, T); and in like manner **وَدَفَّ** and **استَدَفَّ**: (K): [or] **وَدَفَّ** and **وَدَفَّ** signify also *it (a bird) went along quickly, with its feet upon the ground, and then raised itself flying*. (Mḡb.) It is said in a trad., **يُؤْكَلُ مَا دَفَّ وَلَا يُؤْكَلُ مَا صَفَّ**, (K,*TA.), i. e. *What moves [or flaps] its wings [in flying], as the pigeon (K, TA) and the like, (TA), may be eaten; but [what skins along without flapping], such as vultures (K, TA) and hawks and the like, (TA), may not be eaten*. (K,*TA.) [But] **وَدَفَّ**, aor. -, said of an eagle,

signifies *It approached, or was near to, the ground in its flying.* (T.) — And, وَفَّ, aor. ف, (M, Mṣb,) inf. n. وَفِّفَ (S, M, Mṣb, K) and وَفَّ, (K,) *He, or it, (said of a camel, K, TA, and of a bird, TA, or of a party of men, Mṣb,) went a gentle pace*, (S, M, Mab, K; ; as also وَفِّفَ. (IAṣ, TA.) Dhu-u-Rummeh uses it metaphorically in relation to الدَّبران [the asterism of the Hyades, or α of Taurus], describing التَّربُّيَا [the Pleiades]; saying,

يَدِقْ عَلَى آتَارِهَا دَبْرَانَهَا *
فَلَا هُوَ مُسْبِقُ وَلَا هُوَ يَلْحَقُ *

[*Their Debarán goes along gently near after them, so that it is not outstripped, nor does it overtake*]. (M.) [And تَدَافٍ, accord. to ISd, seems to signify nearly the same: for it is immediately added in the M,¹ in the saying,

إِلَيْكَ أَشْكُو مَسِيهَا تَدَايَا
مَسِي الْعَجُوزُ تَنْقُلُ الْإِنْفَايَا

[app. complaining, to God, of the slowness of his she-camel, as though meaning *To Thee I complain of her prising on slowly and laboriously, like the goat of the old woman removing the three stones for the support of the cooking-pot*], the poet means *تَوَلَّيْتُ* (M. [But I rather think that the meaning here intended is, *going along with an inclining from side to side*; perhaps from *دَبَّ* signifying the “side.” See also 8 in art.

(دجو.) One says also; نَحْوُ الْعَدُوِّ The troops go gently, or leisurely, towards the enemy. (S.). دَفَّتْ عَلَيْنَا مِنْ بَنِي فَلَانٍ دَفًّا A company coming gently, or leisurely, of the sons of such a one, so came to us. (S.). And دَفَّتْ عَلَيْهِمْ دَافَّةٌ من الأعراب A company of Arabs of the desert journeying leisurely in search of herbage and sustenance [so] came to them. (Z, TA.). دَفَيْتُمْ دَفًّا inf. n. دَفَّيْتُ, They are a party journeying together not at a hard pace (AA). دَفَّتْ عَلَى وَجْهِ الْأَرْضِ (IAr, T, TA.) inf. n. دَفَّ (K, TA.) He went lightly upon the ground; (K,*TA.); دَفٌّ و دَفٍّ signifies the same. (IAr, T.). دَفٌّ و دَفْيٌ also signifies The act of running. (T.). — Also دَفُّوا, aor. ٤, [app. They journeyed to a region of green herbage and waters in consequence of drought. (see دَفَّادَةٌ) and hence, they had rain after experiencing drought. (M.). — See also 10, in two places. — See also 3. دَفَّتِ الشَّيْءَ, aor. ٤, (TK.,) inf. n. دَفَّى (Sgh, K.), He uprooted the thing; extirpated it. (Sgh, K.).

2. دَفَّ, inf. n. تَدْفِيفٌ, *He hastened, sped, or went quickly*; (K); as also وَدَفَّ (IAar, K.) = See also 3, in two places.

3. دَافَ, (T, S, M, M_{ḡb}, K,) and دَافَ عَلَيْهِ (TA,) inf. n. دَمَافَةٌ and دَوَافٌ; (T, S, M, M_{ḡb};) as also دَوَافٌ, which is of the dial. of Juhaynah, (T, M,) altered from the former, (M,) and دَافَةٌ; (M_{ḡb}, TA;) and دَفَفَ, (K,) or عَلَيْهِ دَفَفٌ (M, M_{ḡb}, TA,) inf. n. تَدْفِيفٌ (M_{ḡb};) as also

in like manner, a garment; as is implied in the S.] And دَوَّتْ لَيْلَانَا *Our night was, or became, warm, or hot.* (S, O, TA) = دَفَا, for دَفَا: see 1 in art. دَفُو.

3: see 4.

4. اَدَفَا *It* (a garment, S, Mgh, Mfb, of wool or the like, Mgh) *rendered him warm, or hot* (S, Mgh, Mfb). And *He clad him with a garment* (M, K, TA) *of wool* j.c. (TA) *that rendered him warm, or hot.* (M, K, TA.) — [Hence,] † *He gave him a large gift;* (TA); or *he gave him much.* (K.) — اَدَفَا الْقَوْمَ *The people, or company of men, collected themselves together* [app. so that they made one another warm, or hot] (K.) — اَدَفَاتِ الْإِبِلَ عَلَى مَائِدَةٍ *The camels exceeded a hundred.* (M.) — اَدَفَا, in the dial. of El-Yemen, as also دَفَاةٌ, i. q. [دَفَاةٌ] and دَفَاةٌ, and دَفَا, [see art. دَفُو.] *He despatched him, namely, a wounded man; i. e. put him to death quickly.* (L)

5:

8: } see 1.

10: }

دَفَا: see what next follows.

دَفَا *Warmth, or heat;* syn. سُخُونَةٌ (T, S, Mgh) and حَرَارَةٌ (Mgh); contr. of بَرْدٌ (Mgh); or contr. of بَرْدٌ بَرْدٌ (M, K); as also دَفَا (IKh, TA) and دَفَا, (K), inf. n. of دَفَى, (S, TA.), and دَفَاةٌ (K), also inf. n. of دَفَى accord. to the S and Sgh, and of دَفُو accord. to Yz: (TA.): pl. اَدَفَاةٌ. (M, K) — *A thing* [or garment or covering] *that renders one warm, or hot,* (Th, S, M, Mgh, K), *of wool,* (Th, M, Mgh, K), *or the like,* (Mgh), *or of camels' fur;* (Th, M, K); as also دَفَاةٌ (K, TA.) pl. of the former as above. (S.) You say, مَا عَلَيْهِ دَفَا *[There is not upon him any warm garment or covering, or anything to render him warm:]* but you should not say, مَا عَلَيْهِ دَفَا, (T, S), because this is an inf. n. (S.) — *The shelter* (كِن) *of a wall* [by which one is protected from cold wind]. (T, S, K.) You say, اُنْعُدْ فِي دَفَا هَذَا الْحَائِطِ *[Sit thou in the shelter of this wall].* (T, S.) And دَفَاةٌ [also] signifies *A shelter, for warmth, from the wind.* (M.) — *The young ones, or offspring,* (نَسَج, S, M, Mgh, K), *and hair, or fur,* (M, K), *and milk,* (S, M, Mgh), *of camels, and whatever else, of a profitable, or useful, nature, is obtained from them.* (S, M, Mgh, K.) so called because clothing, with which to warm oneself, is made of camel's hair and wool: (TA.) it occurs in the Kur xvi. 5: (S, TA.) accord. to I'Ab, there meaning the offspring of any beast (دَابَّة). (TA.) — Also † *A gift.* (K.)

دَفَا: see دَفَا. — Also i. q. جَا *[The having a bending forward of the upper part of the back over the breast: &c.: see جَبَن, of which جَا is the inf. n.]* (M: in some copies of the K جَنَد; in others, and in the TA سَنَد. [See اَدَفَا, below: and see دَفَا and اَدَفَا in art. دَفُو.])

دَفَى *Warmly clad;* (S, K,) applied to a man; (S, TA.); fem. with ة: (TA:) and so دَفَانٌ; fem. دَفَاةٌ; (T, S, M, Mgh, K); and pl. of the masc. and fem., دَفَاةٌ: (M, TA.) and so دَفَى; accord. to I'Ag, who cites, as an ex, the following verses:

* بَجِبْتُ أَبُو لَيْلَى دَفَى وَصَفَى *

* مِنَ الْقَرِيبَى مُتَجَمِّعًا خَصَائِلَهُ *

[Abou-Leylâ passes the night warmly clad, while his guest, by reason of the cold, becomes deserving of his properties] (M, TA.) though it has been asserted that دَفَانٌ and its fem. are applied peculiarly to human beings; and دَفَى, peculiarly to time and place; and دَفَى, to a human being and to time and place: (TA:) [for] this last signifies [also] *warm, or hot:* (M:) [and so does each of the two other epithets] you say *تَعَبِلَ دَفَى* (Mfb) or دَفَى, of the measure *تَعَبِلَ* (T, S, O, TA, [though this is said in the Mfb to be not allowable,]) [a warm, or hot, tent or house or chamber,] and in like manner دَفَى دَفَى *[a warm garment],* (S, M, O, TA.) and دَفَى دَفَى (T, S, O, TA) and دَفَانٌ (TA from Expositions of the Fg) [a warm, or hot, day], and دَفَاةٌ (T, S, O, TA) and دَفَاةٌ (TA from the Expositions of the Fg) [a warm, or hot, night], and دَفَاةٌ دَفَاةٌ (K) and دَفَاةٌ دَفَاةٌ (M, K) *a warm, or hot, land;* pl. of the last دَفَاةٌ (M, TA.)

دَفَاةٌ: see دَفَاةٌ.

دَفَانٌ and its fem. دَفَاةٌ: see دَفَى, in four places.

دَفَى (T, S, M, K), also termed دَفَى (As, I'Ag, S, K), but this latter is not of established authority, and is not mentioned in the M nor in the O, (TA in art. دَفَا.) *The rain that falls after the heat has acquired strength;* (M, K in art. دَفَا, TA;) *when the earth has put* (lit. vomited) *forth the كَبَاةٌ* [or truffles, which, accord. to Kzw, are found in Nejd (Central Arabia) at the period of the auroral setting of the Tenth Mansion of the Moon, (which happened, about the commencement of the era of the Flight, in that part, on the 11th of February O. S.) when the sharpness of winter is broken, and the trees put forth their leaves: see also 1 in art. نَسَج.] (Lth, I'Ag, Th, M.) *or the rain that is after* [that called] *the رَيْحٌ* [q. v.], before, (قبل, as in one copy of the S, in another قبل without any syll. signs,) *or in the first part of,* (قَبْل, as in the TA,) [that called] *the صَيْفٌ* [q. v., and see also 10], *when the كَبَاةٌ disappears entirely from the earth:* (S, O, TA:) AZ says that the beginning of the دَفَى وَقَوْمُ الْجَبَةِ and the end is الصَّرَقَةُ [i. e. the period extends from the auroral setting of the Tenth Mansion of the Moon (about the 11th of February O. S. as explained above, when the sun in Arabia has begun to have much power), to about the 9th of March O. S.: see الْقَوْمُ, in art. نَزَل; and see also another statement voce

نَو]. (S, TA.) — And the term دَفَى [used as a subst., or as an epithet in which the quality of a subst. is predominant, for دَفَى,] is applied to The صَيْرَةُ [or provision of corn &c.], (AZ, T, S, M, K,) *whatever it be, that is brought* (AZ, T, S) *before,* (قبل, written without any syll. signs in a copy of the S, and قبل in the CK,) *or in the first part of,* (قَبْل, as in the M and TA and in a copy of the S and in one of the K, [and this appears to be the right reading,] in a copy of the T قبل,) *the صَيْفٌ* [here meaning spring]: (AZ, T, S, M, K:) this is the third صَيْرَةٌ; [see this word for an explanation of the statement here given:] the first being that called the رَيْحَةُ [q. v.]; and the second, that called the صَيْفَةُ [q. v.]: then comes the دَفَى, and then, the دَفَى, which comes when the earth becomes burnt [by the sun]. (M.) — And in like manner also, (AZ, S,) i. e., by the term دَفَى is also meant, (M,) The نَسَج [or offspring] (AZ, S, M) *of sheep or goats* [brought forth at that period, as is implied in the S, or] *in the end of winter:* or, as some say, *at any time.* (M.)

دَفَى: see the next preceding paragraph.

دَفَا: see دَفَا.

دَفَى, and its fem. (with ة): see دَفَى, in seven places.

دَفَا: see دَفَا.

دَفَا, (so in some copies of the K; but accord. to the TA without a final ة, i. e. اَدَفَا, as in other copies of the K,) fem. دَفَاةٌ; *Curved in body.* (K.) [See also اَدَفَى in art. دَفُو.]

دَفَاةٌ: see دَفَاةٌ.

دَفَاةٌ (As, Th, S, M, K) and دَفَاةٌ (M, K) *Camels having abundance of fur* (As, Th, S, M, K) *and fat;* (As, S, K); *rendered warm by their fur;* (M); as also دَفَاةٌ and دَفَاةٌ (K.) or the latter two signify many camels, (As, S, M, O,) because (As, S, O) *rendering one another warm by their breath;* (As, S, M, O;) and so, accord. to the L, دَفَاةٌ, without ة. (TA.)

دَفَاةٌ: }
دَفَاةٌ: } see what next precedes.
دَفَاةٌ: }

دفتر

دَفْتَرٌ (S, Mfb, K, &c.) and دَفْتَرٌ (Lb, Fr, Mfb, K), like دَفْتَرٌ (TA,) [A register:] *a number of leaves put, or joined, together:* (S, M, K:) or *an account-book;* syn. حَسَابٌ (Mfb.) *or a written book:* and it may be met applied to a blank book, like دَفْتَرٌ أَبْيَضٌ (Mgh:) [it is a Persian word, arabicized; though asserted to be] *an Arabic word, but, as I'Idr says, of unknown derivation; and by some of the Arabs, [namely, the Basnoo-Ased, (Fr, TA in art. دَفْتَر.) pronounced*

دَفَعْتُ (Mgh.) pl. دَفَاتِلُ (S, Mgh.) of which the dim. is دَفَعَاتٍ. (Mgh.)

دَفَعَاتٍ: see above.

دور

1. دَفَرٌ, aor. َ, (A, Mgh, Mgh, K), inf. n. دَفَرٌ (A, Mgh, Mgh) and دَفَرٌ (A), or the latter is a simple subst.; (Mgh, Mgh) and دَفَرٌ (Mgh); *It*, (a thing, A, Mgh), and *he*, (a man, TA), *stank*: (A, Mgh, Mgh, K) [see also دَفَرٌ, below:] but some say, of دَفَرٌ, that it is a possessive epithet, having no verb pertaining to it: and accord to IAgr, دَفَرٌ signifies *he* (a man) *smelt of his art*. (TA.) — دَفَرٌ, aor. َ, (TK), inf. n. دَفَرٌ (K), or دَفَرٌ (M), *It* (food, or wheat, M, K, and flesh-meat, M, TA) *became maggoty*. (M, K, TK.) — Also *He* (a man, TK) *was*, or *became*, *base, unjust, vile, or despicable*. (IAgr, *K, *TK.)

4: see 1, in two places.

دَفَرٌ (T, S, M, A, Mgh, K) and دَفَرٌ (IAgr, M, A, K), the former a simple subst., and the latter an inf. n., (Mgh), or both inf. ns., (A), and دَفَرٌ (Mgh). *Stink*; *stench*: (IAgr, T, S, M, A, Mgh, K) never used to signify a sweet smell: (M:) accord. to Abou-'Ales El-Kālee, دَفَرٌ has the above-mentioned signification; but دَفَرٌ signifies *pungency of odour, whether stinking or sweet*: other authorities, however, assert, accord. to what is transmitted from them, that the word signifying intense pungency of odour, whether sweet or bad, is دَفَرٌ, with ى, and with two fet-habs, whence دَفَرٌ: I Agr says that دَفَرٌ signifies *stink*, or *stench*; and دَفَرٌ, *baseness, or villenous*; but this is not known on any other authority. (M, L, TA.) — Hence the saying of 'Omar, *وَأَذْفَرُهُ*, meaning [*Alas, what stench!* i.e., + *Alas, what an abominable thing!* i.e.] *وَأَذْفَرُهُ*: (S, Mgh) or it means *Alas, what baseness, or villenous!* (IAgr, T, M.) — Hence also the phrase, *دَفَرًا*, meaning [*May God make stench to cleave to him, or to it!* i.e., + *Fly, or shame, upon him, or to it!* i.e.] *دَفَرًا* (S, Mgh): and دَفَرًا دَفَرًا (T, S, M, Mgh) meaning [*May foul stench cleave to that which such a one doth!* i.e., + *Foul shame upon it!* i.e.] *دَفَرًا* (S, M); but in an intensive sense; (M:) said in declaring a man's case, or affair, to be bad, or abominable. (T, S.) — Hence, too, دَفَرًا (TA), and دَفَرًا (S, K), + *Calamity, or misfortune*. (S, K, TA.) — And دَفَرًا (T, S, A, K), written by Abou-'Ales El-Kālee *دَفَرًا*, but this is wrong, (R), and دَفَرًا (IAgr), and دَفَرًا, and دَفَرًا (M, K), + *This present world*; (T, S, M, A, K,) because of its calamities, or misfortunes. (TA.)

دَفَرٌ: see the next preceding paragraph, in four places

دَفَرٌ (M, A, Mgh, K) and دَفَرٌ (M, A, K) *Stinking*: (M, A, Mgh, K:) fem. [of the former] دَفَرَةٌ (S, M, A, K) and [of the latter] دَفَرَةٌ (M,

A, K.) *Stinking and maggoty flesh-meat*. (A.) — كَتَبَتْ دَفَرًا: *An army, or a collected portion thereof, or a troop of horse, having rusty armour or arms*: (K.) or *smelling of the rust of their armour or arms*. (A.)

دَفَرَةٌ: see دَفَرٌ, in two places.

دَفَرٌ (indeed, with *kear* for its termination, TA) *The female slave*. (T, M, K) Mostly used in vocative expressions. (TA.) One says to a female slave, (T, S, A, Mgh), *reviling her*, (S, Mgh), دَفَرًا, meaning *O thou stinking one!* (T, S, A, Mgh, Mgh) alluding to her intrinsic foulness. (Mgh) — See also دَفَرٌ, last sentence.

دَفَرًا دَفَرًا: see دَفَرٌ.

دَفَرًا, and its fem. دَفَرَةٌ: see دَفَرٌ, in three places.

دفع

1. دَفَعٌ (S, Mgh, K), aor. َ, (K), inf. n. دَفَعٌ (Mgh, K) and دَفَاعٌ (TA) and مَدَفَعٌ (K). [*He impelled it, pushed it, thrust it, or drove it; and particularly, so as to remove it from its place; he propelled it; he repelled, or repulsed, it; he pushed it, thrust it, or drove it, away, or back; he put it away, or removed it from its place, (Mgh, TA), by, or with, force, or strength* (TA) or دَفَعٌ signifies *the putting away or removing or turning back a thing before the coming or arriving [of that thing]; like as رَفَعٌ signifies the "putting away or removing or turning back" a thing "after the coming or arriving" thereof*. (Kull p. 185.) Hence the saying in the Kur [ii. 252, and xxii. 41], *وَلَوْلَا دَفَعُ اللَّهِ النَّاسَ* [*And were it not for God's repelling men*]; where some read دَفَاعٌ [which means the same, as will be seen in the course of what follows, though bearing also another interpretation, likewise to be seen in what follows]. (TA.) You say, دَفَعْتُ الرَّجُلَ [*I impelled, pushed, &c., the man*] (S.) — دَفَعْتُ, inf. n. دَفَاعٌ [and مَدَفَعَةٌ, and دَفَعَةٌ; (TA); [both, app., accord. to the TA, signifying the same; but the latter more properly relates to several objects together, or signifies *he impelled it, pushed it, &c., much, or vehemently, or often; whereas* مَدَفَعَةٌ (K, TA) and دَفَعٌ (TA) are [often exactly] *syn. with* دَفَعٌ (K, TA). Thus, (TA.) you say, as meaning the same, دَفَعْتُ دَفَاعًا [He repelled from him; whence another explanation of these two phrases, which see in what follows] (S, TA.) And hence, دَفَعْتُ اللَّهُ عَنكَ الْبُخْرَةَ, inf. n. دَفَعٌ, [May God repel, or avert, from thee what is disliked, or hated, or evil]: (TA.) دَفَعْتُ اللَّهُ عَنكَ السُّوءَ, and دَفَعْتُ, inf. n. دَفَاعٌ, [May God repel, or avert, from thee evil]. (S, TA) And دَفَعْتُ عَنكَ الْأَذَى, [I repelled, or averted, from him what was hurtful, or annoying; as also دَفَعْتُ] (Mgh, K, TA.) Sb mentions, as a saying of the Arabs, *evil, or mischief, though but with a finger*: the last word

being in the accus. case by reason of the subordination of the prep. ب. and the meaning being [إِبْصَاعٍ]. (TA.) [See also an ex. voce دَفَعٌ.] When دَفَعٌ is made trans. by means of عَنِ, [and has a single objective complement, a second objective complement is understood, and in general] it has the meaning of the act of + *Defending*; as in the Kur [xxii. 39], *إِنَّ اللَّهَ يَدْفَعُ عَنِ الَّذِينَ آمَنُوا*, [Verily God defendeth those who have believed; i. e. *repelleth from them aggression and the like*]; (B;) and دَفَاعٌ, in the same, (K, TA.), accord. to another reading, signifies the same; (K, TA.) or this latter signifies + *defendeth energetically, with the energy of him who contendeth for superiority in so doing*. (Bd.) And دَفَعْتُ دَفَاعًا, [I pleaded, or contended in arguments, in defence of him. (Mgh)] [Exceptions to the statement cited above from the B will be found in what follows in this paragraph; and another exception, voce مَدَفَعٌ]. — [In the exs. which follow, the verb is used in senses little differing, essentially, from those assigned to it in the first sentence of this art.] — دَفَعْتُ مِنَ الْإِبْرَةِ دَفْعَةً [*I poured forth from the vessel a single pouring*]: the last word, which is with fet-h, is an inf. n. [of un.]. (Mgh.) — دَفَعْتُ اللَّبَاءَ يَ: *I* [She (a ewe, or goat, S, or a camel, S, K) *refused the first milk into her udder, i. e., secreted it therein, a little before bringing forth*]. (S, K) And دَفَعْتُ اللَّبْنَ عَلَى: *I* [She (a ewe or goat, or a camel, TA) *secreted the milk in her udder when about to produce her young, by reason of its abundance*]; for the milk becomes abundant in her udder only when she is about to bring forth: the inf. n. [app. the inf. n. of un.] is دَفْعَةٌ. (TA.) And دَفَعْتُ alone, said of a ewe or goat, signifies *I* [She *secreted milk in her udder when about to produce the young*, expl. by رَأْسُ: (S, TA.) Accord. to En-Nadr, one says *دَفَعْتُ بَلْبَهَا*, but when she has brought forth, one does not say دَفَعْتُ. (TA.) — In the saying, *غَبِثْنَا سَابَةَ فَدَفَعْنَاهَا إِلَى غَيْرِنَا*, [lit. *A cloud overspread us, and we drove it away to other persons*], meaning *it* *it departed from us to other persons*, دَفَعْنَاهَا is for دَفَعْنَاهَا, which means *دَفَعْتُ* [lit. *it was driven away from us*]. (TA.) — دَفَعْتُ بِحُجَّةٍ + [He *refelled him, or refuted him, by argument or the like*] (MF in art. كَفَع). — دَفَعْتُ الْقَوْلَ + *I rebutted the saying; repelled it by an argument, an allegation, or a proof*. (Mgh.) — اذْفَعْ هَذَا: *Leave thou this, sparing him*. (As, TA.) [See مَدَفَعٌ.] — [In several exs. here following, the verb resembles اندفع, or the like, being understood after it.] — دَفَعْتُ الْمَاءَ: [*The water poured out, or forth, as though it impelled, or propelled, itself*]: (TA: [where it is followed by وَاتَّصَبَ, as an explicative adjunct:]) and so السَّيْلُ [the

torrent]. (Ish.) [See also 8.] And **دَفَعَ الْوَادِي** **يَالِيَهُ** [The valley poured with water]. (TA in art. **حَشَا**.) **دَفَعَ فِي عَدُوِّهِ** [He pushed, or pressed, on, or forward, as though he impelled himself, in his running]. (§ in art. **غَوْر**; &c.) [See also 7.] **دَفَعَ الْقَوْمَ** [The people, or company of men, came at once. (Msb.)] **دَفَعَ إِلَيْهِ** (TA,) and **دَفَعَ إِلَيْهِ** (TA,) in the pass. form, (Msb.) **دَفَعَ** [He reached, or came to, the place. (Msb, TA.)] You say also, **دَفَعَ** **عَلَيْهِ** **هَذَا طَرِيقٌ** [This is a road which reaches to such a place. (TA.)] **دَفَعَ مِنْ عَرَفَاتٍ** [He commenced the journey from 'Arafāt, and impelled and removed himself thence, or unpelled his she-camel, and urged her to go. (TA, from a trad.)] And **دَفَعَ عَنِ الْمَوْضِعِ** [I removed, went, went away, or journeyed, from the place. (Msb.)] [See again 7.] **دَفَعَ** also signifies **He returned**. (MF.) — When **دَفَعَ** is made trans. by means of **إِلَى**, it [generally, but not always, as has been shown above,] has the meaning of the act of driving, or delivering; as in the Kur [iv. 5], **فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ** [Then give ye, or deliver ye, to them their property]. (B.) You say, **دَفَعْتُ** **شَيْئًا** [I gave, or delivered, to such a one a thing]. (S, K, *.) And **دَفَعْتُ الْوَدِيعَةَ إِلَى سَاحِبِهَا** [I restored the deposit to its owner. (Msb.)] And **دَفَعْتُ لَهُ قِطْعَةً مِنَ الْبَالِ** [I gave him a part, or portion, of the property]. (§ in art. **زَعَب**; and the like is said in that art. in the K.) And **دَفَعَهُ** [alone] **He gave it**; syn. **أَعْطَاهُ**. (Er-Rāghib, MF.)

2: see 1; fourth sentence. — **دَفَعَهُ إِلَى كَذَا** [He drove him, compelled him, or necessitated him, to do, or to have recourse to, such a thing. (TA.)] — **دَفَعَهُ** also signifies **He rendered him obnoxious and contemptible, or poor**; as though deserving to be repelled. (Ibn-Maaroof, as cited by Golius.) [See the pass. part. n., below.] **دَفَعَ قَوْسَهُ** [He made his bow even. (AHn, TA.)]

3. **مُدَافَعَةٌ** [in its primary acceptation] signifies **The contending, or striving, with another, to push him, or repel him; or the pushing, or repelling, another, being pushed, or repelled, by him; or the pushing against another**; syn. **مُزَاحَمَةٌ**. (TA.) [Hence, **يُدَافِعُ الْأَعْتَبِينَ** **He is striving to suppress the urins and ordure** — **أَعْتَبَتْ** **And مُدَافَعَةٌ** **The striving to retain life**: see 2 in art. **زَلَج**. — But it is often used in the same sense as **دَفَعَ**: see the verb and its two inf. ns. in seven places in the former half of the first paragraph of this article. — Also **دَفَعَ** **مُطَاوَلَةٌ** (S, K, TA:) in some of the copies of the S, **مُطَاوَلَةٌ**. (TA.) You say, **دَفَعْتُ عَنْ سَفْهِ** (Jm, TA,) **دَفَعْتُ عَنْ سَفْهِ** [I deferred with him, delayed with him, or put him off, in the matter of his right, or due, by promising time after time to render it to him, and so repelled him, or strove to repel him, from it:] syn. **مُطَاوَلَةٌ**. (Jm, Msb, TA.) And **دَفَعَ** **بِحَاجَتِهِ** [He deferred, delayed, postponed, or put off, his (another's) needful affair. (Lin art. **رَدَّ**.)]

دَفَعَ الرَّجُلُ أَمْرًا كَذَا [The man attached, or devoted, himself to such an affair, and exerted himself, and persisted, or persevered, in it. (TA.)] 5: see 6, and 7.

6 **دَفَعُوا** [They contended, or strove, together, to push, or repel, one another; or] they pushed, or repelled, one another, or pushed against one another. (Msb) You say, **دَفَعُوا بِي الْحَرْبِ** [They pushed, thrust, or repelled, one another in war, or battle. (S, K.)] — [Hence,] **دَفَعَا الْكَلِمَانِ** [The two sayings, or sentences, opposed, or contradicted, each other, conflicted; were mutually repugnant (Msb in art. **السَّبِيل**).] **دَفَعَ السَّبِيلُ** [The torrent was unpelled, driven, or propelled, in its several parts, or portions, by the impetus of one part, or portion, acting upon another; and in like manner, [or as signifying it became unpelled, driven, or propelled.] **دَفَعَ**, and [in an intensive sense] **دَفَعَهُ**. (TA.) [See also **دَفَعَ**.] **دَفَعَ جَرَى الْفَرَسِ** [in like manner signifies] **The running of the horse continued by successive impulses, his force of motion in each part of his course impelling him through the next**. (TA.) — See also 7. — [It is also trans.] You say, **دَفَعُوا الشَّيْءَ** [They repelled the thing, every one of them from himself. (TA.)] And **صَبَّ يَدْفَعُهُ السُّبُلُ** [A guest whom the tribe repel, or repulse, every one of them from himself]. (Idrd, K.)

7. **دَفَعَهُ** is quasi-pass. of **دَفَعَ** (S, K, TA:) and **دَفَعَهُ** is quasi-pass. of **دَفَعَ**; and **دَفَعَهُ** is quasi-pass. of **دَفَعَ**: but all three are used in the same sense — see 6. (TA:) [the first, however, primarily signifies **He, or it, became unpelled, pushed, thrust, or driven**; and particularly, so as to be removed from his, or its, place; became propelled; became repelled; became impelled, pushed, thrust, or driven, away, or back, or onwards; became put away, or removed from its place; as is implied in the S and K and TA: whereas the second, properly, has an intensive signification: and the third properly denotes the acting of two or more persons or things, or of several parts or portions of a thing, against, or upon, one another; as is shown by exs. and explanations above: though the second and third are often used in the primary sense of the first.] — [Hence,] **دَفَعَ** also signifies **He went away into the country, or land, in any manner**: (Lth:) or, said of a horse [&c.], **دَفَعَ** [or **دَفَعَتْ**] **He went quickly or swiftly** (S, K, TA.) [as though impelled or propelled; pressed, or pushed, on, or forward; rushed; launched, or broke, forth; it poured forth with vehemence, as though impelled: see 1, which has a similar meaning, particularly in the phrases **دَفَعَ فِي عَدُوِّهِ** and **السَّبِيلُ**, and **دَفَعَ بِي**, &c.]. — **دَفَعَ بِي** (S, K, TA.) **دَفَعَ بِي** [He pushed on, or pressed on, in discourse, and in reciting poetry; or entered thereinto; or launched forth, or out, thereinto; or was large, or copious, or profuse, therein; or dilated thereon; or began it, commenced it, or entered upon it; syn. **دَفَعَ فِيهِ**. (K, TA.)] And **دَفَعَ فِي السَّحْكِ** [He broke forth into laughing]. (J, K in art. **يَبَّح**.) — **دَفَعَ فِي**]

دَفَعَ **He fell to eating of the food**; or **applied himself eagerly to it.** — **دَفَعَ فِي الْأَمْرِ** [He acted with penetrating energy, or sharpness, vigor, and effectiveness, in the affair; syn. **مَضَى فِيهِ**. (A, TA.)]

10. **اسْتَدْفَعْتُ اللَّهَ الْأَسْوَءَ** [I asked, or begged, God to repel from me evils. (S, K.)]

دَفَعَ [see 1. Used as a simple subst., it signifies **Impulsion, or the act of pushing, thrusting, or driving**; and particularly, so as to remove a thing from its place; propulsion; repulsion; &c.]

دَفَعَةٌ [A single impulsion; a push, a thrust, or single act of driving; and particularly, so as to remove a thing from its place; a single propulsion; a single repulsion: (S, K, TA.)] [it is an inf. n. of un. of 1 in all its senses; and thus,] it signifies also **a single act of pouring**: [&c.] pl. **دَفَعَاتٌ**. (Msb.) You say, **دَفَعَةٌ دَفَعَةٌ**, i. e. [He unpelled, &c., him, or it,] once [or with a single impulsion, &c.]. (TK.) And **دَفَعَتْ مِنَ الْإِنَاءِ دَفَعَةً** [i. e. [I poured forth from the vessel] a single pouring. (Msb.)] — [As an inf. n. of un. of 1,] it also signifies **A coming of the collective body of a people, or party of men, to a place at once**. (TA.) — [Also **A heat, a single course, or one uninterrupted act, of running, or the like.**]

دَفَعَةٌ [A quantity that pours forth, or out, at once, from a skin, or vessel: (Lth, K:) a quantity poured forth, or out, at once, (Msb.)] [or with vehemence, being] syn. **دَفْعَةٌ**. (IF, S, Msb, K, [in the CK with **ع** in the place of the **ث**]) of rain, [i. e. a shower, full, or storm, as meaning the quantity that falls without intermission,] (IF, S, Msb, K,) and [a gush] of blood, (IF, Msb,) &c.: (HF, S, Msb:) it is also [used as signifying the tide] of a valley, (in art. **طَحِير**.) and [the tide, or rush,] of a torrent, (S and K in that art.) and [the rush, or irruption,] of a troop of horses or horsemen, (S and K in art. **دَفَعَ**, &c.) and [the irruption, or invasion,] of night: (S and K in art. **طَحِير**.) pl. **دَفَعَاتٌ** (Msb, K) and **دَفَعَاتٌ** and **دَفَعَاتٌ** (Msb.) You say, **دَفَعَتْ فِي الْإِنَاءِ دَفَعَةً** [Thera remained in the vessel as much as one pours out at once. (Msb.)] — Also **A part, or portion, that is given, of property**. (§ in art. **زَعَب**.)

دَفَاعٌ, determinate, as a proper name, **The ewe**. (Ibn-'Abbād, K:) so called because she pushes her thigh this way and that by reason of bulkiness. (Ibn-'Abbād, TA.)

دَفُوعٌ [That impels, pushes, thrusts, drives, propels, or repels, much, or vehemently:] but signify the same. (S, K.) Hence the saying of a woman, (S,) an immodest woman, (O,) namely, **Sajāhī** [the false prophetess, to her husband the false prophet Museylmeb, describing the kind of **دَفْعَر** which she most approved], (L,) **لَا بَلَّ قَصِيرٌ مَدْفُوعٌ**. (S, O, L.) You say also, **دَفَعَ** **رَجُلٌ دَفَاعًا** [A man who impels, propels, repels, or defends, vehemently. (TA.)] And **دَفُوعٌ** **نَاقَةٌ** [A she-camel that kicks (تَدْفَعُ) with her hind leg on being milked. (TA.)]

دَفَاعٌ see **دَفُوعٌ**. — Also **One who, when a**

bone happens to be in the part that is next to him, of a bowl, puts it away, or aside, in order that a piece of flesh-meat may become in its place. (El-Jāhīd, K.)

دَقَقَ The main portion, that pours down at once, or vehemently, of waves, and of a torrent, (K, TA,) and of a sea: (TA:) or a great torrent: (S:) or abundance and vehemence of water: (L:) or a great quantity of water of a torrent: and a great number of people. (AA.) You say, **جَاءَ دَقَقٌ مِنَ الرِّجَالِ وَالنِّسَاءِ** There came a great number of men and women crowding one upon another (TA.) — Also † A great thing by which a similar great thing is impelled, propelled, or repelled. (K, TA.)

دَاقِعٌ [aut. part. n. of 1]. It is said in the Kur [hi. 8], **دَاقِعٌ مَا لَمْ يَنْ دَاقِعٌ** There shall not be any repeller thereof. (Bḍ.) And in the same [lx. 2], **لَيْسَ لَهُ دَاقِعٌ** There shall not be for it any repeller: (Bḍ:) or any defender. (B) — Applied to a ewe or she-goat, (S,) or to a she-camel, (S, K,) as also **دَاقِعَةٌ** and **دَاقِعٌ** (K) † That infuses (تَدْقِعُ) the first milk into her udder [i. e. secretes it therein] a little before bringing forth; (S, K;) that infuses the milk into her udder when about to produce her young, by reason of its abundance: AO says that some make **دَاقِعٌ** to signify the same, [i. e., to signify as explained above, or nearly so], saying, **جِي دَاقِعٌ يُولِدُ** and if you will, you say, **جِي دَاقِعٌ** alone. (TA.)

دَاقِعَةٌ [fem. of **دَاقِعٌ**, q. v.: and, used as n. subst.] The lower, or lowest, part of any [water-course such as is called] **مِيثَةٌ**: pl. **دَوَاقِعُ**: this latter signifying the lower, or lowest, parts of the **مِيث**, [pl. of **مِيثَةٌ**] (ISH, K) where they pour into the valleys, (ISH,) or whither the valleys pour therein: (K:) or the pl. signifies the parts in which the water pours to the **مِيث**; while the **مِيث** pour into the main valley: (Aḡ:) or the **دَاقِعَةُ** is a [water-course such as is called] **تَلْعَةٌ** which pours into another **تَلْعَةٌ**, when it runs down a descending ground, or declivity, from elevated, or rugged and elevated, ground, and you see it going to and fro in places, having spread somewhat, and become round; then it pours into another, lower than it every one such is thus called; and the pl. is as above (Lth.)

مَدَاقِعُ [A channel of water;] one of the **مَدَاقِعُ** of waters, in which the waters run: (S, K:) [مَدَاقِعُ being its pl.]: the lower, or lowest, part of a valley, where the torrent pours forth, and its water disperses: (ISH:) and the [water-course, or channel, such as is called] **مَدَنَبٌ** of a **دَاقِعَةٍ** [q. v.]; because this latter pours forth therein to another **دَاقِعَةٍ**; (K, TA:) the **مدنب** being the channel between the **دَاقِعَتَانِ**. (TA.)

مَدَقِعٌ see **دَوَقِعٌ**, in two places. — [Its primary signification is An instrument for impelling, propelling, or repelling: and hence it is applied in modern Arabic to a cannon: and to an instru-

ment used by midwives for protruding the fetus. — Hence, also, it is used as an intensive epithet: and hence,] **رُحْنٌ مَدَقِعٌ** A strong corner (TA.)

مَدَقِعٌ, applied to a camel, † Held in high estimation by his owner; (A, K, TA;) so that when he comes near to the load, he is sent back: (A, TA) one that is reserved for covering, and not ridden nor laden; of which, when he is brought to be laden, one says, **هَذَا مَدَقِعٌ**, i. e. Leave thou this, sparing him. (Aḡ.) — Also, (applied to a camel, TA.) † Held in mean estimation by his owner; (K, TA;) so that when he comes near to the load, he is sent back as despised (TA.) Thus it bears two contr. meanings. (K.) — Applied to a man, (A, TA,) † Poor, (S, A, TA,) and abject, (S,) whom every one repels from himself, (A, TA,) or because every one repels him from himself; (S;) used conjointly with **مُدَقِّعٌ**; i. e., you say, **مُدَقِّعٌ مَدَقِّعٌ**: (A, TA:) a man † despised, or held in contempt, (Lth, K,) as also **مُدَقِّعٌ**; (Lth;) who does not show hospitality if he makes one his guest, nor gives if he be asked to give. (Lth:) and one † who is repelled, or repulsed, from his relations **ذَوِي نَسَبِهِ**: [الذِي دَقِقَ عَنْ نَسَبِهِ being used for **ذَوِي نَسَبِهِ**, like as **نَسَبًا** is used in the Kur xxv. 50, for **نَسَبٌ**, as explained by Bḍ:] (IDrd, K:) and a guest † whom the tribe repel, or repulse, every one of them from himself, every one turning him away to another. (IDrd, K.) — **أَنَا مَدَقِّعٌ** † I am driven, compelled, or necessitated, to do, or to have recourse to, such a thing. (TA.)

دَاقِعٌ see **مَدَاقِعٌ**.

مَدَقِّعٌ **هُوَ سَيِّدُ قَوْمِهِ عَزَرَ مَدَقِّعٌ** † He is the lord, or chief, of his people, or party, not straitened in his authority, nor thrust from it; (TA;) i. q. **عَزَرَ مَدَقِّعٌ**. (K.)

الْبَدَاقِعُ † The lion. (Sgh.)

مَدَقِّعٌ see **مَدَاقِعٌ**.

قَوْلٌ مَدَقِّعٌ † A saying of which one part opposes, or contradicts, another; a self-contradictory saying. (TA.)

دَقَقَ

1. **دَقَقَهُ**, aor. **دَقَقَ** (S, Mgh, K, &c.) and **دَقَقَ**, (Jm, K,) inf. n. **دَقَّقَ**, (S, Mgh, Mgh,) and by poetic license **دَقَّقَ**, (TA,) **دَقَّقَ** it forth, or out. (S, K:) or he poured it forth, or out, with vehemence: (Mgh, Mgh:) namely, water [Kc.]. (S, Mgh, Mgh.) And **دَقَّقَ الْمَاءَ** The water poured out, or forth: one should not say **دَقَّقَ الْمَاءَ** (S:) or this last, aor. **دَقَّقَ**, inf. n. **دَقَّقَ**, signifies the water poured forth, or out, with vehemence: but Aḡ disallowed its being used in an intrans. sense: (Mgh.) [the forms of the verb commonly used intransitively are 7 and 6:] accord to Lth, alone, (K,) i. e. in the 'Eyn, (TA,) **دَقَّقَ الْمَاءَ**, (K, TA,) and **دَقَّقَ**, aor. **دَقَقَ**, (TA,) inf. n. **دَقَّقَ** and **دَقَّقَ**,

signify the water, (K, TA,) and the tears, (TA,) poured forth, or out, at once: (K, TA:) but Aḡ disallows this. (TA.) — [Hence,] **دَقَّقَ اللَّهُ رُوحَهُ** † [God poured forth his spirit; 1. e.] God caused him to die: (K:) or it means may he die. (S.) Aḡ says, I alighted at the abode of an Arab woman of the desert, and she said to a daughter of hers, Bring to him the drinking-bowl (الْجَبِي) and she brought me a drinking-bowl in which was milk, and spilled it; whereupon she said to her **دَقَّقَتْ مُجَبَّتَكَ** [May thy blood, or heart's blood, be poured forth: or, as appears from a statement above, the right reading is probably **دَقَّقَتْ**] (TA. [See also **مُدَقِّعٌ**]) — One says also, of a river, or rivulet, and of a valley, **دَقَّقَ**, [sup. for **دَقَّقَ الْمَاءَ**] meaning, It became full so that the water poured forth, or overflowed, or so that it poured forth the water, from its sides (TA.) — And **دَقَّقَ الْكُوزُ** He poured forth, (JK,) or scattered, (K,) the contents of the mug at once; (JK, K;) as also **ادَقَّقَهُ**. (K.) — The verb is also used intransitively and intransitively in relation to a beast: you say, **دَقَّقَتِ الدَّابَّةُ** † I made the beast to hasten, or go quickly: — and **دَقَّقَتِ الدَّابَّةُ** † The beast hastened, or went quickly. (TA.) — And [in like manner] one says of a quick camel, **يَدَقَّقُ فِي مَشْيِهِ** † [He hastens, speeds, or presses forward, in his pace, or going]: and **الدَّابَّةُ تَدَقَّقُ** The wild she-asses hastened, or went quickly. (TA.) — [aor. **دَقَّقَ**] (TA.) inf. n. **دَقَّقَ** (JK, S, TA,) **هِيَ** (a camel) had his teeth standing outwards: (S, TA:) or had his elbows far apart from his sides. (JK. [See also **دَقَّقَ**])

2. **دَقَّقَهُ** **هِيَ** poured it forth, or out, copiously, or abundantly; namely, water &c. See an ex. of the inf. n. used as a pass. part. n. voce **دَقَّقَ**. [Hence,] **دَقَّقَتْ كَفَاهُ الْبَدْنِي** (S, K,) inf. n. **دَقَّقَ**, (K,) **هِيَ** two hands poured forth largess (S, K) [copiously, or abundantly, for] it is with tesbeded to denote muchness. (S.)

4: see 1, in the latter half of the paragraph.

5. **تَصَبَّبَ** (S, K) [meaning (as the former is explained in the KL) It poured forth or out, or became poured forth or out, copiously, or abundantly, for it is quasi-pass. of **دَقَّقَ**; though **تَصَبَّبَ** is said to be quasi-pass. of **صَبَّ** like **انصب**, and though it is said in the TA that **دَقَّقَ** is quasi-pass. of **دَقَّقَ** like **اندقق**]. — See also 1, latter part, in two places. — [Hence,] **هُوَ يَدَقَّقُ فِي الْبَاطِلِ** † He hastens to do that which is false, vain, or unprofitable. (TA.) — And **دَقَّقَ حُلْمَهُ** † He is forbearance, or clemency, departed. (TA.)

7. **انصب** q. v. **اندقق** [It poured forth or out, or became poured forth or out. see also **دَقَّقَ**, which, if allowable, is less usual]. (S, K.)

10. **استدقق الكوز** The mug had its contents poured forth or out (انصب) at once. (TA.)

دَقَّقَةُ A single act of pouring forth or out [in

any manner, or at once, (see I,) or] with vehemence: pl. دَفَقَات. (Mḡb.)

دَفَقَةٌ A quantity poured forth or out (Mḡb) at once, like دَفَقَةٌ, (S and K in art. دفع, q. v.), [oi] with vehemence; (Mḡb;) of rain, [i. e. a shower, fall, or storm, as meaning the quantity that falls without intermission,] (S and Mḡb and K in art. دفع,) and [a gush] of blood, (Mḡb in that art.,) &c.: (S and Mḡb in that art.): pl. دَفَقَات and دَفَقَات and دَفَقَات. (Mḡb.) — [Hence,] جَاءَ الْقَوْمُ دَفْقَةً وَاحِدَةً †The party came at once, (S, K, TA,*) or together (Mḡb)

دَفِقٌ + Quick, swift, or fleet; applied to a camel; (JK, S, K,); as also دَفِيقٌ (JK.) and so, applied to a she-camel, دَفِيقَةٌ (JK) and دَفِيقٌ (JK, S, K,) which is likewise applied to a he-camel, (JK, TA,) and دَفِيقٌ (K) and دَفِيقٌ and دَفِيقٌ (JK, TA) and دَفِيقٌ (JK, K) and دَفِيقٌ. (TA.) †A camel going in the manner termed دَفِيقٌ; as also دَفِيقٌ. (K.) †And, applied to a horse, fleet, or swift; as also دَفِيقٌ; and so, applied to a mare, دَفِيقَةٌ and دَفِيقٌ and دَفِيقٌ and دَفِيقٌ. (K.)

دَفِيقٌ: see what next precedes

دَفِيقٌ: see دَفِيقٌ: and see also what next follows, in two places.

دَفِيقٌ or fleet, and of generous pace or that has never brought forth. (K, TA.) See also, for the former, دَفِيقٌ, in two places. — مَتَى الدَفِيقُ, (K,) and دَفِيقٌ, (TA, and so in copies of the S,) the latter on the authority of IʿAṣb, (TA,) said of a man, (S,) +He walked, or went quickly, or swiftly: (S, K,); or he went with slow steps (تَبَتُّ), inclining at one time to one side and at another time to another side: or he went with wide steps, (K, TA,) and quickly. (TA.) And دَفِيقٌ يَمْشِي دَفِيقًا †[He runs quickly: &c]. (TA.)

دَفِيقٌ, applied to a torrent, (S, O, L, K,) That fills the valley: (S, O,); or that fills the two sides of the valley: (L,); or swift. (K.) — See also دَفِيقٌ.

دَفِيقٌ: see دَفِيقٌ, in three places.

دَفِيقٌ: see دَفِيقٌ, in two places.

دَفِيقٌ [Pouring forth, or out, copiously, or abundantly: or] extensive, and copious, or abundant, rain: applied also [in the former sense] to the mouth of a leathern water-bag: and to a river, or rivulet; and so دَفِيقٌ. (TA.)

دَفِيقٌ [act. part. n. of دَفَقَ; Pouring forth or out, &c.] دَفِيقٌ خَيْرٌ [May it be pouring forth good] is said in prognostication on the occasion of the pouring forth of the contents of such a thing as a mug. (Lth, TA.) — مَاءٌ دَفِيقٌ means مَدُونٌ [i. e. Water poured forth or out, &c.]; (IḲoot, S, Mḡb, K,); because دَفِيقٌ is trans. [only] accord.

to the generality (K, TA) of the leading lexicologists; (TA,); like سَرَّ كَاتِبٌ meaning مُتَنَوِّمٌ (IḲoot, S, Mḡb,) and عَارِفٌ meaning مُعْتَمَرٌ (IḲoot, Mḡb,) after a manner obtaining among the people of El-Hijáz, who change the مَعْلُوف into فاعل when it is used as an epithet: (F, Mḡb, TA,); or it means فَوْقِي [having a pouring forth or out, &c.]; (Mḡb, Mḡb, TA,) accord. to Kh and Sb (TA) and Zj; (Mḡb, TA,); and in like manner they say that سَرَّ كَاتِبٌ means سَرَّ كَاتِبَانِ or, accord. to Lth, [i. e.] in the ʿByn, it means water pouring forth, or out, at once (TA,); it occurs in the Kur lxxxvi. 6; where دَفِيقٌ is said by Kh and Sb to signify مَدْفُوقٌ [i. e. pouring forth or out] (Az, TA,); and it [there] means the sperma genitale. (JK.)

دَفِيقٌ: see دَفِيقٌ.

دَفِيقٌ, and its fem. دَفِيقَةٌ: see دَفِيقٌ. — The former is also applied to a pace, or rate of going, as meaning Quick, or swift: (S, K,); or, accord. to AO, it means أَقْصَى الصَّغِي [the utmost of the pace called الصَّغِي]. (S, TA. [In my copies of the S, erroneously, the صَغِي in the TA without any vowel signs, app. because needless to any but the tyro in Arabic.]) — Also, i. e. the former, A man bowed, or bent, (IAṣr, K,) in his back, (IAṣr,) by age or grief (IAṣr, K.). — And i. q. أَعْوَجَ [here meaning Oblique]: (Aboo-Malik, K,); applied to هَلَالٌ [or new moon]: (Aboo-Malik.) Aboo-Malik says that the هَلَال thus termed is better, or more auspicious, than that termed خَافِئٌ, which means "having its two extremities elevated, and its back decumbent:" and AZ says the like: (TA,); [or] ادْفِيقٌ applied to a هَلَال signifies erect (مُسْتَبِقٌ) [which must here mean nearly, not exactly, erect,] and white, not turning sideways upon one of its two extremities: (K,); [and this also is esteemed more auspicious than that termed حَالِئٌ, q. v.]; so in the "Nawádir." (TA.) — Also, applied to a camel, (S, K,); and to a mouth, (JK, TA,) Having the teeth standing out, or forwards: (JK, S, K,); or, applied to a camel, having the elbows far apart from the sides. (K. [See also ادْفِيقٌ.])

دَفِيقٌ: see دَفِيقٌ.

دَفَل

دَفَلٌ: see the following paragraph. — Also i. q. قَطْرَانٌ رَفَتْ [both app. here meaning Tar, or liquid pitch]: (K,); or such as is thick: mentioned in this art. by IF, and also as written with 3. (TA.)

دَفِلَى (T, S, M, K, &c.) accord. to those who make the alif to be a sign of the fem. gender; and دَفِلَى, accord. to those who make that letter to be one of quasi-coordination; used alike as a sing. and a pl.; (S,); and دَفِلٌ; (Ibn-ʿAbbád, K,); [the first of these appellations applied in the present day to The rose-bay, or laurel-bay; oleander,

nerium oleander, rhododendron, or rhododaphne; and also to the common laurel:] a certain tree, (T, M,); or plant, (S, K,); bitter, (T, S, M, K,); very bitter, (TA,); and poisonous, (T,); green, and beautiful in appearance, the blossom of which is beautifully tinged, (M,); called in Persian خَرْزُورَةٌ: (K,); there is a river-kind, and a land-kind: the leaves are like those of the خَفَّافٌ [or garden-purslane], but more slender; and the branches, or twigs, are long, spreading over the ground; at the leaves are thorns; and it grows in waste places: the river-kind grows upon the banks of rivers, its thorns are inconspicuous, or unapparent, its leaves are like those of the خَلَفٌ [or salix Aegyptia] and of the almond, broad, and the upper part of its stem is thicker than the lower part thereof: (TA,); it is very deadly: its blossom is like the red rose, (K,); very rough (لَحْنٌ جَدِّ) [but this I think is a mistranscription for لَحْنٌ جَدِّ very beautiful], and upon it is a kind of tuft like hair: (TA,); its fruit is like the خَرْبُوبُ [q. v.]; (K,); having an asperient, or a desobtruent, property; and stuffed with a substance like wool (TA,); it is good for the mange, or scab, and the itch (حَكَّة), used in the manner of a liniment, (K,); and especially the expressed juice of its leaves; (TA,); and for pain of the knees and the back, (K,); of long duration, (TA,); applied in the manner of a poultice, or plaster; and for expelling fleas and the [insect called] أَرَضَى, by the sprinkling of a decoction thereof; and the rubbing over with the heart thereof twelve times, after cleansing, is good for removing the [malignant leprosy termed] زَبَرَصٌ (K,); and its leaves put upon hard tumours are very beneficial: but it is a poison: [yet] sometimes it is mixed with rue and rue, and given to be drunk, and saves from the poisons of venomous reptiles: the Ra-ees [Ibn-Seenā, or Avicenna,] says that it is perilous by itself, and its blossom, to men, and to horses and the like, and to dogs, but is beneficial when made into a decoction with rue, and drunk: (TA,); IAṣr says that the [trees termed] دَفَلٌ and دَفِلٌ and حَبِرٌ [app. a mistranscription for خَبِرٌ, a species of lota-tree,] are all called دَفِلَى. (T.) AHḡ says that the زَبَدٌ made from the دَفِلَى is excellent for producing fire: and hence the prov., اِدْفَحْ بِدَفِلَى فِي مَوْجٍ تَرْتَدُّ بَعْدَ أَوَّلِ اِرْجٍ [Endeavour thou to produce fire with wood of the دَفِلَى upon wood of the مَوْج: then tighten afterwards or loosen]: (M,); said when one invites a bad man against another bad man: (M, Meyd,); or, accord. to IAṣr, said in relation to a man whom one needs not to press, or importune. (Meyd.)

دَفَن

دَفَنٌ, (S, M, Mḡb, K,); aor. 2, (M, Mḡb, K,); inf. n. دَفَنٌ, (M, Mḡb, TA,); He buried it; interred it; i. e. hid it, concealed it, or covered it, (M, Mḡb, K, TA,); in the earth, or dust, (TA,); or beneath layers, or strata, of earth, or dust; (Mḡb,); namely, a thing; (S, Mḡb,); primarily having for its object a dead body: (M,); and

دفن signifies the same; [but app in an intensive sense or applying to a number of objects:] (M, TT;) or دفنه, of the measure اَفْعَلَ. (K.) [So too, accord. to the TA, in the M; but in the text of the M as given in the TT, دفنه.] One says to a man who is obscure, unnoted, or of no reputation, *دَفَنَ نَفْسَهُ فِي حَبَائِكِ* [Thou hast buried thyself in thy lifetime]. (TA.) — Hence, (M,) دَفَنَ سِرَّهُ † *He hid, or concealed, his secret.* (M, TA.) And دَفَنَتِ الْحَدِيثَ † *I hid or concealed, the information, or news, &c.* (Mgh.) — [Hence also, دَفَنَ الرَّكِيَّةَ *He filled up, stopped up, or choked up, with earth or dust, the well*] دَفَنَتِ غُيُونَ الْمَاءِ *I stopped up the sources of the waters; syn. سَدَّوْنَهَا وَغَوَّيْتُهَا.* (Sh, TA in art. حَوْر.) — دَفَنَتْ, aor. -, inf. n. دَفَنٌ, said of a she-camel, *She went her own way, or at random, or heedlessly, (M, K,) without need: (M:) or it signifies, (M,) or signifies also, (K,) she was, or became, (M, K,) usually, (K,) in the midst of the other camels when they came to water.* (M, K:) and دَفَنَتْ, (En-Nadr, T, TA,) of the measure اَفْعَلَتْ, (TA,) said of a she-camel, *she was, or became, such as is termed دفون: (En-Nadr, T, TA;) i. e. she absented, or hid, herself from the other camels: or went her own way, at random, or heedlessly, alone.* (En-Nadr, T.)

2: see 1, first sentence.

3: مُدَانَةُ الْوُتَى see 8.

5: see 7.

6: مُدَانَةُ الْوُتَى signifies الدَّفَائِنُ [i. e. *The cooperating in the burying of the dead.*] (TA.) لَا يَكْفُرُ النَّاسُ بِتَدَاثُنٍ [The people can hardly, or cannot nearly, bury one another] is said in the case of a quick and spreading death. (TA voce ذَرَبَ.) — [Hence,] تَدَاثُنُوا † *They practised concealment, one with another, syn. تَكَلَّمُوا.* (S, K, TA.) It is said in a trad., لَا تَكْشِفُ لَنَا تَدَاثُنَهُ, [If ye revealed, one to another his faults, or his secrets, ye would not practise concealment, one with another, in any case]; meaning, if the fault, (عَيْبٌ, as in my copies of the S and in the TA in the present art.,) or secret or secrets, (عَيْبٌ, as in one of my copies of the S in art. كَشَفَ) of each one of you were open, or revealed, to each other of you: (S, TA:) or, accord. to Iāth, [if ye revealed, one to another his secrets, ye would not bury one another; for he says that] the meaning is, if each one of you knew what is concealed in the mind of each other of you, the conducting of his funeral, and his burial, would be deemed onerous. (TA in art. كَشَفَ.)

7: اَدْفَنَ *It was, or became, buried, or interred; i. e., hidden, concealed, or covered, (S, * M, Mgh, K, TA,) in the earth, or dust, (TA,) or beneath layers, or strata of earth, or dust: (Mgh:) and اَدْفَنَ, of the measure اَفْعَلَ, signifies the same; (S;) or اَدْفَنَ. (M, K.) — Also, said of a portion of a well, (S,) or of a well [absolutely], and of a watering-trough or tank, and of a watering-place, or spring to which camels came to water, (M, K, TA,) [and] so اَدْفَنَ, (T,) [It was,*

or became, filled up, stopped up, or choked up, with earth or dust; (see 1, of which each of these verbs is a quasi-pass;) or] *it had the dust swept into it by the wind [so that it became filled up, stopped up, or choked up].* (T, TA.)

8: اَفْعَلَ, of the measure اَفْعَلَ: see 7, in two places. — Also, said of a slave, *He ran away [given without any addition as one of the explanations in the S] before arriving at the city [or place] in which he was to be sold* (T, M, K:) this is not a running away (إِبَاق) for which he is to be returned [to the seller]: so says Yezoud Ibn-Haroon but he adds that if he arrive there and run away, he is to be returned for it, though he do not absent himself from that city [or place]: (T:) or he absented himself, (T,) or stole away, (S, M, Mgh,) from his owners [or owner] for a day or two days, (T, S, M, Mgh,) as AZ says, (T, S,) or, (T, M,) as AO says, (T, S,) without absenting himself from the city [or place in which he was sold]; (T, S, M, Mgh;) as though he buried himself in the houses of that city [or place] in fear of punishment for an offence that he had committed: (Mgh:) thus, agreeably with the explanations of AZ and AO, the verb is used by the Arabs: (A' Obeyd, T.) and the epithet دفون, applied to a slave, means one who does as is described above, (K;) or who is wont to do so (T, S, M, Mgh:) or the verb signifies he fled from his owner, or from hard, or severe, work, but did not go forth from the town, or the like; and the doing so is not a fault [for which he may be returned to the seller], for it is not termed إِبَاق (Mgh.) — See also 1, last sentence. — اَدْفَنَ: see 1, first sentence.

دَفَنٌ [originally an inf. n.]: see دَفِينٌ, in four places. — Also, applied to a man, † *Obscure, unnoticed, or of no reputation; (K, TA;) [and] so دفون.* (AZ, T.)

دَفِنٌ: see دَفِينٌ, in four places.

دَفِنٌ: see دَفِينٌ, in two places.

دَفْنِيٌّ *A kind of striped cloths or garments.* (S, K.)

دَفَانٌ: see دَفِينٌ, in two places.

دَفُونٌ applied to a slave: see 8. — Applied to a she-camel, *That is in the midst of the other camels: (S:) or that is usually in the midst of the other camels when they come to water.* (M, K.) — See also 1, last sentence. — Also, (M, K, TA, [in the CK, erroneously, اَمْدُونٌ,]) applied to a camel and to a human being, *That goes his own way, at random, or heedlessly, without need; and so مَدْفُونٌ.* (M, K.) — See also دَفْنٌ. In like manner one says دَفُونٌ † *Obscure grounds of pretension to respect or honour.* (AZ, T.)

دَفِينٌ i. q. مَدْفُونٌ (S, M, Mgh, K,) *Buried, or interred; i. e. hidden, concealed, or covered, (M, Mgh, K, TA,) in the earth, or dust, (TA,) or beneath layers, or strata, of earth, or dust; (Mgh;) as also دَفِنٌ (M, K) and دَفْنٌ: (TA:) pl. [of the first] دَفَائِنٌ (M, K) and of the same also*

دَفْنٌ; (TA;) and [of the second] دَفَائِنٌ (M, K,) which is also pl. of the third: (TA:) دَفِينٌ is also applied to a woman, and so is دَفِينَةٌ; (Lh, M, K,) and the pl. is دَفْنِيٌّ (Lh, M,) or دَفْنِيَّةٌ (K,) and دَفَائِنٌ: (Lh, M, K:) and the pl. دَفْنٌ is also used as a sing., applied to land (أَرْضٌ). (TA.) [But in the M it is said that دَفْنٌ is thus applied as an epithet to land (أَرْضٌ), and that its pl. is دَفْنٌ.] — See also دَفِينَةٌ. — Also, applied to a well (رَكِيَّةٌ), *Partly filled up with earth or dust (إِندَنٌ غَضَبًا); as also دَفَانٌ pl. دَفْنٌ: (S:) or i. q. مَدْفُونَةٌ (M, K,) i. e. [filled up with earth or dust, or] having the dust swept into it by the wind [so that it is filled up, stopped up, or choked up]; (T, TA;) as also مَدْفَانٌ (M, K) and دَفَانٌ (K) and so دَفْنٌ (M, TA,) or دَفِنٌ (K,) thus applied, (K, TA,) and applied likewise to a watering-place, or spring to which camels have come to water, (M, K, TA,) and to a watering-trough or tank; (M, K;) as also دَفِينٌ. (TA.) — Also *Flash-meat buried in rice: but this is a vulgar application.* (TA.) — دَفْنٌ (T, S, M, K) and دَفِنٌ (Iāth, M, TA,) which is anomalous, app. a possessive epithet, like نَبْرٌ as applied to a man, (M,) in the K, erroneously, دَفِنٌ (TA,) † *A latent disease, which the constitution has overpowered [so as to prevent its becoming apparent]; it is said in a trad. that the sun causes it to appear. (Iāth, TA:) or a disease that is unknown (T, S) until evil and mischief appear from it: (T:) or a disease that appears after being latent, and from which evil and mischief (سُرُوعٌ [in the CK, erroneously, زُورٌ]) then appear and spread.* (M, K.) [It is said that] it is seldom, or never, cured. (M.) دَفِنٌ دَفِينٌ الْهَرَوَّةُ and دَفِنٌ دَفِينٌ الْهَرَوَّةُ (TA,) or دَفِنٌ دَفِينٌ الْهَرَوَّةُ (T,) † *A man without manliness, or manly virtue: so says Aq (T, TA.)**

دَفِينَةٌ *A thing buried: (Th, K.) and hence, (TA,) a treasure, or a buried treasure. pl. دَفَائِنٌ (M, K, TA.) and دَفِينٌ also signifies buried treasure. (TA in art. رَكَنُ.)*

دَفَانٌ [irregularly] sing. of دَفَائِنٌ signifying *The خَشَبُ [or pieces of wood, by which may be meant planks, or spars, or ribs, &c.] of a ship.* (AA, TA.)

دَفَائِنٌ, in the K, erroneously, دَفَائِنَةٌ (TA,) † *The unwar, or intrinsic, state or circumstances of a case or an affair.* (K, TA.) — دَفَائِنَةٌ *A cow, or an animal of the cow-kind, whose أَضْرَاسٌ [i. e. teeth, or molar teeth,] are ground, or worn, by reason of extreme age.* (S, K.)

مَدْفُونٌ [by rule مَدْفُونٌ, but commonly pronounced مَدْفِنٌ] *A place of burial. [a tomb:] pl. مَدْفَائِنٌ. (TA.)*

مَدْفَانٌ: see دَفِينٌ — دَفُونٌ. — Also *An old, worn-out, skin for water or milk.* (S, K.)

دَفِينٌ. — دَفِينٌ. — دَفِينَةٌ, applied to a well (رَكِيَّةٌ): see دَفِينٌ.

دقو

1. دَقِيَ [aor. يَدْقِي] inf. n. دَقًا, *He, or it, was, or became, such as is termed دَقِي, in any of the senses of this epithet.* (M.) [See also 4.] — دَقَوْتُ الجَرِيحَ (S, K, TA, [in the CK, erroneously, دَقَيْتُ]) aor. اَدْقُوهُ, inf. n. دَقَو; (S, TA;) and اَدْقِيَهُ and اَدْقِيَهُ (A'Obeyd, S, K;) I despatched the wounded man; i. e. hastened and completed his slaughter; or made his slaughter sure, or certain: (A'Obeyd, S, K;) and so اَدْقَانَهُ دَقَانَهُ (TA) [and دَقَعْتَهُ &c.: see 3 in art. وف]. Accord to Ibn-Abi-l-Hadeed, دَقِي, [or rather دَقًا] sometimes pronounced with ى, [دَقِي], signifies *He slow*, in the dial. of Kinnah. (TA.)

3: see 1.

4: see 1. — It is related in a trad that a captive was brought to the Prophet, (S, TA,) slaving by reason of cold, (TA,) and he said to some persons, اَدْقُوا به دَقَوهُ, meaning [T]ake ye him away and cloth him so as to protect him from the cold; (S, TA;) for اَدْقُوهُ because the pronunciation of ى was not of the dial. of Kureysh, but they thought that he meant slaughter; (TA;) and they took him away and slew him: therefore he paid the fine for his blood. (S, TA.) As is said in the K, اَدْقَيْتُ is a dial. var. of اَدْقَانَتُ. (TA.) — اَدْقِي said of a gazelle, *He horns mere, or became, so long as almost to reach his hinder part.* (T, K.) [See also دَقِي.]

6. اَدْقَانُ 1. اَدْقَانُ [app in relation to a camel's pace, or manner of going, as meaning *The continuing uninterruptedly*]: (K:) and اَدْقَانُ [denoting alternation of any kind]: (S, K:) [accord. to the TA, this means, here, what next follows; and the same seems to be indicated in the S:] and a camel's going along with an inclining from side to side (اَن يَسِيرَ سِرًا مَتَحَايَا) (TA.)

(K:) you say, اَدْقَانِي البعير, meaning سِرًا مَتَحَايَا [The camel went along with an inclining from side to side]. (S) [See also the second of the verses cited in the first paragraph of art. وف: from the explanation of which by ISd, it appears that اَدْقَانِي is perhaps originally اَدْقَانِي.]

8. اَدْقَيْتُ a dial. var. of اَدْقَانَتُ. (Lith, T in art. دَقَا.)

10. اَدْقَانَتُ a dial. var. of اَدْقَانَتُ. (Lith, T in art. دَقَا, and K in the present art.)

دَقَا inf. n. of دَقِي [q. v.]. (M.) A bending, or curving. (T, S.) You say, of a man, دَقَا In him is a bending, or curving: and this is said of Ed-Dejjal. (T.) [See also دَقَا.] — Also, in a mountain-goat, *The having very long horns, extending towards his ears.* (S.)

دَقَانِي, used [for the sake of rhyme] by Ru-bah for دَقَانِي: see دَقَانِي, in art. وف.

دَقِي, applied to a man, (T, S, M, K,) *Hump-backed*: (T, S;) or who walks with an inclining Bk I.

on one side: or, as some say, i. q. اَجْمَعُ [q. v.]: or having contracted shoulders: (M:) or bending, or curving. (K.) [See also اَدْقَانَتُ.] Its fem., in all its senses, is دَقَوَانَتُ. (M.) — Applied to a camel, *Long in the neck, and protuberant in the back, whose head nearly touches his hump*: (M:) and the fem., applied to a she-camel, (K,) or to an excellent she-camel, (Lith, T, S,) *long in the neck*: (Lith, T, S, K;) that, when she goes along, almost puts her head upon the back of her hump, and is long in the back. (Lith, T.) — Applied to a ram, *Whose horn extends towards his ear*: (T:) or, applied to a mountain-goat, (S, M,) and to a domestic goat, (M,) *whose horns are very long, extending towards his ears*: (S;) or whose horns are so long that they turn down backwards upon his ears: (M:) and [in like manner] the fem. is applied to a she-goat; (S;) meaning, accord. to AZ, *whose horns turn down to the extremity of each of her ears* اَدْقَوَانَتُ [dual of اَدْقَانَتُ, q. v.] (T.) — Applied to a bird, *Long in the wing*: (S;) or long in the wings and tail: (M:) or long in the wings, having the ends of the primary feathers even with the end of the tail. ('Eyn.) And the fem., applied to an eagle (غَقَاب), *Crook-billed*: (K:) or so applied because that bird is crook-billed. (S.) — And the fem., applied to an ear [of a beast], *Approaching the other ear so that the extremities of the two almost touch each other, bending down towards the forehead, not standing erect, but strong*: as some say, applied to the ear of a horse only: or, as Th says, only meaning inclining. (M.) — Also, the fem., accord. to A'Obeyd, *Having wide bones*. (M.) — شَجَرَةٌ دَقَوَانَةٌ A great tree: (S:) or a great, shady tree; and it may be, inclining: (T:) or a shady tree, having many branches: (Lith, TA:) or, as some say, an inclining tree: (TA:) occurring in a trad., describing a certain tree that was worshipped. (T, S.)

دَقَا. in art. مَدْمَاهُ: see اِدْلُ مَدْمَاهُ.

دق

1. دَقِيَ aor. يَدْقِي, inf. n. دَقَةً, (S, M, K,) *It (a thing, S) was, or became, دَقِي, which means the contr. of غَلِيظ* (S, K:) [i. e. it was, or became, thin as meaning slender, or small in diameter or circumference as compared with length: also small in all dimensions; small in size; minute, or fine, either as a whole, or in its component particles: and sometimes, as said of a garment or the like, thin, or fine, as opposed to thick or coarse, like رَقِي] contr. of غَلِيظ: (M, K:) اَدْقِي is said of the هَالِل [or moon a little after or before the change], and of other things. (TA.) [See also دَقِي.] — And [hence], aor. and inf. n. as above, † *He, or it, was, or became, little in estimation, paltry, inconsiderable, mean, vile, or contemptible.* (TA.) One says to him who refuses to confer a benefit, دَقِي بِكَ خُلُقُكَ † [Thy nature, or natural disposition, hath rendered thee mean, &c.; the verb being made trans. by ب, agreeably with a common

usage mentioned in p. 141]. (TA.) — Also, [aor. and] inf. n. as above, said of a thing, an affair, or a case, [and of speech, or language,] † *It was, or became, subtle, nice, abstruse, recondite, or obscure.* (Msb.) And you say, دَقِي غَلَامِهِ, &c., † [He was, or became, subtle, nice, abstruse, &c., in his speech, or language]. (TA.) — دَقِي (S, M, M, K,) aor. †, inf. n. دَقِي, (M, M, K,) *He broke it, (M, K, TA,) or crushed it, (M,) in any manner*: (M, TA.) or he bruised, brayed, or pounded, it; i. e., he beat it with a thing so that he broke it, or crushed it. (M, K, TA.) — [And hence, He beat it, namely, a garment or the like; in washing and whitening it. And دَقِي النَّابِ He knocked at the door for admission.] — And [hence also, (in the CK, erroneously, "or," as appears from what follows,] † *He made it apparent; shewed, exhibited, manifested, or revealed, it*: (K:) so says IAgar, citing the following verse of Zuhayr:

* تَدَارَكْنَا عَبَآ وَذِيَانِ بَعْدَمَا
لَمَّا نَوَا وَدَقُوا بَنِيْمَهُ عَطِرَ مَشِيْمِهِ

(TA:) i. e. *Ye two repaid the condition of the tribes of 'Abs and Dhubyān by peace, (تَدَارَكْنَا), after they had shored, one with another, in destruction, and had brayed [among themselves] the perfume of Menshim as a sign of their having leagued together against their enemy; i. e., after slaughter had come upon the last of their men, as upon the last of those who perfumed themselves with the perfume of Menshim for [as said that] مَنْشِمُ is the name of a woman who sold perfume in Makkah, and a party bought of her some perfume, and leagued together to fight their enemy, making the dipping of their hands in that perfume to be a sign of their league; and they fought until they were slain to the last of them: whence the prov., أَشَارَ مِنْ عَطِرِ مَنْشِمٍ (EM p. 117:) [so that, accord. to this explanation, which is one of many, مَنْشِمُ is made perfectly deel. for the sake of the rhyme:] or the meaning is, † after they had manifested enmities and faults. (TA.) One says also, in cases of enmity, دَقَقْتُ شُعُورَكَ, meaning † I will assuredly manifest thy circumstances. (TA.) — دَقِي, inf. n. دَقِي and دَقِي, *He was seized with the malady termed دَقِي* [i. e. a hectic fever]. (MA.)*

2. دَقَقْتُ (K,) inf. n. دَقَقْتُ, (S,) *He bruised, brayed, or pounded, finely; he comminuted, or pulverized; syn. اَدْعَمَ الدَّقِي*. (S, K.) This is the primary signification. (TA.) — And hence, † *He made a minute examination.* — And He spoke, or expressed himself, and he proved a question, or a problem, in a subtle, nice, abstruse, recondite, or obscure, manner. (El-Munāwwee, TA.) — See also 4.

3. مَدَاقَةُ, inf. n. دَقَا, (S,) *He was minute, observant of small things, nice, or scrupulous, with his companion in the reckoning; and so دَقَا فِي الْحِسَابِ* (J, K, TA;) *he reckoned with his companion with minuteness*:

(TK:) it signifies an act between two. (TA.) [And *دَقَّهَ فِي الْأَمْرِ* + *He was minute, &c., with him in the affair, or case*] *الدَّقَّةُ فِي الْأَمْرِ* signifies *تَدَقُّعًا* (S;) which is an instance of *الدَّقَّةُ* from *الدَّقَّةُ* (Sgh, K) you say, *تَدَقَّقَا*, meaning + *They were minute, &c., each with the other.* (TK.) You say also, *دَقَّ السَّطْرُ فِي مَعَامَلَتِهِ* into his dealings and his expenses. (TA in art. دق.) — And [hence] *مَدَقَّةٌ*, metonymically, signifies † *The being niggardly, stingy, or avaricious.* (Az, TA in art. دق.)

4. *ادَّقَهُ* *He made, or rendered, it* (a thing, S, M) *دَقَّقَهُ* [i. e. thin, or slender, &c.]; (S, M, K;) as also *دَقَّقَهُ*. (S, M.) — And *He gave him a small thing*: (S, TA:) or *he gave him little*: (S in art. حل.) or *he gave him a sheep, or goat*; (M;) or *sheep, or goats*. (K, TA.) You say, *أَتَيْتُهُ بِمَا أَدَقَّنِي وَلَا أَجَلِّي* (S, M) *I came to him, and he gave me not a small thing, nor gave he me a great thing*: (S in the present art.) or *he gave me not little, nor gave he me much*: (S in art. حل.) or *he gave me not a sheep, or goat, nor gave he me a camel.* (M.) — And *دَقَّتْ*, said of the eye, *It shed few tears*; opposed to *اجَلَّتْ*; as in the saying of El-Fuk'asee cited in art. حل. (S* and TA voce *أَحَلَّ*, q. v.) — And *ادَّقَ* + *He pursued little, paltry, or mean, things.* (TA.)

6: see 3, in two places.

7. *اندَقَّ* *It* (a thing, S, M, TA, such as medicine, &c., TA) *was, or became, broken, (M, K, TA,) or crushed, (M,) in any manner.* (M, TA.) or *bruised, brayed, or pounded*; i. e. *beaten with a thing so that it was broken, or crushed*: (M, K,*) quasi-pass. of *دَقَّ*. (S, M, K.)

10: see 1, first sentence, in two places. *استَدَقَّ نُحُولُهَا* means *Her thinness increased in thinness.* (Ham p 33)

دَقَّقَ: see *دَقَّقَ*, in nine places. — Hence, *حَمَى الدَّقَّ* [*the hectic fever*; so termed in the present day]; that is, from *دَقَّقَ* as signifying the contr. of *غَلِيطَ*. (S.) — *دَقَّقَ* in measuring, relating to the thing measured, is *The being broken, crushed, or bruised, in the measure, so as to become close, or compact.* (TA.) — Also † *Niggardliness, stinginess, or avarice*; the condition of him in whom is little, or no good. (M, TA.)

دَقَّةٌ *Soft dust swept by the wind* (S, K) *from the ground*: pl. *دَقَقَاتٌ*: (S;) or *dust swept from the ground*; as also *دَقَقَاتٌ*: (TA.) or *دَقَقَاتٌ* signifies *fine dust*; and *دَقَّةٌ* is its sing.: (M.) or, accord. to IB, the sing. of *دَقَقَاتٌ* is *دَقَقَاتٌ*, like as the sing. of *جَلَلَاتٌ*. (TA.) — Also *Seeds that are used in cooking, for seasoning food*, (IDrd, M, K,) *bruised, or brayed, (M,) and what are mixed therewith*; (IDrd;) such as are termed *فَرَج*, and the like: all such seeds of the cooking-pot are called *دَقَقَاتٌ* by the people of Mekkeh: (IDrd, Sgh:) and *salt with such seeds mixed therewith*: (M, K:) this is the

application now commonly obtaining: (TA:) or *salt alone*: (M.) or *salt bruised, or brayed*: (Lth, K:) whence the saying, *مَا لَهُ دَقَّةٌ* *He has not salt.* (Lth, M, K,*) — And [hence,] † *Beauty, or prettiness*: (M, K, TA.) whence the phrase *غُلِيلَةُ الدَّقَّةِ* (M,) or *غُلِيلَةُ الدَّقَّةِ* (K,) or *دَقَّةٌ* (TA,) † *A woman who is not beautiful, or pretty, (M, K,*) who has not beauty, or prettiness* (TA.) — Also *A certain ornament (خُلْيُ) of the people of Mekkeh* (K.) — And *The small, or young, (حَشْوُ) of camels.* (TA.)

دَقَّةٌ inf. n. of the intrans. verb *دَقَّ* [q. v.]. (S, Mgh, K.) [As a simple subst.,] *The state, or condition, or quality, of that which is termed دَقَّقَ (and دَقَّقَ); properly and tropically.* i. e., it signifies *slenderness, &c.* and *smallness, littleness, or the like*; [properly and tropically]; contr. of *عَظِيمٌ*. (K.) — [Hence,] † *Littleness in estimation, paltriness, inconsiderableness, meanness, vileness, or contemptibleness.* (K, TA.) — [And + *Subtleness, niceness, abstruseness, reconditeness, or obscurity*] *دَقَّقَ* [pl. of *دَقَّقَ*, agreeably with analogy.]

Persons who manifest, or reveal, the faults, or vices, of the Muslims. (IApr, K.)

دَقَّقَ *What is broken, or crushed; or bruised, brayed, or pounded; of a thing; as also دَقَّقَ*: (M:) *broken particles of anything*: (JK, K:) and [particularly] *fragments, or broken pieces, of branches*; as also *دَقَقَاتٌ*. (K.) — See also *مَدَقَّقَ* [with which it is sometimes syn.]: — and see *دَقَّقَ*.

دَقَّقَ: see the next preceding paragraph.

دَقَّقَ *A certain medicine* (JK, M, K) *for the eye, (JK, K,) bruised, brayed, or pounded, (JK, M, K,) and then sprinkled (JK, M) therein.* (JK.)

دَقَّقَ contr. of *غَلِيطَ* (JK, S, M,*) *Mgh, K) and دَقَّقَ* (S, K;) as also *دَقَقَاتٌ* and *دَقَقَاتٌ*: (S, K;) the last contr. of *جَلَلَاتٌ*: (JK, S, M.) [i. e. *Slender, or small in diameter or circumference as compared with length: also small in all dimensions; small in size; minute, or fine, either as a whole, or in its component particles: and sometimes, as applied to a garment or the like, thin, or fine, as opposed to thick or coarse*; like *رَقِيقٌ* but properly,] *دَقَّقَ* differs from *رَقِيقٌ*; the former signifying the contr. of *غَلِيطَ* [as stated above], and the latter, the contr. of *ثَخِينٌ*: therefore one says *حَسَا رَقِيقٌ* and *حَسَا ثَخِينٌ* ["thin soup" and "thick soup"], but not *دَقِيقٌ*; and one says *سَيْفٌ دَقِيقٌ* [a sword thin in the edge, or in the part next the point]; and *رَمَحٌ دَقِيقٌ* [a slender spear]; and *غُصْنٌ دَقِيقٌ* [a slender branch]; and *حَبْلٌ دَقِيقٌ* [a slender rope]: (IB, TA:) pl. [of mult. دَقَقَاتٌ and of pau. دَقَقَاتٌ]. (Mgh.) One says, *مَا لَهُ دَقَّقٌ وَلَا جَلَلٌ* [*He has neither slender,*

or small, or fine, nor thick, or great, or coarse]; i. e. *دَقِيقٌ وَلَا جَلِيلٌ*. (S in art. حل.) And *أَخَذْتُ دَقَّةً* [I took the slender, &c., thereof, and the thick, &c., thereof]; like as one says, *أَخَذْتُ قَلِيلَةً وَخَصِيرَةً* (S in the present art.) And it is said in a trad., *وَجَلَّهَ دَقَّةً* [*O God, forgive me all my sin, the small thereof and the great thereof*]. (TA.) — *سَعَرْدَقٌ* means *Shrubs, bushes, or small trees*: (M:) opposed to *نَجَرَجَلٌ*. (Lth in art. حل, and Mgh in art. نجل.) Accord. to AHn, *دَقَّقَ* signifies *Plants that are slender and soft to the camels, so that the weak of the camels, and the young, and such as has its teeth worn down to the sockets, and the sick, eat them*: or, as some say, *their small leaves*: (M) or *slender and long leaves of the أَرَاكُ and gram trodden out but not minnowed*: pl. *أَدَقَقَاتٌ*. (JK.) And *دَقَّقَ* means *Thin, or fine, [garments, or dresses, of the kind called دَقَقَاتٌ]* (Mgh.) or *دَقَّقَ* is opposed to *سَخِلٌ*: (Mgh.) or *دَقَّقَ* signifies the contr. of *جَلَلٌ* as applied to carpets, and to the garments called *أَكْسَا* [pl. of *كَسَا*] and the like, and to the [cloth called] *جَبَسٌ*, and to the mat and the like. (TA in art. حل.) — [Hence,] *دَقَّقَ* is also applied to a thing, an affair, or a case, as meaning † *Little in estimation, paltry, inconsiderable, mean, vile, or contemptible*; in this case, contr. of *جَلِيلٌ*: (IB, TA:) and means also † *niggardly, stingy, or avaricious*; (M, TA:) in whom is little, or no, good; (M, K, TA;) applied to a man: (M:) pl. [of pau.] *أَدَقَقَاتٌ* and [of mult.] *أَدَقَقَاتٌ*. (TA.) — Also, applied to a thing, an affair, or a case, + *Subtle, nice, abstruse, recondite, or obscure*: (M, K, TA:) [applied likewise to speech; and so *دَقَّقَ*] you say, *جَاءَ بِنِجَارٍ دَقِيقٍ* and *دَقِيقٌ* [*He uttered subtle, nice, abstruse, recondite, or obscure, speech*]. (TA.) — [The fem.] *دَقِيقَةٌ* [used as a subst.] signifies † *Small cattle*; i. e. *sheep or goats*; opposed to *جَلِيلَةٌ* (JK, K, TA) which signifies *camels*: (JK, TA:) pl. *دَقَقَاتٌ*. (TA.) You say, *وَلَا جَلِيلَةَ وَلَا دَقِيقَةَ* [*He has neither sheep, or goats, nor camels*: (TA:) or *neither a sheep, or goat, nor a she-camel.* (M.)] *كَمْ دَقِيقَاتُكَ* [*How many are thy sheep, or goats?* (TA.)] *وَرَأَيْتُ الدَّقَقَاتِ* [*He as the pastor of sheep, or goats.* (TA.)] And *أَعْطَاهُ مِنْ دَقَقَاتِ الْبَالِ* [*He gave him of the small cattle*]. (TA.) — Also, [i. e. *دَقِيقَةٌ*] as a conventional term of the astronomer, + *A minute of a circle*; [the *siatrah* [in the O, and in some copies, app. most, of the K, erroneously, "thirtieth," as remarked by MF and SM and others,] part of a *دَرَجَةٌ* [or degree of a circle: pl. *دَقَقَاتٌ*, as above]. (K, TA.) — † [And + *A minute of time; the fourth part of a *دَرَجَةٌ* (or degree) of time*: pl. as above. — *دَقِيقَةٌ* is also sing. of *دَقَقَاتٌ* as syn. with

مَدَقَقَاتٌ, q. v.] — *دَقِيقٌ* signifies also *Flour, or meal, (S, M, Mgh, K, &c.,) of wheat &c.*; (Mgh;)

[thus used as a subst. ; as though] in the sense of *مدقوق*. (Mgh, TA.) — [Hence, *Farina*,] You say, *جَرَى الدَّقِيقُ فِي السَّيْلِ* [*The farina pervaded the ears of wheat*]. (L in art. قمع.) And *حَبْلُ الدَّقِيقِ* [*It bore farina*] is said of seed-produce [or corn]. (TA in art. حنق. [See 4 in that art.]

دَقَّقَ: see دَقَّةٌ: and دَقَّقَ.

دَقَّقَ *Bulls, or cows, and asses, that tread, or thrash, wheat or grain.* (JK, M, K.)

دَقَّقَ: see دَقِيقٌ, in four places, in the latter part of the paragraph.

دَقِيقِيٌّ (M, L, TA.) or دَقَّقِيٌّ (O, K,) but the latter is disallowed by Sb, (M, L,) *A seller of flour, i. e. flour, or meal.* (M, O, L, K, TA.)

دَقِيٌّ: see دَقَّةٌ.

دَقَّقَ One who breaks [or crushes] much, in any manner; or who bruises, brays, or pounds, much. (TA.) — See also دَقِيقِيٌّ.

دَقَّقَ [in the CK, erroneously, دَقَّةٌ,] *A thing with which one breaks or crushes, or bruises, brays, or pounds, rice* (Ibn-'Abbād, M, K) *and the like.* (Ibn-'Abbād, K.)

دَقَّقَ an onomatopoeia, (S, M,) *The sounds of the hoofs of horses or similar beasts, (JK, S, M, K, TA.) with quick rotation; like طَقَطَقَ.* (S, TA.) And *The cries, shouts, noises, or clamour, or the confusion of cries &c., of men.* (JK, Ibn-'Abbād, K.)

دَقَّقَاتٍ *Small gibbous tracts of sand heaped up.* (El-Mufaḥḥal, K.)

دَقَّقَةٌ: see دَقِيقٌ.

أَدَقَّ *More, and most, دَقِيقٌ, i. e. slender, &c.* See an ex. in a prov. cited vocs عَطِطٌ.

مَدَقٌّ *A place of breaking or crushing, or of bruising, braying, or pounding.* [Hence,] مَدَقَّتِي *The place of falling of the hoofs of horses or the like [upon the ground].* (Ḥam p. 679.)

مَدَقٌّ: see what next follows, in two places.

مَدَقٌّ and مَدَقَّةٌ and مَدَقٌّ (S, M, Mgh, Mgh, K,) the last extr. (Mgh, K) with respect to rule, (Mgh,) one of the instances of an instrumental noun of the measure مُقْعَل (S, TA.) like مُنْخَل (Az, TA.) said by Sb to be of this form because it is a subst like جَلْبُوذ (M,) *A thing with which one breaks* (S, * M, Mgh, * K) *or crushes in any manner, (M,) or with which one bruises, brays, or pounds, i. e. beats so as to break or crush, (S, * M, Mgh, * K.) a thing, (M,) in a general sense: (Mgh:) [signifying also] the thing with which نَحَاثُ [or cloth of any kind] &c. are beaten: (Mgh:) [also, the first, the wooden implement called مَدَقٌّ, by means of which, and a bow, cotton is separated and loosened: and the second, the implement with which corn is thrashed; as mentioned by Golius on the authority of El-Meydānee:] but the particular terms for the thing used by the قَصَّار [or whiteners of cloth,*

سَوَّرَ and كَذَبَقَ [for beating it, in washing,] are مَدَقٌّ and مَدَقَّةٌ. (Mgh:) Az says that مَدَقٌّ with lam in the م [and د], signifies a stone with which perfume is bruised: [and in like manner it is said in the S, in one place, to mean the مَدَوك of the seller of perfumes:] but when it is made an epithet, it is restored to the measure مُعَل [so that you say مَدَقَّتِي]: (TA:) the pl. is مَدَقَاتٌ: and the dim. is مَدَقِيٌّ. (S, K.) [Hence,] حَافِرُ مَدَقٍّ *A solid hoof that breaks, crushes, or bruises, things* (M, TA.) — Also, مَدَقٌّ, + Strong; (M, TA:) applied to a mau. (TA.)

مَدَقَّةٌ: see the next preceding paragraph.

مَدَقَّةٌ, meaning *A kind of food, [a ball of minced meat &c., so called in the present day,] is post-classical.* (Sgh, K.)

مَدَقَّقَ [Broken, or crushed, in any manner; or bruised, brayed, or pounded; i. e. beaten with a thing so as to be broken, or crushed, thereby; and so دَقَّقَ, as in a verse cited vocs زَمَّرَ: and beaten, as a garment or the like in the process of washing and whitening it.] pass. part. n. دَقَّقَ. (Msb.) — Also *Seized with the malady termed دَقٌّ [i. e. hectic fever].* (MA.)

مَدَقَاتٍ [a pl. of which the sing. is not mentioned and app. is not used]. You say, يَتَتَبَعُونَ مَدَقَاتِي دَقَاتِي + They pursue, or investigate, or they seek successively, time after time, or repeatedly, or in a leisurely manner, gradually, step by step, or one thing after another, to obtain a knowledge of] the subtleties, niceties, abstractions, or obscurities, of things, affairs, or cases. (TA.) [And + They pursue, &c., the minutiae of things, affairs, or cases: or small, or little, things &c.; for in the phrase مَدَقَاتِ الْأُمُور, (S) in the phrase مَدَقَاتِ الْأُمُور signifies, accord. to the PS, small, or little, things &c.] And you say, أَصَفَ إِلَى مَدَقَاتِ الْكَسْبِ + [He pursued small means of gain]. (TA in art. دفع.) And أَصَفَ إِلَى مَدَقَاتِ الْأُمُور وَالْأَنْبِيَاءِ [lit. + He pursued small, or little, things, and the meanest, or most ignoble, thereof;] meaning he became mean, or ignoble. (M in art. سف.)

مَدَقَّتِي: see مَدَقٌّ, near the end of the paragraph. مُسَدَّقٌ *The slender, or thin, part of anything.* (M, TA.) And [hence,] *The fore part of the سَاعِد [or fore arm], next the wrist.* (M, K.) [And *The lower part of the ساق, or shank, next the ankle.*]

دقر

دَقَّرَ *A kind of short drawers, without legs, covering only that portion of the wearer which decency requires to be concealed;* (TA;) i. g. ثِيَابٌ (S, K:) also the latter, trousers of the ordinary kind; syn. سَرَاوِيل; and so دَقَارِيِبِل: pl. دَقَرَوْرَةٌ and دَقَرَوْرٌ.

دَقَرَوْرٌ and دَقَرَوْرَةٌ: see above; and the latter, in what follows.

دَقَّرَ: see دَقَرَوْرٌ. — Also, *A short man:* (K:) as though likened to the short drawers above mentioned: (TA:) pl. as above. (K.) — Also *A calamity; a misfortune:* pl. as above. (S, K.) — And *An atominable lie:* (TA:) *foul language calumny; slander:* (K:) *forgery of tales.* (TA.) You say يَتَقَرَّرُ الدَّقَارِيِبِلُ *Such a one forges lies, (S,) or abominable lies, (TA,) and foul language.* (S, TA.) — Also *Contrariety; opposition; and so دَقَرَوْرَةٌ: and contention, or altercation, (K, TA.) that mearies one:* (TA.) pl. as above. (K.) — And *An evil, or a bad habit:* pl. as above. (K.) It is related in a trad. of 'Omar, that he said to his freedman Aslam, who was a Bajáwee slave, دَقَّرَاتُكَ أَهْلَكَ *The evil habit of thy family, or people, which was deviation from the truth, and acting falsely, hath come upon thee.* (TA.) — Also *A calumniator; a slanderer:* (S, K:) as though meaning دَقَرَوْرَةٌ, i. e., دَوْرٌ نَجِيحٌ, (TA:) pl. as above. (K.)

دفع

1. دَفَعَ (S, Mgh, K,) uor. دَفْعٌ (Mgh, K,) inf. n. دَفَعٌ, (Mgh,) *He (a man, S) cleave to the dust, or earth, (S, Mgh, K,) by reason of abasement, or abjection; (S, Mgh;) or, as some say, by reason of poverty: or he cleave to the dust, or earth, and became poor; as also دَفَعٌ: or he cleave to the dust, or earth, or some other thing, by reason of anything whatever: (TA:) and he became lowly, humble, or submissive, and cleave to the dust, or earth.* (S, TA.) It is said in a trad. [cited vocs خَجَلٌ] إِذَا حَتَّتْ دَفْعَتُنَّ [When ye [women] are hungry, ye become lowly, humble, or submissive, and cleave to the dust, or earth; (S, TA:) or ye bear poverty ill. (TA in art. خجل.) — He was, or became, grieved, unhappy, or disquieted in mind, as also دَفَعٌ inf. n. دَفَعٌ and دَفُوعٌ and lowly, humble, submissive, or abased. (TA.) — He was, or became, lowly, humble, or submissive, in seeking, or requesting, an object of want, and desired it vehemently. (TA.) — He was, or became, content with mean sustenance. (K; but only the inf. n., namely دَفَعٌ, of the verb in this sense, is there mentioned.) — [And, as shown above,] *He bore poverty ill.* (S, K; but only the inf. n., as above, is mentioned in them.) [Thus the verb bears two contr. meanings.] El-Kumsayt says,

وَلَمْ يَدْفَعُوا عِنْدَ مَا نَابَهُمْ

لِصَرْبِ زَمَانٍ وَلَمْ يَخْجَلُوا

i. e. *They did not bear poverty ill [on the occasion of what befell them by reason of a changing of fortune], nor did they bear richness ill: or, as some say, they did not cleave to the ground in consequence of poverty and hunger, &c., nor did they become lazy, or indolent, and remiss, in seeking subsistence.* (TA.) — *He (a young camel) turned away with disgust from the milk; was averse from it; loathed, or nauseated, it; syn. يَتِمَرَعَن* (K.) — دَفَعٌ, inf. n. دَفَعٌ, [mentioned

desiring to compress her. (AA, TA. [See also *دَكَ* And *دَكَ الدَّابَّةَ بِالسَّيْرِ* † *He distressed, or jaded, or fatigued, the beast by journeying.* (TA) And *دَكَ الرَّجُلُ* (S, K.) i. e. *دَكَتِ الحُمَّى* (AZ, S.) or *دَكَتِ البُرْصُ* (K.) meaning † *Fever, or disease, weakened the man:* (TA:) or *he became sick, or ill.* (K.) — And *دَكَ* also signifies *The sending forth camels all together.* (Ibn-'Abbād, TA.)

2. *دَكَتْ* *He mixed it; namely, colocynth with dates or some other thing.* (O, L, K.) You say, *دَكُوا لَنَا* *Mix ye for us.* (L, O) [See *مَدَكُكُ*.]

8 *تَدَاكَ عَلَيْهِ الْقَوْمُ* *The people pressed, or crowded, upon him.* (TA.) It is said in a trad. of 'Alas, *تَدَاكَ عَلَى الْإِبِلِ الْجِبَرُ*, i. e. *Then ye pressed [upon me like the pressing of thirsty camels upon their watering-troughs]* (TA) And one says, *تَدَاكَتْ عَلَيْهِمُ الْخَيْلُ* *The horses, or horsemen, pressed upon them.* (TA.)

7. *دَكَتْ* *It (a place) became levelled, its elevations and depressions being made even.* (K.) — *It (a camel's hump) became spread upon the animal's sides,* (TA,) or *upon his back.* (Idrd, TA.) — *It (sand) became compact.* (TA.)

R. Q. 1. *دَكَرَ*, inf. n. *دَكَدَكَ*: see 1, in two places. — One says of the stallion-camel when he covers, *يَدَكُرُكَ السَّائِقَةُ* [app. meaning *He distresses the she-camel by his rought:* see *دَكَ جَارِيَتِهِ*, above]. (Ibn-'Abbād, TA.)

R. Q. 2. *تَدَكَّدَتِ الْجِبَالُ* *The mountains became levelled, i. e. hills of mould or clay.* (S.)

دَكَ An even, or a level, place; (K:) [and so *دَكَ*, as is shown by an explanation of its fem. in this paragraph:] or land, or ground, broken, and made even: (S:) you say *دَكَ أَرْضُ* (Akh, S:) pl. *دَكَرُ*. (S, K.) Hence, in the Kur [vii. 139 and xviii. 98], *جَعَلَهُ دَكًا*, (Akh, S, TA.) i. e. [He made it, in the former instance, and shall make it, in the latter instance,] even, or level, (AZ, Az, Ibn-'Arafah,) without any hill: (Ibn-'Arafah: [this addition relating to the former instance:] or crumbled: (Ksh, Bq:) or, accord. to Akh, *دَكَ* may be here an inf. n.: as though the meaning were *دَكَدَكَ* [see 1:] or it may be elliptical, meaning *دَكَ دَكَ* or another reading is *جَعَلَهُ دَكًا*, (S,) meaning in the former instance a hill rising from the ground like the *دَكَّة*: (Ksh:) or meaning *جَعَلَهُ دَكًا* (S.) i. e. *He made it even, or level, ground;* (Ksh, Bq:) because the word *جَبَل* [to which *دَكَ* virtually relates] is masc. (S.) — Also, [as a subst.,] *Even, or level, sand;* and so *دَكَدَكَ*: pl. [of either, agreeably with analogy,] *دَكَكُ*. (K.) — And a [mound, or hill, of dust or earth, such as is called] *تَلْ*: (K:) or the like of *تَلْ*: (L:) in some of the copies of the K, *التَلْ* is erroneously put for *اتَلْ*. (TA.)

دَكَ A low mountain: (S, K:) or an elevated, or overlooking, hill of mould, or clay, in which is somewhat of ruggedness: (Aq, TA:) pl. *دَكَكُ*; (Aq, S, K:) and *دَكَكُ* [app. another, though irregular, pl. of the same,] is said to signify *قَبْرَانِ* [i. e. small isolated mountains, or knolls of mountains, &c., (see *قَارَةُ*)] breaking, or crumbling, down: or disintegrated [hills, or mountains, such as are called] *هَضَاب*. (TA.) — [See also *أَدَكَ*, of which it is a pl.] — Also *Strong and bulky.* (Ibn-'Abbād, K.)

دَكَةٌ A certain thing, (S,) [i. e.] an elevated place, (Mq̄b,) a flat-topped structure, (K,) upon which one sits: (S, Mq̄b, K:) † g. *مُسْتَبِيَةٌ* [a kind of wide bench, of stone or brick &c., generally built against a wall:] (Mq̄b:) pronounced by the vulgar *دَكَةٌ* and commonly applied by them to a long seat of wood: (TA:) and *دَكَةٌ* signifies the same; (S, Mq̄b, K:) but accord. to some, this belongs to art. *دَكَن* [q. v.]: (S, Mq̄b, TA:) the pl. of the former is *دَكَكُ*, like as the pl. of *قَعَصَةٌ* is *قَعَصَاتُ*: (Mq̄b:) and the pl. of *دَكَكِينُ* is *دَكَكِينُ*. (TA.) [For another modern application, see *مَجْدَلُ*.] — See also *دَكَ*.

دَكَةٌ: see the next preceding paragraph. — [It is also vulgarly used for *دَكَّةٌ*, q. v.]

دَكَتُ The state of having no hump, or no prominence of the hump, in a camel. (K.) [See *أَدَكَ*.]

دَكَتُ [a pl. of which the sing. is not mentioned] *She-camels having their humps broken, bruised, or crushed.* (TA.)

دَكَةٌ A thing [meaning food] made of *هَبِيد* [i. e. colocynths, or colocynth-seeds,] and flour, when flour is scarce. (Ibn-'Abbād, TA.) [See also *مَدَكُكُ*.]

دَكَكُ, applied to a year, (S, TA,) and a month, (TA,) and a day, (K.) Complete. (S, K.)

دَكَةٌ, fem. of *أَدَكَ* [q. v.], used as a subst., (TA.) A hill of mould or clay, (Aq, S, M, K,) not rugged, (Aq, M, K,) nor amounting to a mountain: (TA:) or the pl. signifies natural [mounds, or hills, of dust or earth, such as are called] *تَلَالُ*: (TA:) the pl. is *دَكَوَاتُ* (Aq, S, M, K,) because it is used as a subst.: (TA:) or it has no sing.: (K:) Isd says, this is what the lexicologists say; but in my opinion the sing. is *دَكَةٌ*. (TA.)

دَكَنُ: see *دَكَةٌ*, in two places: and see also art. *دَكَن*.

دَكَرُكَ and *دَكَرُكَ*: see what next follows.

دَكَدَكَ and *دَكَدَكَ* (Aq, S, K) and *دَكَدَكَ* (K) *Sand that is compact, and cleaving to the ground,* (Aq, S, K,) not elevated, (S,) or not much elevated: (Aq, TA:) or sand containing dust or earth, compacted together: (Aq, TA:) or sand pressed, and even, or level: or land in which is ruggedness: (K:) or a low, or depressed,

and even, or level, tract of land: (TA:) n. un. of the first [and app. of each of the others] with *ة*: (Ish, T in art. *دَبُو*) pl. *دَكَدِكُ* and *دَكَدِكُ*. (S, K.)

دَكَدُ, and its fem. *دَكَدَةُ*: see *دَكَ*. You say also *دَكَدُ*, meaning A hill wide [and app. flat, or nearly so:] in its top: (TA:) or an expanded hill: (Mq̄b:) pl. *دَكَدَاتُ*, which is extr. in this case, because *دَكَدُ* is here an epithet. (TA.)

And *دَكَدُ*, [its regular pl.,] applied to sands, *Even and compact.* (Aq, M in art. *دَلَف*.) — [Hence,] A horse contracted [in make] and broad in the back; (S:) or a horse broad in the back, (Ks, A 'Obeyd, Mgh, K, TA,) and short (Ks, A 'Obeyd, Mgh, TA) therein; (TA:) of the sort called *بَرَادِين* (A 'Obeyd, TA:) pl. *دَكَدُ*. (S, Mgh, K.) — And the fem. signifies A she-camel having no hump: (S, K:) or whose hump is not prominent, (K, TA,) but spreading upon her sides: (TA:) pl. *دَكَدَاتُ* and *دَكَدَاتُ*, (S,) said in the S to be like *حَمْرَوَاتُ* and *حَمْرَوَاتُ*, but one does not say *حَمْرَوَاتُ*, like as one does not say *أَحْمَرُونَ*: (IB:) and in like manner the masc. is applied to a lie-camel: (K:) or *دَكَةٌ* [in the sense here explained] has no masc., and therefore it is allowable to say *دَكَوَاتُ*. (IB.)

دَكَدُ A strong man, that treads the ground vehemently: (S, TA:) or strong to work; (K:) and the fem., with *ة*, is applied in this latter sense to a female slave. (S, K.) — Also a dial. var. [now vulgarly used] of *مَدَكُ* [q. v.]. (TA.)

دَكَدُكُ *Colocynth eaten with dates or other things.* (K.) [See also *دَكَدُكُ*.]

دَكَدُكُ [Broken, crushed, or bruised, &c.: see its verb, 1]. *أَرْضُ دَكَدُكُ* Land having no *أَسَدَاتُ* [or elevations (in the CK, erroneously, *أَسَدَاتُ*), producing [the shrub called] *دَمْتُ* (Aq, TA, TA.)] — *دَكَدُكُ* applied to a horse, *Having no prominence of his حَبَّةٌ* [or crest of the hip or haunch]; (K:) and so *دَكَدُكُ*. (K in art. *دَلَا*.) — Applied to a man, *Weakened by fever,* (S, TA,) or by disease: or sick, or ill. (TA.) — See also what follows.

دَكَدُكُ and *دَكَدُكُ* (K, TA,) meaning Land in which are many people, and pastors of camels or cattle, so that it is marred thereby, and abounds with the traces and urine of the cattle, and they dislike it, except when it collects them after a cloud [has rained upon it] and they cannot avoid it; as also *دَكَدُكُ*. (TA.)

دَكَرُكَ

دَكَرُكَ and *دَكَرُكَ*: see *دَكَرُكَ*.

دَكَنُ

1. *دَكَنُ النَّعَاقِ* (Mq̄b, K,) aor. *دَكَنَ*, (K,) inf. n. *دَكَنُ*; (TA;) and *دَكَنَةُ* (K:) *He put the goods, household-goods, or furniture and utensils, one upon another.* (Mq̄b, K, TA.) [In the TA, this is said to be tropical: if so, it seems that the proper signification is, *He made the goods,*

&c., like a **دُكْن**, or *bench upon which one sits*: see 2.] — **دُكْن**, aor. ٤, (S, Mgh, K,) inf. n. **دُكِّنَ**, (S, Mgh,) *It* (a thing, TA, or a garment, S, or a horse, Mgh) *was, or became, of a blackish colour; of a colour inclining to blackness*: (S, K:) or of a colour inclining to that of dust; [or brown; i. e.] of a colour between redness and blackness: (Mgh, TA:) and **دُكِّنَ** [originally **دُكِّنَ**] signifies the same as **دُكِّنَ** [app. **دُكِّنَ**]. (TA.) And **دُكْن** said of a garment, *It became dirty and dust-coloured*. (TA.)

2. **دُكْنُ الدُّكَّانِ** *He made [or constructed] the دُّكَّان*. (TA.) — See also 1.

8: see 1.

دُكْنٌ and **دُكْنٌ**: see what next follows.

دُكْنٌ (S, K) and **دُكْنٌ** and **دُكْنٌ** [which last is the inf. n. of **دُكِّنَ**] (TA) *A blackish colour; a colour inclining to blackness*: (S, K:) or a colour inclining to that of dust; [or brownness; i. e.] a colour between redness and blackness. (TA.)

دُكْنَةٌ [dim. of **دُكْنَةٌ** fem. of **دُكِّنَ**] *A certain small reptile (دُكْنَةٌ), of such as are termed اُكْنَان*. (K)

دُكْنٌ *A shop; [generally a small chamber, with an open front, along which extends a rude bench of stone or brick,] syn. حَانُوت*. (S, Mgh, K:) and **دُكْنَةٌ** [or kind of wide bench, of stone or brick &c., generally built against a wall], (Mgh, TA.) *upon which one sits, (Mgh), [i. e.] constructed for the purpose of sitting upon it*: (TA:) and the like of which is built against a leaning palm-tree, to support it: (Aḥ, AHāt, Mgh:) if used as syn. with **حَانُوت**, it is masc. and fem.: (Mgh:) En-Nawawee affirms it to be masc.: (TA.) accord. to some, (Mgh,) a Persian word, [originally **دُكْن**], (S,) arabized: (S, Mgh, K:) and if so, the ن is a radical letter: (MF, TA:) Iḳṭ and several others say that the ن is a radical, and that the word is derived from the verb first mentioned above: but Ee-Sarakussee says that the ن is augmentative accord. to Sh, and in like manner says Akh; and that the word is from the phrase **دُكْنٌ أَكْبَدُ** meaning "an expanded hill:" (Mgh.) the pl. is **دُكْنَيْنِ**. (S, K:)

أَدُكْنٌ *A thing, (S, TA.) [or a garment, (see 1)] or a horse, (Mgh,) of a blackish colour; of a colour inclining to blackness*: (S, K:) or of a colour inclining to that of dust; [or brown; i. e.] of a colour between redness and blackness: (Mgh, TA:) and a garment dirty and dust-coloured (TA.) fem. **دُكْنَةٌ**. (Mgh, TA:) applied also to a serpent: pl. **دُكْنٌ**, applied also to clouds. (TA.) In the following verse, Lebeed applies it as meaning *A wine-skin that has become in good condition in respect of its colour and odour by reason of its oldness*; (S:) or a blackish, or black, wine-skin: (EM p. 169:)

* أَهْلِي السَّيَةِ بَلَّيْتُ أَدُكْنًا عَاتِيَةً *
* أَوْ جَوْنَةً فُحِصَتْ وَنُفَسٌ خِيَانَةً *

(S, EM:) i. e. *I buy wine at a high price, together with every blackish, or black, old, wine-skin, or wine-jar smeared with pitch, from which one has laded out, the sealed clay upon its mouth having been broken*. (EM.) — **زَيْدَةٌ دُكْنَةٌ** [A mass of crumbled bread moistened with broth] having a large quantity of seeds with which it is seasoned: (K:) [app because of its colour: but SM says,] as though the said seeds were put one upon another on it. (TA.)

دل

1. **دَلَّ**, aor. **يَدُلُّ**, *He, or it, directed; directed aright; guided; or caused to take, or follow, a right way or course or direction*. (IAqr, T.) And **دَلَّ** *He (a man) was directed, directed aright, guided, &c.* (IAqr, T.) You say, **دَلَّهْ عَلَيَّ**, (S, M, K,) aor. as above, (S, M,) inf. n. **دُلٌّ**, (M,) or **دُلُوْةٌ**, (S, K,) and **دُلَاةٌ**, (S, M, K,) [but this is afterwards said in the M to be a simple subst., as it is also in the Mgh, and so is **دُلُوْةٌ** in the M,] and **دُلَاةٌ**, (S, K,) which is of higher authority than **دُلَاةٌ**, (S,) and **دُلَاةٌ**, (K,) and [perhaps] **دُلِيْنِي**, [which see below, voce **دُلُوْةٌ**], (K,) or this is a simple subst., (M,) *He directed him, or rightly directed him, or guided him, to it; (S, M, K:) namely, the way, (S,) or a thing: (M) or he showed him it, namely, the way*. (TA.) And **دَلَّهْ الطَّرِيقَ** [He directed him to the way; or showed him the way]. (TA.) And **دَلَّهْ الشَّيْءَ**, and **دَلَّهْ** [or **عَلَيْهِ**], aor. as above, inf. n. **دُلُوْةٌ**, [He indicated the thing, by a word &c.,] said of a man; as also **أَدَلَّ** [i. e. **أَدَلَّ الشَّيْءَ**, &c.], (Mgh.) You say also, of a word, **يَدُلُّ عَلَى شَيْءٍ** [It denotes, or signifies, such a thing]. (The lexicons passim.) — Accord. to Sh, you say, **دَلَّهْ هَذَا الطَّرِيقَ**, [aor. **دَلَّهْ**] inf. n. **دُلَاةٌ**, i. e. *I knew this way; and **دَلَّكَ بِهِ**, aor. **أَدَلَّ**, inf. n. **دُلَاةٌ**: accord. to AZ, you say, **دَلَّهْ الطَّرِيقَ**, and **دَلَّهْ**, inf. n. **دُلَاةٌ**, [I was, or became, directed, or rightly directed, or guided, in the way:] and [AZ says,] I heard an Arab of the desert say to another, **عَلَى**, **أَمَّا تَدُلُّ** [meaning *Wilt thou not be directed, or rightly directed, to the way?*] (T:) [for] **دَلَّ** signifies *he was, or became, directed, or rightly directed, (M, K, TA.) to the way*: (TA.) and IAqr cites as an ex., (T.)*

* مَا لَكَ يَا أَهْلِي لَ تَدُلُّنِي *
* وَكَيْفَ يَدُلُّ أَمْرٌ عَتُولُ *

[What aileth thee, O stupid, that thou wilt not be rightly directed? but how shall the dull and slack be rightly directed?]. (T, M, TA:) but in the M, **دَلَّ**, and in the TA, **أَعُوْزُ**. And sometimes **دَلَّ** is quasi-pass., of the **طَّرِيقَ** [explained above: see 10 below]. (TA.) — **دَلَّتْ**, [sec. pers. **دَلَّتْ**] aor. **يَدُلُّ**, (S, Mgh, K,) inf. n. **دُلٌّ**, (S, M, K, Mgh, K, S, K,) and **دَلَّتْ** of the class of **تَعَبٌ**, [sec. pers. **دَلَّتْ**, aor. **يَدُلُّ**], (Mgh, MF, TA.) inf. n. **دُلٌّ**: (Mgh;) and **دَلَّتْ**; (S, M, Mgh, K:)

She (a woman) behaved in an amorous manner, or used amorous gesture or behaviour, with coquettish boldness, and feigned coyness or opposition: (S:) *she behaved with boldness (M, Mgh, K) towards her husband, (M, K,) and with amorous gesture or behaviour, and coquettishness, feigning opposition*: (M, Mgh, K:) [and **دَلَّتْ** also signifies *she talked and jested in a pleasing manner, displaying a pleasant mien or guise. and in like manner دَلَّ is said of a man with his wife*: see **دَلَّ**, below. See also 4.] **دَلَّ** also signifies *He gloried in, or boasted of, certain properties, or peculiar qualities*. (IAqr, T.) — Also, aor. **يَدُلُّ**, *He favoured with, or conferred, a gift*. (IAqr, T.) — And **دَلَّ**, [aor., accord. to rule, **يَدُلُّ**], *He emboldened*: so in the phrase, **مَا دَلَّكَ عَلَيَّ** [What emboldened thee, or hath emboldened thee, against me?]. and in the saying of Keys Ibn-Zohayr,

* أَطْنُ الْحَبْرُ دَلَّ عَلَيَّ قَوْمِي *
* وَقَدْ يَسْتَجْهَلُ الرَّجُلُ الْحَبِيرُ *

[I think that forbearance hath emboldened against me my people: for sometimes the forbearing man is reckoned ignorant]: (T:) and **دَلَّ** signifies the same. (T and TA in at. دلو.)

2: see what immediately precedes: — and for a meaning of **الدُّلَّيْلُ** [inf. n. of **دَلَّ**], see **جَدَّ** **دَلَّ**, in the first paragraph of art. **جدل**.

4. **دَلَّ** **أَدَلَّ عَلَيَّ** *He acted, or behaved, with boldness, or presumptuousness, towards him; syn. اُنْبَسَطَ عَلَيْهِ*; (M, K:) as also **تَدَلَّلَ**: (M, Mgh, K) *He emboldened herself against him*. (T.) Imra- al-Kaysi says,

* أَفَاعِلِرُ مَهْلًا بَلَّصَ هَذَا الدَّلَّيْلُ *
* فَإِنْ كُنْتُ قَدْ ارْمَعْتُ صَرْمِي فَأَجْلِي *

[O Fátimah (فاعلة being a contraction of فاطمة), act thou gently: relinquish somewhat of this boldness; (or, as is said in the EM, p. 15, of this amorous gesture or behaviour, and coquettish boldness, and feigned coyness or opposition; see 1:) and if thou have determined upon cutting me, act with goodness, or moderation]. (TA.) — Also *He confided in his love, and therefore acted presumptuously towards him*. (IDrd, M, K.) In the copies of the K, **أَوْتَقَّ** is here put in the place of **وَقَّ**. (TA.) [And in the CK, **وَقَّ** is put for **بَحَثِهِ** and **أَوْتَقَّ** is put for **بَحَثِهِ**. Hence, (TA.) one says, **أَدَلَّ قَاتِلُ** [He acted presumptuously, confiding in another's love, and disgusted]: (S, M, TA:) a prov. (M, TA.) — One says also, **هُوَ يَدُلُّ بِغَلَانٍ**, meaning [simply] *He confides in such a one*. (S) — And **أَقْرَانَهُ** [i. e. *He overcame, or overpowered, his adversaries*], (M, K,) in war, or battle: (S:) and **وَعَلَى** **الْبَايِ** **عَلَيْهِ** [the hawk, his prey, or quarry]. (S, M, K.) — **دَلَّ** said of a wolf, *He became mangy, or*

scabby, and lean, or emaciated, and small in body. (Sgh, K.)

5: see 1, and 4; the latter in three places. **دَتَل** also signifies *He exalted himself; or was, or became, haughty, proud, or disdainful*: you say, **هَرَبْتَدَلُونَ عَلَى السُّلْطَانِ** [*They exalt themselves against the Sultan; or behave haughtily to him*]. (S in art. دَكَل.)

7. **اندَل**: see 1, in three places. — Also *It poured out or forth; or was, or became, poured out or forth*. (Sgh, K.)

8. **رَدَل**, first pers. **رَدَلْتُ**: see 1.

10. **استدل** *He desired, or sought, an indication, an evidence, a proof, or an argument* [this is the primary signification: and hence,] *he adduced an indication, &c.: and he drew an inference, or a deduction*: (KL:) *or he established an indication for the purpose of obtaining a certain knowledge of a thing indicated, or for the purpose of affirming a thing indicated: and sometimes it is quasi-pass. of الطريق* [explained above, so that it signifies *he was, or became, directed, or rightly directed, to the way*]. (TA. See 1.) [You say, **استدل على شيء آخر**, *He desired, or sought, to be directed, or guided, by a thing, to another thing: he adduced, or took, or regarded, a thing as an indication, an evidence, or a proof, of another thing, or as an argument in favour of another thing: he inferred, from a thing, another thing: he sought, or found, or perceived, or saw, in a thing, an indication, an evidence, or a proof, of another thing, or an argument in favour of another thing: he was, or became, directed, or guided, or he directed or guided himself, by a thing, to another thing, or to the knowledge of another thing.* **الرَّيْلُ مَا يُسْتَدَلُّ بِهِ**, occurring in the S, means *The دليل is that whereby one is directed, or guided.*]

R. Q. 1. **دَنَل**, (M,) inf. n. **دَنَلَّة**. **دَنَلَال** and **دَنَلَالَة**, (M, K,) *He put in motion or in a state of commotion, or moved about, (M, K.) a thing suspended, (M,) and his head and limbs in walking, (M, K,) said of a man. (M.)* — **دَنَل فِي** **الدَّارِ** *He went away into the country, or in the land. (T.)*

R. Q. 2. **دَتَلْتُ** *It was, or became, in a state of motion or commotion, or it moved about, (T, S, K,) hanging down; i. e. it dangled. (S, K.) it hung down loosely. (M, K.)* — [Hence,] **تَدَتَلُوا بَيْنَ أَمْرَيْنِ قَلْبَرِ يَسْتَقِيمُوا** [*They moved, vacillated, or hung in suspense, between two affairs, and did not pursue a direct course*]. (Lb, T, K.)

دَل *Amorous gesture or behaviour, of a woman, with coquettish boldness, and feigned coyness or opposition; as also* **دَلَال**: (S, M:) this former is an inf. n. [see 1,] and **دَلَالَة** is a simple subst.; (Mgh:) both signifying *a woman's boldness of behaviour (M, Mgh, K) towards the husband, (M, K,) with amorous gesture, and coquettishness, feigning opposition; (M, Mgh, K;)*

as also **دَلَالَة**, (K,) and **دَلَالَة** (Har p. 567:) or **دَل** signifies *a woman's pleasing talk and jesting and mien or guise; as also* **دَلَال**: (Sh, T:) and *pleasing talk and jesting of a man with his wife: (TA in art. سَمِت.)* and also, (K,) accord. to A'Obeyd (T, S) and Hr, (M,) like **هَدَى**, (K,) or nearly the same as this word, (T, S, M,) both signifying *a certain calm or placid or grave manner of deportment, with pleasingness of mien or guise or aspect, (T, S, M, K,) and of the natural dispositions &c., (T, S,) of a man: (T, S, M) and boldness [or presumptuousness]; (T in art. دَلو) as also* **دَلَال** and **دَلَالَة**: (Mgh, and Har p. 243, and T ubi supra in explanation of the last:) or this last signifies *a kind of boldness (IAqr, T, M, K*) towards a person in whose estimation one holds a high place, (IAqr, T,) or towards a person beloved, or a beloved and loving relation, (M, K;) and is a subst. from* **أَدَل**: (S;) syn. with **إِدْلَال**; (Har p. 243;) as is also **دَلَّة**. (Fr, T.) One says, **هِيَ حَسَنَةُ الدَّلِيلِ** [*She is pleasing in respect of her amorous gesture &c.*]. (S.) — It is also an arabicized word, from the Pers. **دل**, signifying *The heart, or mind*: (M, K:) sometimes used in the speech of the Arabs, (M,) and applied by them as a proper name (M, K) to a woman: (M:) with **فَتْل** (M, K) and **تشدل** (K) because there is no such word in their language as **دل**; wherefore they changed it to **دَل**, which has the first of the meanings assigned to it above. (M.)

دَلَّة, to which Golius assigns a meaning partly belonging to **دَلَّة** and **دَلَالَة**, an inf. n. of **دَل**, and partly to other words of this art., ("Capitis membrumque motus seu gestus, extrinsecus gravitatum prae se ferens, profectus tamen ab eo qui amat favelique,") as on the authority of the K and KL, I do not find in either of those works.]

دَلَّة *A favour, or benefit, conferred, or bestowed. (Fr, T.)*

دَل: see **دَل**.

دَلَال: see **دَل**, in five places.

دَلِيل **دَلِيلَة**, (S, Mgh, TA;) i. e. [*A director; or] a right director (Mgh, Kull, TA) to that which is sought or desired; a guide; (Kull,) one who directs, or rightly directs, another; (M;) [an indicator;] and a discoverer: (Mgh:) and a thing by which one is directed, or guided, (S, TA,) or by which one is rightly directed; (TA:) [an indication; an evidence, a proof; and an argument:] a sign set up for the knowledge of a thing indicated; (whence smoke is called **دَلِيل عَلَى النَّارِ** [*an indication of fire*];) anything whereby a thing indicated is known, whether relating to an object of sense or to the law [&c.], decisive or indecisive: and **دَلَالَة** is used in the sense of **دَلِيل**, because a thing is called by the inf. n. of its verb: (Kull:) and so is **دَلِيلِي**, (S, MF, TA,) though this is asserted in the K to have been said heedlessly by J because*

this last word is an inf. n.; for the inf. n. is used in the sense of the act. part. n., almost by a general rule, as it is also in the sense of the pass. part. n.: (MF, TA:) the pl. of **دَلِيل** is **دَلَالَة** [generally restricted to rational beings, or always so restricted,] and **دَلَالَة** [generally restricted to things by which one is directed &c., but properly a pl. of pauc.,] (M, TA) and, accord. to some, **دَلَالَت**, (Kull,) or this is pl. of **دَلِيلَة** [fam. of **دَلِيل**], or of **دَلَالَة**, as is also **دَلَالَت**. (TA.) **دَلِيل دَلِيلِ الْمُتَحَيِّرِينَ** means *O guide of those who are perplexed to that by means of which their perplexity will depart. (Kull.)* The saying of a poet,

شَدُوا الْهَطَى عَلَى دَلِيلِ ذَائِبٍ

means, as some say, **يَدْلِيل** [i. e. *They bound the saddles upon the camels for riding, with, or by means of, a toiling guide*]: or, accord. to LJ, it may be elliptical, for **دَلِيل دَلِيلِ**, and is like the phrase **سَرَّ عَلَى أَسْرَائِلَ**, as though he said, **دَلِيل دَلِيلِ** [*relying upon a toiling guide*]. (M.)

دَلَّة: see the next paragraph, in four places; and see its pl. in the same: — see also **دَلِيل**, in two places. — As a conventional term, (TA,) it means *A word's signification, or indication of meaning*: (Mgh, TA:) this is of three kinds: thus **إِنْسَان** signifies, or indicates, "an animal endowed with reason", **بِالْبَاطِنَةِ**, i. e. by complete correspondence; and "an animal" or "a being endowed with reason" **بِالْفَتْشِ**, i. e. [by partial inclusion, or] partially; and "a being capable of knowledge" **بِالْإِتْمَانِ**, i. e. [necessarily, or] by a necessary idea attached to it in the mind. (TA.)

دَلَّة a subst. signifying *Direction, right direction, or guidance*: (Fr, T, M, Mgh;) as also **دَلَالَة**, (Fr, T, Mgh,) or the former only accord. to IDrI, (M,) and **دَلَالَة** and **دَلِيلِي** (M;) or this last is an inf. n. like **دَلَالَة**; (K;) or signifies *the skill of a guide in direction or right direction or guidance; his well-grounded skill therein. (Sb, M, K.)* A poet says,

إِنِّي أَمْرًا بِالطَّرِيقِ ذُو دَلَالَتٍ

[*Verily I am a man possessing varied skill in guiding in the roads, or ways*]. (A'Obeyd, S.) — The occupation of the **دَلَال** [q. v.], (M, K;) as also **دَلَالَة**: (K:) or, accord. to IDrI, the latter [only] has this meaning. (M.) — The *here that one gives to the دليل, or [so in the M, but in the K "and"] to the دَلَال: (M, K:) and so, sometimes, **دَلَالَة**. (K.)*

دَلَالَة an inf. n. of **دَل** [q. v.]: (S, Mgh, K:) or a simple subst. (M:) see the next preceding paragraph.

دَلِيلَة: see **دَلِيل**: — and see also what next follows.

دَلِّي *A conspicuous road or beaten track. (IAqr, K.)* In the T, at the end of art. **دَل**, it is

said that ذَلِيلٌ signifies *A white road or beaten track*; on the authority of AA. (TA.)

ذَلَّلَ *A broker*; or *one who acts as an intermediary between the seller and the buyer, for effecting the sale*; because he directs the purchaser to the merchandise, and the seller to the price; also called ذَهَّلَ; (TA in art سَهَر) *one who brings together the seller and the buyer.* (M, K)

ذَلِيلٌ: see ذَلِيلٌ — and see also ذَلِيلٌ.

ذَلَّلَ ذَلَّلَ (Lh, T, K) *A people, or party, wavering, vacillating, or hanging in suspense, between two affairs, and not pursuing a direct course.* (Lh, T, K.) You say also, ذَلَّلُوا ذَلَّلًا, meaning *They came wavering; not inclining to these nor to those.* (ISK, T, S) ذَلَّلٌ also signifies *A case, or an affair, of great magnitude or moment, difficult, or formidable.* (K.) You say, وَقَعَ الْقَوْمُ فِي الذَّلَّلِ *[The people, or party, fell into that which was a case of great magnitude &c.].* (TA.) [See also a similar phrase in the next paragraph.] — Also, (S, M, K,) and ذَلَّلٌ (K.) The كَفَفٌ [or hedge-hog]: (IAqr, T, K:) *or a species of قَمَدٌ having long prickles.* (M) *or a large كَفَفٌ:* (S, K.) *or the male كَفَفٌ:* (MF:) *or an animal like the كَفَفٌ:* (M, K:) *it is a certain beast that shakes, and shoots forth prickles like arrows: the difference between it and the كَفَفٌ is that between فَكْرَةٌ and جُرْذَانٌ, and the ox-kind and buffaloes, and Arabian camels and those called بَخَائِي:* (M:) *or a certain large thing, larger than the كَفَفٌ, having long prickles.* (Lh, T.) — Also, the former, without the article مَال (M, TA.), incorrectly written in the K with that article, (TA.) the name of *A certain mule, (M, K, TA.) of a colour in which whiteness predominated over blackness, (TA.) belonging to the Prophet.* (M, K, TA.)

ذَلَّلَ [Motion, or commotion, or a moving about, of a thing suspended, and of the head and limbs in walking:] a subst from ذَلَّلَ in the first of the senses assigned to this verb above. (M, K:) agitation, convulsion, tumult, or disturbance. (S, K.) [Hence,] one says, وَقَعَ الْقَوْمُ فِي الذَّلَّلِ *The people, or party, fell into an unsteady, or a fluctuating, state of affairs.* (Lh, T.) [See a similar phrase in the next preceding paragraph.] — See also another signification in the next preceding paragraph.

ذَلَّلٌ: see ذَلَّلٌ.

ذَلِيلٌ: see ذَلِيلٌ.

ذَلَّةٌ: see ذَلٌّ, in two planes.

ذَلٌّ: see ذَلٌّ.

ذَلٌّ Very bountiful or beneficent. (IAqr, T.)

إِسْتَدْلَالٌ [Inferential, illative, or deductive, knowledge:] a term opposed to ضَرْبٌ as meaning [intuitive, immediate, or axiomatic, or] such as originates without thought, or reflection, and

intellectual examination of an evidence or a proof. (Kull p. 232.)

مُدِّلٌ [Acting, or behaving, with boldness, or presumptuousness: &c.: see its verb (4).] Trusting in himself, and in his weapons and apparatus. (Ham p. 383.) And مُدِّلٌ بِالشَّجَاعَةِ [Presuming by reason of courage: or] bold, daring, or brave. (T.)

فَلَانَةٌ مُدِّلَةٌ فَلَانٌ, meaning *Such a female is the foster-child of such a man*, is a phrase of the people of Baghidád, not of the [classical] languages of the Arabs. (Sgh, TA.)

مُدِّلٌ One who accuses of a crime, an offence, or an injurious action, wrongfully. (IAqr, T.)

مُدِّلٌ [pass. part. n. of دَلَّ; Directed, directed aright, or guided, and indicated, denoted, or signified. Hence, مُدِّلٌ لَفْظٌ *The indicated meaning, or signification, of a word:* pl مُدِّلَاتٌ. — Also] Emboldened. (T)

دل

دَلَبٌ *A kind of tree*; (S, and so in some copies of the K,) the tree called عَيْمَرٌ [or عَيْمَارٌ], (T,) or the عَيْتَانٌ [probably a mistranscription for عَيْمَارٌ]: (M) or the صَارٌ or صَارٌ [i. e. the plane-tree]: (T, M, K, accord. to different copies; in some copies of the K explained as the صَار; in other copies, as a kind of tree, and the صَار; which is most like to it [referring to the عَيْمَر]; (T;) or which is most likely: (M;) a kind of great tree, (Mgh,) having neither blossom nor fruit, the leaves of which are serrated (M, Mgh) and wide, resembling those of the vine, (M,) called in Persian صَار [or rather جَنْتَار]: (Mgh:) in the [Kitáb en-] Nebát, [or Book of Plants, of AHu,] the [tree called] صَار, which is a Persian word that has become current in the language of the Arabs: it grows large and wide: and some say that it is called عَيْمَارٌ (TT:) accord to Ibn-El-Kutheib, it is a great, well-known, tree, the leaves of which resemble those of the خُرُوب [or palma Christi], except in being smaller, and are bitter in taste, and astringent; having small blossoms: (TA:) [see also De Sacy's "Abdallatif," p. 80: and his "Chrest. Arabes," sec. ed., p. 394 (173 of the Arabic text) and the notes thereon: the word is a coll. gen. n.:] n. un. with ذ. (S, M, K.) The ثَوَائِفُ [pl. of ثَوَافُوس, answering to the Christians the purpose of church-bells,] are made of the wood of this tree: whence the saying, هُوَ مِنْ أَهْلِ الدَّرْبَةِ بِعَيْنَانِ الدَّلْبَةِ *[He is of the people who are accustomed to ply the wood of the plane-trees], meaning he is a Christian.* (A.) — الدَّلْبُ [or, as in a copy of the T, accord to the TT, الدَّلْبُ] *A certain race of the blacks, (T, K,) of Es-Sind: [said to be] formed by transposition from الدَّلِيل.* (T.)

دَلْبَةٌ n. un. of دَلَبٌ [q. v.]. (S, M, K.) — And دَلْبَةٌ, (IAqr, T, K,) like نَعْسَةٌ [q. v.]. (TA.)

دَلْبٌ *A coal that will not become extinguished.* (K.)

دَوَلَبٌ (S,) or دَوَلَبٌ (A, Mgh,) or each of these, (M, Mgh, K,) of which the latter is the more chaste, (Mgh,) an arabicized word, (S, M, A, Mgh, K,) from the Persian [دَوَلَبٌ dóláb]; (S, M, Mgh;) but some say it is Arabic; (Mgh;) *[A kind of water-wheel:] a machine that is turned by a horse or the like; (Mgh, Mgh;) a thing formed like the نَاعُورَةٌ, with which water is drawn, (M, A, K,) for irrigating land [دَلَبٌ]: (A:) or, more correctly, the same as the نَاعُورَةٌ; vulgarly called سَاقِيَةٌ: (TA:) [it mainly consists of a vertical wheel, which raises the water in earthen pots, these being attached to cords, and forming a continuous series; a second vertical wheel, fixed to the same axis as the former, with cogs; and a large, horizontal, cogged wheel, which, being turned by a pair of bulls or cows or by a single beast, puts and keeps in motion the two other wheels and the pots:] pl. دَوَلَبَاتٌ; (S, M, A;) for which دَوَالِي occurs in poetry: (M:) [or rather this (occurring at the end of a verse, and with the article ال) is pl. of دَالِيَةٌ] — It has also other meanings, not mentioned in the K. (TA.) [Nor are they mentioned in the TA. Among other meanings used in the present day, are the following. — *A machine: particularly any machine with a rotatory motion.* — *A cupboard.* — And *A machination; an artifice; a trick; or a fraud.*]*

أَرْضٌ مُدَلَّبَةٌ *A land containing, (S,) or abounding with, (K,) the kind of trees called دَلَبٌ.* (S, K.)

دلج

1. دَلَجَ (S, L, K,) acc. = (S, L) and دَلَجَ (L,) inf. n. دَلَجٌ. *He transferred the bucket from the mouth of the well to the watering-trough, to empty it therein:* (S, K:) or he took the bucket, when it came forth, and went with it whither-soever he pleased. (TA.) One says also, هُوَ يَدَلِّجُ *the latter verb being formed by transposition.* (Fr, TA in art دَجَل.) — And *He transferred the milk, when the camels had been milked, to the [large bowls called] جِنَان.* (K.) — [See a remark of IF at the end of art. دَلَك.]

4. دَلَجَ, (inf. n. دَلَجٌ, Mgh, TA,) *He journeyed from the beginning of the night:* and دَلَجَ he journeyed from the latter part of the night: (Th, S, K:) or the former signifies he journeyed all the night and the latter, he journeyed in the latter part of the night: (A, Mgh, TA:) or the former, he journeyed in the night, at any hour from the beginning to the end thereof: (Th, from Abou-Suleymán El-Aarabee:) or, accord. to El-Farasee, both these verbs are syn., and each bears the first and second of the significations given above: IDr† contends against the assertions of those who make a difference between them, and affirms them to be syn., and to signify he journeyed in the night, at any time, in the beginning or middle or end thereof:

therefore, he says, their signification is restricted, in several examples, by the context; and hence, he adds, the appellation مُدْلَج given to a hedgehog: (TA:) [agreeably with this explanation,] 'Also says,

* اِصْبِرْ عَلَى السَّيْرِ وَالْإِدْلَاجِ فِي السَّحَرِ *
[Endure thou with patience travelling, and journeying in the night, in the period a little before daybreak]. (MF.) [See another ex. voce اِصْبَحَ.]

8: see 4, in three places.

دَلَجٌ }
دَلَجٌ } see the next paragraph
دَلَجَةٌ }

دَلَجٌ and دَلَجَةٌ and دَلَجٌ (S, K,) all subst., (S,) A journeying from the beginning of the night. (S, K:) and the first and second a journeying from the latter part of the night: (S:) or thus the first: (A:) and the second, (ISd, A,) or the first and second, (TA,) a journeying all the night: (ISd, A, TA:) and the second, also, a journeying a little before daybreak: (ISd, TA:) or the first and second (TA) and third (IDrst, TA) a journeying in the night; and this seems to be the meaning intended in the trad. عَلَيَّكُمْ عَلَيْكُمْ بِالدَّلَجَةِ فَإِنَّ الْأَرْضَ تُطَوَّى بِاللَّيْلِ [Keep ye to journeying in the night, for the earth is to be traversed by night]: (TA:) [and دَلَجٌ occurs in the L in the sense of دَلَجَةٌ &c.:] the pl. of the first is دَلَجٌ. (Ham p 521.) One says also, دَلَجَةٌ الدَّلَجَةُ قَبْلَ الْبُلْجَةِ [Keep to the journeying in the night, &c., before the breaking of the dawn]. (A.) [See another ex. voce بُلْجَةٌ.] — Also, the same three words, and دَلَجٌ and دَلَجَةٌ, (S, K,) of the latter part of the night: (ISd, TA:) or دَلَجٌ signifies the whole of the night, from the beginning to the end. (Th, from Abou-Suleymán El-Agráboe.)

دَلَجَةٌ }
دَلَجٌ } see the next preceding paragraph.

دَلَجٌ One who takes the bucket and goes with it from the mouth of the well to the watering-trough, to empty it therein. (S, K.) — And One who transfers the milk, when the camels have been milked, to the [large bowls called] جَفَان. (K.)

دَلَجٌ (S, K) and دَلَجَةٌ (K) A wild animal's, (S, K,) or gazelle's, (TA,) covert, or hiding-place, among trees: (S, K, TA:) the former word like دَلَجٌ: (S:) the د in دَلَجٌ is held by Sb to be a substitute for ت, and the ت is a substitute for و. (TA.) — Also, the former, A hole, or den, of a wild animal; or a subterranean excavation or habitation; syn. سَرَب. (S, K.) — And A closet; a small chamber within a large chamber. (TA.)

دَلَجٌ and دَلَجَةٌ The space between the well and the watering-trough. (S, A, K.)

Bk. I.

الدَّلَجُ (K) and أَبُو الدَّلَجِ (A, K) The hedgehog, syn. الْقَنْدُ: (A, K:) so called because he goes about all the night: (TA:) or not because he does so in the first part of the night, or in the middle, or in the latter part, or during the whole of it; but because he appears at night at any time when he wants herbage or water &c. (IDist, TA.)

مَدْلَجَةٌ: see مَدْلَجٌ: and see also دَوْلَجٌ.

مَدْلَجَةٌ A large milking-vessel in which milk is transferred [to the جَفَان, or large bowls: see 1]. (K.)

سَكَابَةُ مَدْلَاجٍ [A cloud that comes in the latter part of the night]. (A voce بَكُورٌ, q v)

دلص

1. دَلَسَ, inf. n. دَلَسٌ: see the next paragraph, in three places.

2. دَلَسَ (M, A, Mgh) inf. n. دَلَسٌ (S, M, Mgh, Mgh, K,) He concealed, or hid, a thing; he did not make it known; as also دَلَسَ (TA.)

— He concealed a fault, or defect, in an article of merchandize, from the purchaser, (S, Mgh, Mgh, K,) in selling; (S, Mgh:) as also دَلَسَ, aor. َ, inf. n. دَلَسٌ; but the former is the more common: (Mgh:) and he did not show a fault, or defect, without restriction to a case of selling. (TA.) You say, دَلَسَ عَلَى الرَّجُلِ فِي الْبَيْعِ (M, A,) and دَلَسَ لَهُ فِي الْبَيْعِ (A,) He concealed, disguised, or cloaked, from the man the fault, or defect, of the thing sold; (A,) he did not show the fault, or defect, to the man in selling. (M.) And دَلَسَ فِي الْبَيْعِ وَغَيْرِهِ He did not show his fault, or defect, in selling, and in other cases. (M.) And دَلَسَ عَلَيْهِ He concealed, disguised, or cloaked, from him his fault, or defect. (A.) And Az heard an Arab of the desert say, دَلَسَ فِي الْأَمْرِ نَرْدَسُ There is not in the affair treachery nor deceit: (Mgh:) or دَلَسَ وَلَا دَلَسَ I have not, with respect to it, treachery nor deceit; (K, TA:) referring to a thing, or an affair, in which he was accused, or suspected, of evil. (L, TA.) [In the CK, instead of دَلَسَ, we find دَلَسَ.] — Hence تَدْلِيسٌ in the ascription of a tradition to its relator or relators; which is, One's relating a tradition as from the earliest sheykh when perhaps he has not seen him, but only heard it from one inferior to him, or from one who had heard it from him, and the like; (K:) or when he has seen him, but has heard what he ascribes to him from another, inferior to him; (A, TA:) which has been done by several persons in whom confidence is placed: (K:) or one's not mentioning, in his tradition, him from whom he heard it, but mentioning the highest authority, inducing the opinion that he had heard it from him. (A.)

3. دَلَسَ (M,) inf. n. مَدْلَسَةٌ (S, M) and دَلَسَ (M,) He endeavoured to deceive, beguile, or circumvent; or acted deceitfully with another. (S, M.) You say, قُلَانٌ لَا يَدْلَسُكَ Such a one

will not endeavour to deceive thee, or act deceitfully with thee, and conceal from thee the thing, as though he came to thee in the dark. (S.) [See دَلَسَ.] And قُلَانٌ لَا يَدْلَسُ وَلَا يُوَالِسُ Such a one will not endeavour to deceive, beguile, or circumvent; or will not act deceitfully with another; nor will he act perfidiously: (M, L:) or will not act wrongfully, nor treacherously, (K, TA,) nor practise artifice or fraud. (TA.)

5: see 2, first signification: — and see also 7, in two places.

7. دَلَسَ It (a thing) was, or became, concealed, or hidden; as also دَلَسَ (TA:) and دَلَسَ the latter, he (a man, TK) concealed, or hid, himself; (TK:) syn. تَكْتَر. (K.)

دَلَسَ The dark; or darkness: (S, M, A, K:) as also دَلَسٌ (A, Mgh, K:) and the confusedness of the darkness, or of the beginning of night; expl. by اِغْتِلَاطُ الظَّامِرِ (A, K.) You say, دَلَسَ الظَّامِرُ He came to us in the confusedness of the darkness, or of the beginning of night. (TA.) And خَرَجَ فِي الدَّلَسِ وَالْعَلَسِ [He went forth in the confusedness of the darkness, or of the beginning of night, and in the darkness of the last part of the night]. (A, TA.)

دَلَسٌ: see دَلَسَ. — Hence, Deceit, guile, or circumvention. (IF, Mgh.)

دلص

1. دَلَسَ, aor. َ, (TK,) inf. n. دَلَسٌ (M, K, TK,) It (a thing, TK) shone, or glistened. (M, K, TK.) — دَلَسَتْ الدَّرَجُ (S, K, TA,) with 1st-h, (S,) or دَلَسَتْ, (so in a copy of the M,) aor. َ, (S,) inf. n. دَلَسٌ (S, M, K,) with which dَلَسَ is syn., (TA,) [the former a reg. inf. n. of دَلَسَتْ, and the latter of دَلَسَتْ, which is the form given in the TK, and is perhaps a dial. var.] The coat of mail was, or became, soft, (S, M, K,) and smooth, (M, K,) and shining, or glistening. (S, M, K.) — دَلَسَتْ الْبُتَّةُ, aor. َ, The aged she-camel lost her teeth (K, TA) by reason of extreme age; (TA:) as also دَلَسَتْ and دَلَسَتْ. (TA.)

2. دَلَسَ (S, M, A,) inf. n. تَدْلِيسٌ (S, K,) He made a thing to shine, or glisten: (M:) he, or it, made soft; (so in some copies of the K, and so accord. to the TA;) for التَّلْيِيسُ [in some of] the copies of the K is a mistake for التَّلْيِيسُ (TA:) he made a coat of mail soft, and shining, or glistening: (S:) it (a torrent) made stone, or rock, smooth: (S, M, A, K:*) and he gilded a thing, so that it shone, or glistened. (A, TA.) [Hence, دَلَسَتْ جَبِينَهَا She (a woman) plucked out the hair upon the sides of her forehead [and so rendered it smooth or glistening]. (M, TA.) [See also Q. Q. 1.] — Covit circa vulvam; membro in vulvam non immisso: (A:) vel extra vulvam: (K:) the action which it denotes is termed تَدْلِيسٌ as well as تَدْلِيسٌ. (A.)

7. دَلَسَ It fell, or dropped: (S, K:) or went 114

forth quickly; as also **دَلِصٌ** (Lth.) or **went forth, and fell, or dropped** (M:) or **went forth quickly, or slipped out by reason of its smoothness, and fell, or dropped:** (A:) **مِنْ يَدِي** (Lth) [from my hand]; (S, A, K.); or **مِنْ الشَّيْءِ** (Lth) or **عَنِ الشَّيْءِ** [from the thing]: (M:) IF says that the **د** is app. a substitute for **ر**. (TA)

Q. Q. 1. **دَلِصٌ مَتَاعٌ** and **دَلِصَةٌ**, *He adorned, or decorated, and made to shine, or glisten, his household-goods, or utensils and furniture.* (M) [But some hold the **ر** to be a radical letter. See also 2, above.]

Q. Q. 2. **دَلِصٌ** *It (the head) became bald in the fore part.* (K. in art. **دَلِصٌ**.)

دَلِصٌ: see **وَلِصٌ**, in three places.

دَلِصٌ *Shining, or glistening;* as also **دَلِصٌ**, (A.) and **دَلِصٌ** (S and M in this art., and K. in art. **دَلِصٌ**) with an augmentative, (S,) of the measure **كَلَامِل** accord. to Sb, but **قَلَامِل** accord. to others, (M,) [see an ex. in a verse cited voce **خَبِيصَةٌ** and **دَلِصٌ** (S, M, K.) which is a contraction of that next preceding, (S, M,) and in like manner **دَلِصٌ** and **دَلِصٌ** (S in this art., and K. in art. **دَلِصٌ**) which last two are formed by transposition from the two next preceding: (TA in art. **دَلِصٌ**.) or, as also **دَلِصٌ** (S, M, K, TA) and **دَلِصٌ** (M, TA), *shining, or glistening, (S, K, TA), and soft, and shining, or glistening, (S, K, TA), and smooth.* (TA.) You say, **دَلِصٌ**, (S, M, A, K) and **دَلِصٌ** (A) *a coat of mail smooth, (M, A, K.), soft, (S, M, A, K.) and shining, or glistening:* (S, M, A: pl. **دَلِصٌ**, (S, M, A, K.) like the sing., (S,) and **دَلِصٌ** (Lth, M, A.) And **دَلِصٌ** *glittering gold.* (K.) And **دَلِصَةٌ** *a shining, or glistening woman.* (TA.) And **رَأْسٌ دَلِصٌ** *a head bald in the fore part.* (K.) And **دَلِصٌ**, (El-Moheet, and so in some copies of the K,) or **دَلِصٌ**, (as in other copies of the K,) and **دَلِصٌ**, applied to a man, signify *i. q.* **دَلِصٌ**; (K:); *i. e., Hairless and glistening in body:* (TK:); fem. of the last, **دَلِصَةٌ**. (K.) **دَلِصٌ**, also, applied to a man, signifies *Very smooth:* (TA:) and applied to a she-camel, and to land, *smooth:* (K:) but it is not applied to a she-camel. (Ibn-'Abbād) And **دَلِصٌ** and **دَلِصَةٌ**, applied to land, signify *Even, or level:* pl. **دَلِصٌ**. (K)

دَلِصٌ: see **وَلِصٌ**, in three places. — Also *The nater, or lustre, (مَلَا), of gold:* (K:); or, as some say, *glistening, or glittering, gold.* (TA)

دَلِصٌ: see **وَلِصٌ**, in two places.

دَلِصٌ *That mabbles, or moves to and fro;* (S:) or *moves about;* (K:); as, for instance, a snake does when chewed by an old woman. (S.)

دَلِصٌ }
وَلِصٌ } see **وَلِصٌ**, in several places.
دَلِصٌ }
دَلِصٌ }

دَلِصٌ; fem. **دَلِصَةٌ**: see **وَلِصٌ**, near the end of the paragraph. — Applied to an ass, *To which new hair has grown;* as also **دَلِصٌ**. (Ibn-'Abbād, K.) — And the fem., applied to an aged she-camel, *Whose teeth have fallen out* (K, TA) *by reason of extreme age,* (TA:); as also **دَلِصَةٌ**. (TA)

دَلِصٌ: see the next preceding paragraph.

دَلِصَةٌ *A rock made smooth* (A, TA) *by torrents.* (A.)

دلف

1. **دَلَفٌ** (Lth, S, K.) aor. **دَلَفَ**, (K.) inf. n. **دَلَفٌ**, (Lth, K.) *He (a man, S, [and a dog,] and a tired wolf, TA) lolled, lolled out, put forth, or protruded, his tongue;* (Lth, S, K.) as also **دَلَفٌ**; (Lth, I, Aar, S, K:); but the latter is of rare occurrence, though chaste. (Lth.) — And **دَلَفٌ** (Lth, S, K.) the verb being intrans as well as trans, (S,) aor. **دَلَفَ**, (K.) inf. n. **دَلَفٌ**, (Lth, K.) like as **رَجَعٌ** for its inf. n. when intrans, but **رَجَعٌ** when trans, (Lth.) *His tongue lolled, or protruded,* (Lth, S, K:); as also **دَلَفٌ**; (S, K:); and **دَلَفٌ**, [originally **دَلَفٌ**] of the measure **فَعْلَل**: (Ibn-'Abbād, K:); [said of a man,] *his tongue protruded from the mouth, and hung down upon the hair between the lower lip and the chin, like the tongue of the dog;* (TA:); and [in like manner,] **دَلَفٌ**, *it protruded and hung down, by reason of much grief, or distress of mind, affecting the breath, or respiration, or by reason of thirst, like that of the dog.* (TA.)

4: see 1.

7: see 1, in two places. — [Hence,] **دَلَفٌ** *abdomen* (Ibn-'Abbād, K:); *who ceases not to lol out his tongue* (El-Huyme, K:); *an affair in the way to the attainment of which there is nothing intervening as an obstacle;* expl. **دَلَفٌ** *his own thing.* (K.) **دَلَفٌ** *A horse that lol out his tongue in running.* (Ibn-'Abbād.)

8. **دَلَفٌ**: see 1.

دَلَفٌ *Stupid in the utmost degree;* (El-Huyme, K:); *who ceases not to lol out his tongue* (El-Huyme, K:); *an affair in the way to the attainment of which there is nothing intervening as an obstacle;* expl. **دَلَفٌ** *his own thing.* (K.) **دَلَفٌ** *A horse that lol out his tongue in running.* (Ibn-'Abbād.)

دَلَفٌ [pass. part. n. of 4]. It is said in a trad., **يَبْعَثُ شَاهِدُ الزُّورِ يَوْمَ الْقِيَامَةِ مَدْلُفًا لِسَانَهُ فِي النَّارِ** [The false witness will be raised to life on the day of resurrection with his tongue lolled out in the fire]. (TA.)

دلف

1. **دَلَفٌ** (T, S, M, K, K.) aor. **دَلَفَ**, (T, M, K, K.) inf. n. **دَلَفٌ** (T, S, M, K, K.) and **دَلَفٌ** (T, M, K, K.) **دَلَفٌ** (K) and **دَلَفٌ** (M, K) and **دَلَفٌ** (M, TA.) *He walked, or went, gently, or leisurely:* (S, M:); said of an old man, (As, T, S, K,) *he walked, or went,* (As, T, S, M, K,) *with short steps,* (S, M,) or in the manner of him who is shackled, (K,) as some say, (M,) *at a rate above that which is termed* **دَلِصٌ**, (As, T, M, K,) *like as does the army, or body of troops, to the [other] army, or body of troops.* (As, T.) You say, **دَلَفْتُ** *الْكَنِيبَةَ إِلَى الْحَرْبِ* (T, S, M, K) meaning *The army, or body of troops, went gently, or leisurely, to the [other] army, or body of troops, in war:* (M:); or *advanced, or went forward;* syn. **تَقَدَّمْتُ** (S, K.) [for] **دَلَفْتُ** (T, M) accord. to A' Obeyd, or **دَلَفْتُ** accord. to AA, (T,) signifies the act of *advancing, or going forward;* syn. **تَقَدَّمْتُ** (T, M.) and one says **دَلَفْتُ** *إِلَيْهِ* (S, K,) *he dref near to him, or to it.* (TA.) **دَلَفْتُ** also signifies **مَشَيْتُ** [i. e. *I walked;* or *went on foot, whether quickly or slowly.*] (Ham p 578.) and [in like manner,] **دَلَفْتُ** *إِلَيْهِ* **دَلَفْتُ** signifies *مَشَيْتُ* [he walked, &c. to him, or it]: (O, TA:); or this latter signifies **تَقَدَّمْتُ** [said in the TA, in art. **مَشَى**, to be syn with **مَشَى**; but it rather signifies *he walked with slow steps to him, or it;* and *approached, or dref near:* (S, K:); but A' Obeyd says that **تَقَدَّمْتُ** is more common. (M.) — Hence, the saying of a poet,

دَلَفْتُ إِلَى صَبِيحِكَ بِالْقَوَانِي meaning *I have mounded thy heart with rhymes* (Ham ubi suprà.) — [The verb seems to bear two contr. significations; for it is said that] **دَلَفْتُ** *إِلَيْهِ* means *He hastened to take me by the hand and embrace me.* (Har p 368.) — **دَلَفْتُ** *إِلَيْهِ* aor. **دَلَفَ**, inf. n. **دَلَفٌ**, *He (one carrying a thing) was heavily burdened, or overburdened, by his load* [so that he went slowly] (M.) — You say of a she-camel, **دَلَفْتُ** *بِحَبْلٍ*, meaning *She rises [app. with difficulty] (see [دَلَفْتُ] with her load.* (T) Ibn-'Abbād, K.) — And **دَلَفْتُ** *إِلَيْهِ*, aor. **دَلَفَ**, inf. n. **دَلَفٌ**, *The camels, or cattle, claws to the ground by reason of emaciation.* (M, TA.)

4. **دَلَفٌ** *It (old age) made him to walk, or go, gently, or leisurely; with short steps; [or in the manner of him who is shackled; (see 1:)] at a rate above that which is termed* **دَلِصٌ**. (I, Aar, M.) — **دَلَفْتُ** *إِلَيْهِ* *q. d. I delf to the old* (Ibn-'Abbād, K.) *He spoke to him in a rough, harsh, coarse, rude, uncivil, or ungentle, manner.* (TK.)

5: see 1.

7. اِنْصَبَّ عَلَى i. g. اِنْصَبَّ [app as meaning *It poured out, or forth, upon me*. (Ibn-'Abbād, K.)

دَقَّ Courageous; brave; strong-hearted. (AA, T, K.)

دَلَقَّ A she-camel (Ibn-'Abbād, K) that rises [app. with difficulty (see دَلَقَّ)] with her load. (T, Ibn-'Abbād, K.) — It is also a pl. of دَلَقَّ: (K) and of دَلَقَّ. (TA.)

دَلْفِين [The dolphin;] a certain fish, (T,) or beast, (S, K, [app thus termed because it is a mammal,]) of the sea, (T, S, K,) that saves him who is drowning; (S, K;) also called دُخَس and abounding in the Sea of Dmyāt [or Detmetta] (TA.) + الدَّلْفِين [The constellation Delphinus;] one of the northern constellations, which comprises ten stars, and follows التَّائِيَّةُ [α and β and γ of Aquila]: the bright star on its tail is called دَلْفِين. (Kzaw.)

دَلَقَّ † A fat camel, that walks, or goes, gently, or leisurely, or with short steps, or in the manner of him who is shackled, by reason of his fatness: pl. دَلَقَّ, with two damams. (TA.) — And † A palm-tree (تَحْلَة) having much fruit. (TA.) — Also † A swift eagle: (IAgr, M, K:) pl. دَلَقَّ [perhaps a contraction of دَلَقَّ, an analogous form of pl.]. (K) [Thus it bears two contr. significations]

دَلَفَّ An old man that walks, or goes, gently, or leisurely, or with short steps, or in the manner of him who is shackled: (TA:) walking with a heavy load, with short steps; (S, K;) like دَالَفَّ: (S:) pl. دَلَفَّ (S, K) and دَلَفَّ (K) and دَلَفَّ (S): (S:) pl. دَلَفَّ [as pl. of دَالَفَّ] is applied to old women. (TA.) — † Old, and rendered lonely, humble, or submissive, by age. (M.) — † An arrow that hits a thing in the way to the party, or object of aim, and then glances off from the place thereof. (S, K, TA.)

مُتَدَلِّق: see what follows.

مُتَدَلِّقٌ A lion walking at his ease, (K, TA,) without haste, and with short steps, because of his presumptuousness, and lack of fear. (TA.)

دلق

1. دَلَقَّ as an intrans. verb: see 7, in three places. — دَلَقَّ (S, K, TA.) inf. n. دَلَقَّ. (S.) He made it (a sword) to slip forth from its scabbard: (S:) or he drew it forth, or made it to come forth; namely, a sword, from its scabbard: (K:) and [in like manner] دَلَقَّ he drew it forth, or made it to come forth; (K:) namely, a sword, &c.; (TA:) as also دَلَقَّ استدلَّق (K) and استدلَّق (TA.) Hence, in a trad. of 'Alse, البَطَرُ يَدَلَقُّ قَدَّ اِدَلَقَّتِي I came, the rain having drawn me forth, or having made me to come forth. (TA.) And الحشرات دَلَقَّتِي البَطَرُ The rain draws forth the reptiles, or small creeping things, or makes them to come forth, from

their holes; as also يستدلَّقها (TA.) — You say also, دَلَقَّ وَدَلَقَّ لِحَامَهُ [as to the letter and the meaning like دَلَقَّ لِحَامَهُ] i. e. + He came harassed, or distressed, by thirst and fatigue. (TA.) — And دَلَقُوا عَلَيْهِمُ النَّارَ They scattered, or poured forth, upon them the horsemen making a sudden attack and engaging in conflict, or the horsemen urging their horses. (TA.) — And دَلَقَّ بَابَهُ, inf. n. as above, He opened his door vehemently. (TA.) — دَلَقَّتِ النَّبَّ The aged she-camel lost her teeth by reason of extreme age; like دَلَصَتْ. (TA in art. دلس)

4: see 1, in two places.

5: see the next paragraph.

7. دَلَقَّ It (a sword) came forth (S, Mgb, K) from its scabbard (Mgb) without being drawn: (S, Mgb, K:) or became loose, and so came forth, and came forth quickly (TA:) and in like manner, its scabbard became slit, (S,) or it slit its scabbard, (K,) so that it came forth from it. (S, K:) or it fell from its scabbard, and came forth, without being drawn, (Har p. 386; and so دَلَقَّ, inf. n. دَلَقَّ (TA, and Har ubi supra) and دَلَقَّ: (TA:) which also signifies it (a thing) came forth, or issued, from its place of egress quickly: (TA:) and [in like manner] the former verb signifies it (a thing) came forth, or issued, from its place: (A 'Obeyd, K:) it (anything) came forth, or issued, or fell out. (S.) You say, طَعَنَهُ تَائِدَلَقَّتْ أَقْتَابُ بَطْنِهِ He pierced him, and the intestines of his belly came forth. (S.) And اندلقت الخيل (S, TA) The horses, or horsemen, came forth, or issued, and hastened: (TA:) and دَلَقَّتِ الخيل † The horses, or horsemen, came forth, or issued, consecutively, or uninterruptedly (TA.) — It (a torrent) came suddenly, or unawares, عَلَى قَوْمٍ upon a people, or party: (S:) or rushed, or became impelled, or poured forth as though impelled, (K, TA,) عَلَيْهِمْ upon them, (TA:) as also دَلَقَّ: (K:) or came, or advanced: (Mgb:) and [in like manner] دَلَقَّ عَلَيْهِمُ. (JK.) — He preceded: (S:) or went before and away. (TA.) You say, اِنْدَلَقَّ مِنْ بَيْنِ أَصْحَابِهِ He went before and away from among his companions. (TA.) — It was, or became, flabby and prominent; said of a belly; (TA in the present art.); or, accord. to Nageer, said of the belly of a woman, like اندلع, meaning it became large and flabby. (TA in art. دلع.) — It (a door) shut again (نَضَقَّ) when opened; would not remain open (TA.)

10: see 1, in two places.

دَلَقَّ, a Persian word (S, Mgb) arabicized, (S, Mgb, K,) originally دَلَقَّ (Mgb, K:) [A species of weasel; accord. to some, app. the common weasel;] a certain small beast (دَوْبِيَّةٌ S, Mgb, K) like the سَوْر [or sable, (K,) or like the cat, having a long back, [of the coat] of which are made fur garments: some say that it is the [animal called] اِبْنُ مَرْقَرٍ [q. v.; and this is agreeable with the description of Kzaw, who says that it is "a certain wild animal, an enemy to pigeons,

likened to the cat, which, when it enters a pigeon-house, leaves not in it anything, and abundant in Egypt;" a description altogether applicable to the common weasel, now generally called اِبْنُ نَمِسٍ [or ichneumon]: some say that it resembles the نَمِس [or ichneumon]: some, that it is the Greek ichneumon (نَمِسٌ رومِيٌّ): (Mgb in the present art.): accord. to IF, the [common] نَمِس. (Mgb in art. نَمِس.) — [Also, from the same Persian original, in post-classical times, but variously pronounced by moderns, دَلَقَّ and دَلَقَّ and دَلَقَّ (now generally by the vulgar) دَلَقَّ; the third being perhaps a contraction of the first, like as شَعْرٌ is of دَلَقَّ, or, as also the fourth, of the second, like as كَتَفٌ and كَتَفٌ are contractions of كَتَفٌ; A certain kind of garment; first probably applied to one made of the fur of the animal so called: then applied to a kind of garment formerly worn by the khaḍees and other 'ulamā and the khaḍees of mosques, (see De Sacy's Chrest. Ar., 2nd ed., vol. ii. pp. 207—209,) and by other persons of religious orders: and lastly, to a kind of patched garment worn by many devotees, reputed saints, and darveeshes; also called مَرَقَّةٌ (q. v.) and حُرْقُوقَةٌ. It occurs in a piece of post-classical poetry, quoted in p. 45 of the Arabic text of the vol. of the Chrest. above referred to, necessarily with the ل quiescent; probably by poetic license, or in conformity with the common vulgar pronunciation]

دَلَقَّ: see دَلَقَّ. — and see also دَلَقَّ.

دَلَقَّ: see دَلَقَّ, in four places.

دَلَقَّ: see what next follows, in three places.

دَلَقَّ A sword that comes forth easily from its scabbard; as also دَالَقَّ (S, K) and دَلَقَّ (IDrd, K) and دَلَقَّ: (K:) (which last is strange, and requires consideration; being fem., whereas دَلَقَّ (a sword) is masc.) all, applied to a sword, signify that comes forth from its scabbard without being drawn; and that which does so is the best of swords. (TA.) [For the pl., see what follows] — دَلَقَّ (S, K) and دَلَقَّ (TA,) and دَلَقَّ (S,) مُتَدَلِّقٌ † [Horsemen making a sudden attack and engaging in conflict, or horsemen urging their horses, and simply horsemen, or horses,] rushing vehemently: (S, K, TA:) دَلَقَّ is pl. of دَلَقَّ and دَلَقَّ having the same signification. (TA.) — Also, and دَلَقَّ (S, K,) like as one says دَلَقَّ and دَلَقَّ and دَلَقَّ (S,) and دَلَقَّ (TA,) A she-camel having her teeth broken by old age (S, K) so that she spouts out water [after drinking]. (S, TA.) A poet, cited by Yaqqoob, says,

* شَارِبٌ دَلَقَّ † لَمْ يَسْنِ لَبَا

* تَحْمِيلُ الْأَعْبَاءِ مِنْ عَهْدِ إِدْرِ

[Old and decrepit, having her teeth broken by old age so that water falls from her mouth when she drinks, having no tooth left, carrying burdens from the time of Irem, i. e. Aram the son of Shem the son of Noah:] and شَارِبٌ دَلَقَّ † occurs in a

trad. as meaning *having the teeth broken so that water falls from her mouth when she drinks*: (TA:) [but] *AZ* says that one applies to the she-camel, after what is termed *نزول*, the epithet *شَارِب*; then, *عَوَزَر*; then, *لَطَلَط*; then, *جَحْمَرِي*; then, *جَحْمَرِي*, and then, *دَلَّيَر*, when *having her teeth* (أَضْرَاس) *fallen out by reason of extreme old age*. (S, TA.) [See also *دلّ* art. *دلّ*.]

دَلَّيَر: see *دَلَّوْق*, in two places. — Also *Preceding*; *going before*. (TA)

دَلَّوْق: see *دَلَّوْق*.

دلّ

دلّ A she-camel (S, K, &c.) whose teeth are consumed by old age; (S;) aged, and having broken teeth; (K;) having her teeth broken by old age, (S and K in art. *دلّ*.) (S) so that she spits out water [after drinking]; (S) in that art.; (S) like *دَلَّوْق* and *دَلَّوْق*: (S and K in that art.) and also written *دلّ*: (TA in that art.) or whose teeth are broken, and whose saliva flows: (A, TA in the present art.) or having her teeth (أَضْرَاس) fallen out by reason of extreme old age. (S in art. *دلّ*) and by some applied to the male she-camel, accord. to J and some others of the learned, is augmentative: or it may be from *دلّ*, which means "the breaking of the teeth;" and the L may be augmentative. (TA.) [See also *دَلَّوْق*.] — Also + *An old woman*. (M, K.)

دلك

1. *دَلَّكَ* (S, Mgh, K.) aor. *دَلَّ*, inf. n. *دَلَّكَ* (S, Mgh.) *He rubbed it, or rubbed it and pressed it*, (M, Mgh, K.) with his hand: (S, M, Mgh, K.) [or he did so well: or he pressed it, or squeezed it, and rubbed it: for] *دَلَّكَ* signifies the act of rubbing, or rubbing and pressing, well: (KL:) or the act of pressing, or squeezing, and rubbing. (Ham p. 709:) [and in like manner, *دَلَّكَ*, inf. n. *دَلَّكَ*, signifies in the present day he rubbed it, or rubbed it and pressed it; and particularly, a person's body and limbs, in the bath: its proper meaning, however, is, he rubbed it, or rubbed it and pressed it, much or well: Golius explains it as signifying he rubbed it much or well on the authority of the KL; but it is not in my copy of that work.] You say, *دَلَّكَ الثَّوبَ*, *He rubbed, or rubbed and pressed, the garment, or piece of cloth, to wash it* (TA.) And *دَلَّكَ السَّبِيلَ حَتَّى* [I rubbed the ears of corn until their husks rubbed off from their grain]; (TA;) and *دَلَّكَ* [signifies the same]. (K in art. *دَلَّكَ*, &c.) *دَلَّكَ عَيْنَهُ* [He rubbed his eyes]; i. e., a man looking at the setting sun. (Z, TA.) *دَلَّكَ الْمَرْءُ الصَّجِينَ* [The woman kneaded the dough]. (TA.) And *دَلَّكَ التَّلَّالَ* [I wiped the sandal with [meaning upon] the ground]. (Mgh) — [Hence,] *دَلَّكَ الدَّهْرَ* [Time, or fortune, disciplined him well, tried, or proved, him, rendered him expert, or experienced, or firm or sound in judgment, and taught him.

(K, * TA.) And *دَلَّكَ الْإِسْطَارَ* [Journeyings injured him to them; namely, a camel. (TA) And *دَلَّكَ بِالْإِسْطَارِ*, said of a camel, (A, O, I, K,) *He was injured by journeyings, and habituated thereto*: (A, I:) or he was fatigued, or gaded, by journeyings; like *دَلَّكَ* and *دَلَّكَ*. (O, TA.) — [Hence also,] *دَلَّكَ الْأَرْضَ* [The produce, or herbage, of] the land was eaten, or consumed. (IAgr, TA.)

— See also 3. *دَلَّكَ الشَّمْسَ* (S, Mgh, Mgh, K, &c.) aor. *دَلَّ*, (Mgh,) inf. n. *دَلَّكَ* (S, Mgh, &c.) *The sun set*; (S, Mgh, Mgh, K, &c.) accord. to Z, because he who looks at it rubs (يَدْلُكُ) his eyes, so that it is as though it were the rubber; (TA;) and in like manner, *النُّجُومُ* the stars: (Mgh) or became yellow, (K, TA,) and inclined to setting: (TA;) or declined (K, * TA) so that the beholder almost required, when looking at it, to contract the rays from his eyes with the palm of his hand: (TA:) or declined after midday: (Ibn-'Omar, TA:) or it signifies (or signifies also, Mgh) the sun declined from the meridian, or midheaven, (I'Ab, Fr, Zj, Az, S, * Mgh, * Mgh, K, &c.) at noon: (I'Ab, Fr, Zj, Az;) and in like manner, *النُّجُومُ* the stars. (Mgh) Az says that, in his opinion, the words of the K [xvii. 80] *أَمَرَ أَصْلَاتَهُ لِدُلُوكِ الشَّمْسِ* (TA) mean *Perform thou prayer from the declining of the sun at noon*: so that the command expressed by these words with what follows them includes the five prayers: (Mgh, * TA:) for by the *دُلُوكِ* are included the first prayer [of noon] and that of the *عَصْر*; and by the *غَسَقِ* of night, the two prayers [of sunset and nightfall] of which each is called *عَصْرًا*; and by the *فَرَانِ* of the *فَجَرِ*, the prayer of daybreak: if you make the *دُلُوكِ* to be the setting, the command is restricted to three prayers: in the language of the Arabs, *دُلُوكِ* is said to be syn. with *زَوَالِ*; and therefore the sun is said to be *دَلَّكَ* when it is declining at noon and when it is setting. (TA.) [Respecting the phrases *دَلَّكَ النَّجْمَ* and *دَلَّكَ النَّجْمَ*, accord. to different readings, occurring at the end of a verse, see *دَلَّكَ*, and see also *دَلَّكَ* in art. *دَلَّكَ*.] It is said in [one of the works entitled] the "*Nawādir el-Agrāb*," that *دَلَّكَ الشَّمْسَ* signifies *The sun became high*; like *دَلَّكَ* and *دَلَّكَ* and *دَلَّكَ*. (TA.)

2: see 1, first sentence. — Accord. to AA, *دَلَّكَ*, inf. n. *دَلَّكَ*, signifies *غَدَّاهَا* [He fed, nourished, or reared, her (if relating to a woman or female), or them (if relating to irrational creatures)]. (TA.)

3. *دَلَّكَ* (S, K,) inf. n. *دَلَّكَ*, (TA,) *He delayed, or deferred, with him, or put him off*, (namely, his creditor, S, TA,) *promising him payment time after time*; (S, K, TA;) as also *دَلَّكَ*. (TA.) El-Haasan (El-Basree, TA) was asked, *أَيُّدَاكَ الرَّجُلُ أَمَرَاتَهُ* [May the man delay, or defer, with his wife?], meaning, in the matter of the dowry; and he answered, "Yes, if he be in a state of bankruptcy," or "poor." (A'Obayd, S, TA.) And you say likewise, *دَلَّكَ الرَّجُلُ حَقَّهُ* [He deferred, or put off, by repeated promises, giving the man his right, or due. (TA.) — The

inf n. also signifies *The vying in patience*: or, as some say, the importuning, pressing hard, or urging, in demanding the giving, or payment, of a due or debt. (TA.)

5. *دَلَّكَ* *He rubbed, or rubbed and pressed, his body in washing himself*: (S:) or he rubbed, or rubbed and pressed, himself well in the hot bath. (MA.) And *دَلَّكَ بِهِ* *He rubbed himself over (تَلَّكَ) with it*, i. e., with *دُلُوكِ* [q. v.]. (K, TA.)

8: see 1, third sentence.

دَلَّكَ The time of the setting of the sun: or of its declining from the meridian: one says, *أَتَيْتُكَ دَلَّكَ*, meaning *I came to thee in the evening, or afternoon*. (TA.) — Also *A looseness, or lameness, in the knees of a camel*. (Sgh, K.)

دَلَّكَ A certain little beast or animal or creeping thing or an insect (دَوَّجَة) (K:) mentioned by IDrā: but he says "I am not certain of it" (TA.)

دُلُوكِ A thing with which one rubs himself over, (K, TA,) in washing himself; (TA;) meaning perfume, or some other thing, (S, TA,) of what are termed *عَسَوَات*, such as [meal of] lentils, and hali, or potash, (TA,) with which one is rubbed. (S, TA.) — Also applied to [The depilatory called] *نُورَة* [q. v.]; because the body is rubbed with it in the hot bath. (A, TA.) And *The foot-stone [or foot-rasp] that is used for rubbing in the hot bath*. (MA.)

دَلَّكَ Dust which the wind carries away [as though it were rubbed from the ground]. (S, K) — A certain food, prepared of butter and dates, [app. kneaded, or mashed, together]. (S, K,) like *دَلَّكَ* [q. v.]: I think [says J] that it is what is called in Persian *چَنَاق خَشْت* [or *چَنَاق خَشْت*?] (S, TA.) accord. to Z, *دَلَّكَ* signifies *مَرَس* [i. e. dates macerated, and mashed with the hand, or moistened, and rubbed and pressed with the fingers till soft, in water or in milk]. (TA.) [See also *دَلَّكَ*.] — *دَلَّكَ* (K, TA) rendered firm, or sound, in judgment, by experience; (TA;) one who has exercised himself diligently in the management of affairs, (K, TA,) and known them: (TA:) pl. *دَلَّكَ* (K,) which is explained by IAgr as signifying intelligent men. (TA.) — A certain plant: (K:) n. un. with *س*. (TA.) — And *The [hip, or] fruit of the [wild] red rose, that comes after it, [i. e. after the flower]*, (K, TA,) becoming red, like wheat, and ripening, (TA,) and becoming sweet, like the fresh ripe date; called in Syria *صَرَبُ الدَّيَكِ* (K, TA:) n. un. with *س*: (TA:) or [the fruit of] the mountain-rose, (الورد الجبلي) [a name now given to the wild rose, or sweet briar], like wheat (بُر) [in the CK (نَبَس) in size and redness, and like the fresh ripe date in sweetness: in El-Yemen it is sent from one to another as a present: (K, TA.) Az says, so I have heard from an Arab of the desert, of the people of El-Yemen; and it grows with us [app. meaning in El-'Irāk] so as to form thickets. (TA.)

ذَلَكْ *What is drawn from the udder before the first يَفَقَة [or milk that collects in the udder between two milkings], (K.) and before the second يَفَقَة collects. (TA.)*

ذَلِكْ *i. q. حَبَسَ [which is generally described as Dates mixed with clarified butter and the preparation of dried curd called ذَلِكْ, kneaded, or rubbed and pressed with the hand until they mingle together, whereupon their stones come forth]. (A, TA.) [See also ذَلِكْ.]*

ذَلَكْ *One who rubs, or rubs and presses, the body in the hot bath. (TA.)*

ذُلُوكٌ *A case, or an affair, of great magnitude, or gravity, or moment: pl. ذَلَايِكْ. (Ibn-'Abbād, K.) You say, تَرَكْتُهُمْ فِي ذُلُوكٍ [I left them in, or engaged in, a case, or an affair, of great magnitude, &c.]. (TA.) = See also what next follows.*

الدَّوَالِيكُ *The act of urging, or pressing forward, and striving, (تَحَفُّظٌ) in gait, or pace, (Ibn-'Abbād, K.) and parting the legs widely (تَحْيَاكُ) [therein]; (Ibn-'Abbād, TA.) as also ذَلَايِكُ. (Ibn-'Abbād, K.) A poet uses the phrase يَبْشَى الدَّوَالِيكُ [Walking, or going, with urging, &c.]. (TA.) [See also ذَوَالِيكُ in art. دَوَل.]*

مَذُوكٌ [so in the TA, but probably it should be مَذْلُوكٌ, agreeably with analogy.] *Much given to delaying, or deferring, with a creditor, or putting him off, in the matter of a debt, by promising payment time after time. (Fr, TA.)*

مَذُوكٌ [Rubbed, or rubbed and pressed, with the hand: &c.: see its verb, 1: — and] *polished. (TA.) — [Hence,] applied to a horse, i. q. مَذْكُوكٌ; (K, TA.) i. e. † Having no prominence of his حَبَّةُ: (TA.) or so حَبَّةُ: (TA.) and [so] مَذُوكٌ الحَرْقُفَةُ. (TA.) — Applied to a camel, it means ذَلَكُ بِالْأَسْفَارِ (K.) i. e. † Inured by journeyings, and habituated thereto: (A, I.) or fatigued, or jaded, by journeyings: (O, TA.) or having a looseness, or laxness, in his knees. (Sgh, K.) — أرض مَذُوكَةٌ + Land [of which the produce, or herbage, is] eaten, or consumed. (IAqr, TA.)*

مَذَالِكُ *Any one who delays, defers, or puts off, by repeated promises. (TA.) — One who does not hold himself above a low, or an ignoble, action. (Fr, TA.)*

IF says, in the "Maḳāyis," [but the remark does not universally hold good,] that every word commencing with ذ and ل denotes motion, coming and going, and removal from place to place. (TA.)

ذَلَمَ

ذَلَمَ, (M, K.) aor. ذَلَمَ, (K.) inf. n. ذَلَمٌ, (M,) *He, or it, was, or became, intensely black, and smooth; (M, K.) said of a man and a lion (M, TA) and an ass (TA) and a mountain and a rock; (M, TA.) as also ذَلَمَ: (K.) or the latter, inf. n. ذَلَمٌ, (M, K.)*

he, or it, was, or became, black; said of a man and an ass [&c.]. (S.) [Golius erroneously assigns this signification to ذَلَمَ, as on the authority of the S.] And ذَلَمَ: (K.) [so in the TA and in my MS. copy of the K, but in the CK ذَلَمَ: (K.) i. q. ذَلَمَ [i. e. The night was, or became, black; or intensely dark]; (K.) the ذ being a substitute for ا. (TA.) = ذَلَمْتُ شَاغَةً, inf. n. ذَلَمٌ, His lips were, or became, flaccid and pendulous (K, TA.) [Golius assigns this signification also to ذَلَمَ, but without indicating any authority.] [See also ذَلَمَ below.]

9: see 1. [Also mistaken by Golius for ذَلَمَ.]

11: see 1, in two places.

Q. Q. 4: ذَلَمَ: see 1.

ذَلَمَ *A certain thing resembling the serpent, found in El-Hijāz: (K:) or resembling what is termed the حَبُوبُ; not a serpent: (TA:) or it signifies, (TA,) or thus ذَلَمٌ, (so in the T accord. to the TT,) the young ones of a serpent: and the pl. is ذَلَمٌ. (T, TA.) Hence the prov., هُوَ أَشَدُّ مِنَ الذَّلَمِ [He is more distressing than the serpent]: (K:) and one says also, هُوَ أَشَدُّ مِنَ الذَّلَمِ, meaning [He is more distressing] than flaccidity and pendulousness in the lip. (This, as well as the former saying, being mentioned in the TA, as from the K.)*

ذَلَمَ *The elephant; (K:) because of his blackness. (TA.) — See also ذَلَمَ.*

ذَلَمَةٌ *Intense blackness, with smoothness; like عَشْبَةٌ in the colours of beasts or horses and this like [&c.: see 1]. (TA in art. عيش.)*

ذَلَمٌ *Blackness. (Sgh, M, K.) — And the same, (K,) or ذَلَمٌ, (M, accord. to the TT, in two places,) Black: (M, K:) mentioned by Sb. (M.) [See also ذَلَمَ.]*

ذَلَمٌ: see what next precedes.

ذَلَمٌ *The blacks, or negroes. (T, TA.) [But ذَلَمٌ is more commonly known as the name of a certain people to be mentioned in what follows.] — The Abyssinians, i. e. black, ant. (M:) or, as some say, (M,) a place where ants and ticks collect, at the places where the camels stand when they come to drink at the watering-troughs, and where they lie down at the watering-places: (S, M, K:) [or] ants [themselves]; (T, TA;) and ticks; both said by Z to be so called because they are enemies to the camels [from a signification of the same word to be mentioned below]: (TA:) or numerous ants. (Har p. 596.) — + An army; likened to ants in respect of its numerosity: (TA:) or a numerous army. (T.) — + An assembly, or assemblage, (S, M, K,) or a numerous assembly or assemblage, (TA,) of men, (S, TA,) and of things of any kind. (M, TA.) — Camels [collectively]. (TA.) — + Enemies: (Isk, T, S, M, K:) and an enemy: pl. ذَلَمَةٌ: so called because the people named الذَلَمُ are notorious for evil and enmity: (Z, TA:) because the ذَلَمُ are enemies to the Arabs: (M:) they*

are a certain people, (T, S, M, K,) well known; (M, K;) [inhabitants of a mountainous tract, a part of the ancient Media, on the south of the Caspian Sea; called by Kr the تُرُكْ [or Turks]; (M;) but accord. to the opinion commonly held by the genealogists, (TA,) they are said to be of the descendants of Dabbeh Ibn-Udd, whom some of the kings of the 'Ajam [or Persians] placed in those mountains [which their posterity inhabit], and who there multiplied: (T, TA:) or ذَلَمٌ is a surname of the Benoo-Dabbeh, (S, K,) because of their blackness, (K,) or because they, or the generality of them, are ذَلَمٌ [pl. of ذَلَمَ]. (S.) — [Hence, perhaps, ذَلَمٌ also signifies + A calamity, or misfortune, (S, K.) = Also The male of the ذُرَّاج [i. e. attagen, francolin, heath-cock, or rail]. (K, Kr, S, M, K.) — And A species of [the bird called] the قَطَا: or the male thereof [like ذَلَمٌ]. (K.) = Also The tree called سَلَامٌ, (T, K,) which grows in the mountains. (T.)

ذَلَمٌ, applied to a man (S, M, K) and an ass (S) and a lion (M, K) and a horse (TA) and a mountain (M, K) and a rock, (M,) *Black: (S: [see also ذَلَمَ.] or intensely black, and smooth: (M, K:) or, as some say, (so in the M, but accord. to the K "and," i. q. اَدَمٌ [q. v.]: (M, K:) or, applied to a man, tall and black; and in like manner applied to a mountain, but as meaning, with smoothness, and not intensely black, in its rock: or, accord. to IAqr, i. q. اَدَمٌ [q. v.]: (T:) pl. ذَلَمٌ, (S, TA,) which is also applied to mules as meaning black. (TA.) — Also A black serpent. (T.) — And i. q. اَرَنْجٌ [Black leather, or a black skin or hide]. (Sh, T, K.) So, accord. to Sh, in the saying of 'Antarah,*

* وَذَلَمْتُ بِغَارِي فِي لَيْلَةٍ
* سَوْدَاءَ خَالَتِي كَلَوْنِ الْأَدَمِ

[And verily I purposed a hostile incursion in a night intensely black, like the colour of black leather]. (T.) — [Hence,] by way of comparison, one says ذَلَمٌ لَيْلٌ [meaning + Black, or intensely dark, night]. (TA.) — الذَلَمَةُ [fem. of ذَلَمٌ] + The thirtieth night (K, TA) of the [lunar] month: because of its blackness. (TA.)

ذَلَمَ

ذَلَمَ *ذَلَمَ, and ذَلَمَ, and ذَلَمَ: see art. ذَلَمَ.*

ذَلَمَ

1. **ذَلَمَ**, aor. ذَلَمَ, (TK,) inf. n. ذَلَمٌ (JK, K, TK) *He (a man, TK) became bereft of his heart, or mind, or reason, in consequence of anxiety and the like; (JK, K, TK:) as when a man's mind is confounded, or perplexed, so that he cannot see his right course, or (ذَلَمَ) [app. for ذَلَمَ] in consequence of excessive love of a woman, or from some other cause; (TA:) or like as is the woman for her child (ذَلَمَ) when she has lost it: (JK:) and ذَلَمَ, also, (JK,) inf. n. ذَلَمٌ, (JK, S;) and*

دلہ (K:) signify he became bereft of his heart, or mind, or reason, (JK, S, K:) in consequence of anxiety, (JK,) or love, or desire, (S,) or excessive love of a woman: (K:) [or] دلہ, aor. -, (S, K, K.) inf. n. دلہ; (TA;) and دلہ; (TA;) he became confounded, or perplexed, and unable to see his right course, (S, K, TA,) in consequence of love, (S,) or excessive love of a woman, and anxiety: (TA:) or the former of these two verbs signifies he became insane, or bereft of reason, in consequence of excessive love of a woman, or from grief: (K:) and دلہ, he (a man) was caused to become confounded, or perplexed, and unable to see his right course. (TA.) — دلہ, aor. -, (M, K, K.) inf. n. دلہ. (M, TA,) and دلہ. (TK.) He became free from care, or thought, or became diverted [عن شئ] from a thing so as to be free from care [respecting it]. (M, K) And دلہ, and دلہا, and دلہت, (so in three copies of the S,) and دلہت, (thus in one of my copies of the S,) aor. -, inf. n. دلہ. She (a camel) scarcely ever, or never, yearned towards her mate, or fellow, and her young one. (AZ, S.)

2. دلہ, inf. n. دلہ. (S, K, K.) said of love, (S,) or of excessive love of a woman, (K,) and of anxiety, (TA,) It bereft him of his heart, or mind, or reason: (K:) or caused him to become confounded, or perplexed, and unable to see his right course. (S, TA.) See also 1, in four places.

5: see 1, in two places.

دلہا His blood went for nothing; as a thing of no account, unreimbursed, and uncompensated by a malut. (S, K.)

دلہه A she-camel that scarcely ever, or never, yearns towards her mate, or fellow, or her young one: so says AZ in the "Book of Camels." (S.)

دلہه, (K,) each applied to a man, (TA,) [but the latter is of a form denoting intensiveness of signification.] Weak-minded. (K.)

دلہه Bereft of his heart, or mind, or reason, in consequence of anxiety [K.]: (JK:) or headless in heart, bereft of reason, in consequence of excessive love of a woman, and the like: or one who will not keep, or retain, in his mind, or memory, (لا يحفظ) what he does or what is done to him: (K:) and one going to and fro in confusion, or perplexity, not knowing his right course. (TA.)

دلہر

Q. 4. دلہر It (the night) was, or became, black; (TA;) or intensely dark: (Mgh.) and دلہر signifies the same; (K and TA in art. ر) the . being a substitute for a. (TA in that art.) And It (darkness) was, or became, dense, or thick. (K.) See the next paragraph. — Also He (a man) was, or became, aged; and so دلہت. (K in art. دلہن.)

دلہر Dark. (K.) You say دلہر Dark

night: (TA:) and دلہه A dark night. (S, TA.) — And Deprived of his reason by love: (K:) a signification which shows the م to be augmentative; for it is from دلہه: or, accord. to JKt and others, the ل in دلہه is augmentative; for, they say, it is from دلہه: either opinion is allowable. (TA.) — Also The wolf. (K.) — And The male of [the bird called] the قطا [like دلہه]. (K.)

دلہه A man who is penetrating, sharp, vigorous, and effective. (K.) — And A lion. (K.)

دلہه Densely black. (TA.) — دلہه Intensely black. (Lh, K.) See also دلہه. — دلہه قلاہه [A desert, or waterless desert,] in which are no signs of the way. (TA.)

دلو

1. دلہه (Mgh, K, K.) [in the CK, دلہه is erroneously put for دلہه] [and دلہه] first pers. دلہه, (T, S, Mgh,) and دلہه, (Msh,) aor. first pers. دلہه, inf. n. دلہه; (T;) and دلہه; (Mgh;) [the only authority that I find for the latter verb in the sense here explained,] He pulled the دلو [or bucket] up, or out, (T, S, Mgh, Msh,) from the well, (T, Mgh,) full: (T, Mgh.) or he pulled the دلو to make it come forth. (K.) Hence, i. e. from دلہه as explained above, the saying, in a trad., if it be correct, اَوْدُوا مَاءَ قَسَالُوا اَهْلَهُ اَنْ يَدُلُوهُمْ عَنْ الْبَاءِ [They came to water, and they asked its owners to draw for them from the water]; for يَدُلُوهُمْ, or يَدُلُوهُمْ, (Mgh.) And دلہه حاجتي, from دلہه explained above, means + I seek, or demand, the accomplishment of my want: (Ham p. 500.) دلہه حاجته means + He sought, or demanded, the object of his want. (TA.) And دلہه, (S, TA,) inf. n. as above, (TA,) + I begged, or beg, such a one to make intercession for me to thee. (S, TA.) — [Hence also,] دلہه + He drove, or urged on. (IAq, T.) or did so gently; for دلو [the inf. n.] means the driving, or urging on, gently. (M.) You say, دلہه, (S, K, K.) aor. دلہه, (TA,) inf. n. دلہه, (S, TA,) + I made the she-camel to go gently, or leisurely. (S, K, TA.) — And دلہه, (S, K, TA,) + I was gentle with him; namely, a man; (S, K, TA;) treated him with gentleness or blandishment, soothed him, coaxed him, or wheedled him; (S, TA; and K in art. دلي [in which, as is said in the TK, دلہه is erroneously put, in some copies, for دلہه];) endeavoured to conciliate him. (TA.) — See also 4, in three places.

2. دلہه [inf. n. of دلہه] signifies The lowering a thing; like دلہه [inf. n. of دلہه]. (Bā in vii. 21.) You say, دلہه في مبراهه He let down the thing, made it to hang down, or let it fall, into a pit or the like. (T* M, TA.) And دلہه دلہه من سطح بحبل He let him, or it, down from a house-top by means of a rope. (Mgh.) And

دلہه دلي رجليه من السرير [He hung down his legs from the couch]; and دلہه ادلي occurs in the same sense. (Mgh.) It is said in a trad., دلہه جراب من شحمر من بعض حصون خيبر [A bag, or provision-bag, of fat] was let down, or let fall, upon me [from one of the forts of Khayber]. (Mgh.) See also 4. — And دلہه التني He made, or brought, or drew, the thing near to another thing (من غيره); like دلہه التني. (Har p. 173.) — دلہه بغور + He caused him to fall into that which he desired [to bring about] by exposing him to perdition, or destruction, or loss, without his knowledge; from دلہه التني. (S.)

[In the Kur vii. 21, دلہه بغور means + And he caused them to fall (فدلهما) into disobedience by deceiving, or beguiling, them: so says Abou-Is-hāk [Zj]: or + he excited their cupidity [with deceit, or guile]; originating from the case of a thirty man's being let down (يدلي) into a well in order that he may satisfy his thirst from its water, and his not finding water in it, so that he is let down into it with deceit, or guile: or it means he emboldened them to eat of the tree with deceit, or guile, originally دلہه. (T.)

3. دلہه: see 1.

4. دلہه [in the CK, erroneously, دلہه] and دلہه; (K;) or دلہه, (T, S, M, Mgh, Msh, K,) inf. n. دلہه; (T, Mgh,) and دلہه; (T*) [and app. بدلوه] aor. دلہه; [inf. n. دلہه; (Msh, K;) I let down the دلو [or bucket] (T, S, M, Mgh, Msh, K) into the well, (T, S, Mgh, K,) to fill it, (T,) or to draw water with it (M, Msh.) أدل دلوه في الدلاء [Let down thy bucket with the other buckets] is a prov. used in urging [a person] to strive, or labour, for gain; (TA;) originating from a company's assembling at a well, and letting down their buckets in order that every one of them may take his share of the water, or what is easily procurable by him thereof: meaning, use means to acquire, like as do others. (Har p. 167.) See also 2, in four places. — Hence, (Mgh,) ادلي بحجته + He adduced his plea, or the like, (T, S, M, Mgh, K,) correctly, or validly, (T;) or he defended himself by adducing it or urging it: (S:) or he established his plea, or the like, and so obtained his claim or demand or suit. (Msh.) And in like manner you say, ادلي بحقه + He urged, or established, his right or due. (TA.) — And ادلي بجاهه + He gave, (M, K, TA,) or presented, or offered, (M, K, TA,) his property, (S, M, K, TA,) [to him], (M.) الى الحاكم [to the judge]. (S.) Hence, in the Kur [ii. 184,] وَكُنُوا بِهَا لِي, i. e. + And [do not] give it, or offer it, as a bribe to the judges: (S* TA:) or do not endeavour to conciliate with it the judges in order that they may cut off for you what is the right of others: (T:) or and do not throw it to the judges to be decided by them, (Mgh, Bā, Jel,) or as a bribe. (Jel.) And in a letter of 'Omar, فَاتَمَرُوا إِذَا أَدَلِي إِلَيْكَ And understand thou

did over, (S, M, Mgh, K,) a thing, (S, M, K,) or the face, (Mgh,) with any kind of dye [or the like]: (S, Mgh:) and a house, or chamber, with [plaster of] gypsum, (T, M, K,) or with mud or clay, (T,) and with [a wash of] quick lime: (TA:) and a ship with tar: (M, K:) and an eye, externally, (Lth, T, K,) or a pained eye, externally, (M,) with a دَمَام (Lth, T, M, K,) i. e. any medicinal liniment, (Lth, T,) such as aloes, and saffron; (TA:) as also دَمَرُ: (Kr, M, K.) [or this latter, probably, has an intensive signification: see also R. Q. 1:] and دَمَت, aor. and inf. n. as above, said of a woman, she smeared the parts around her eye with aloes or saffron: (M:) or دَمَتُ الْفَيْنَ she applied a collyrium to the eye; or smeared it with a دَمَام. (Mgh.) You say also, دَمَرُ الْغَدَرِ, aor. and inf. n. as above, He smeared, or did over, the [stone] cooking-pot with blood or spleen, [or with liver, (see دَمِيرُ)] after repairing it: (Lh, M:) and دَمَتُ it (the [stone] cooking-pot) was smeared, or done over, with blood or spleen [or liver], after it had been repaired: (T:) or was plastered with mud or clay, and with gypsum. (TA.) دَمَرُ الصُّعَدِ, aor. and inf. n. as above, He smeared over the crack with blood and burnt hair mixed together; as also دَمَمَهُ. (M) — [Hence] دَمَرُ النَّحْمِ, said of a camel &c., † He was, or became, loaded [or overspread] with fat; syn. أَوْفَرُ or أَوْفَرٌ. (So accord. to different copies of the S.) And دَمَرُ [alone], inf. n. as above, † He (a camel) had much fat and flesh, so that one could not feel in him the prominence of a hump. (T, TA.) And دَمَرُ وَجْهَهُ حَسَنًا † His face was [flushed], as though it were overspread, with beauty. (M.) — [Hence also,] دَمَرْتُ عَيْنَاً, [so I find it written, but I think it should be دَمَمْتُ] meaning † What did she bring forth? or what has she brought forth? a male or a female? or دَمَمْتُ بِلَاغَرٍ [the verb (here written without any vowel-sign) being app. دَمَمْتُ, meaning دَمَمْتُ عَيْنَاً, because offspring, and especially boys, are among the things by which the eye is said to be refreshed, as it is by the application of a دَمَام, †] Such a woman brought forth a boy. (TA.) — دَمَرُ الْأَرْضِ, (M, K,) aor. and inf. n. as above, (M,) He made the earth, or ground, even, (M, K,) as is done after turning it over for sowing. (M.) And دَمَرُ جُحُورِهِ, said of the Jerboa, (T, S, M, K,) aor. and inf. n. as above, (T,) It stopped up the mouth of its hole with its بَيْسَقَةٌ [or earth which it had extracted]: (T:) or it filled up its hole with earth: (S:) or it covered over its hole and made it even. (M, K.) And دَمَرُ الْخَجَاةِ He made the earth, or dust, even over the truffles. (K.) And دَمَمْتُ النَّيَّ عَلَى النَّيِّ I covered over the thing; (T, TA:) as also دَمَمْتُ النَّيَّ: (Ham p 481: [see also R. Q. 1:]) and in like manner, دَمَمْتُ عَلَيْهِ الْغَبَرَ دَمَمْتُ عَلَى الْغَبْرِ [I covered up the grave over him]: and دَمَمْتُ عَلَى النَّيِّ I buried the thing, making the ground even over it. (T, TA.) — دَمَمَهُ, (K,) or دَامَهُ, (T, M,) aor. and inf. n. as above, (M,) † He broke his head: (M, K:) or he struck, or beat,

and broke, his head: (T:) or it signifies, accord. to Lh, (M,) or signifies also, (K,) he struck, or beat, his head, (M, K,) whether he broke it or not. (M.) And دَمَرُ ظَهْرِهِ, aor. and inf. n. as above, † He struck, or beat, his back with a brick, (M, TA,) and with a staff or stick, or with a stone. a tropical meaning, as is said in the A. (TA.) — دَمَمَرُ, (Lh, T, M, K,) aor. as above, (Lh, T, M,) and so the inf. n., (M,) † He crushed them (طَحَنَهُ), and destroyed them; (Lh, T, M, K;) as also دَمَمَمَرُهُ, and دَمَمَرُهُ عَلَيْهِ. (M, K,) or this last (دَمَمَرُهُ عَلَيْهِ) signifies He (God) destroyed them and النَّيَّ دَمَمَمْتُ وَالنَّيَّ I made the thing to cleave to the ground, and scattered it, or broke it, destroying it. (S.) — دَمَمَمَرُهُ, (M, TA,) in the Kur [xci. 14], (TA,) means And their Lord crushed them (طَحَنَهُ), and destroyed them: (M, TA:) or made punishment to fall, or come, upon them in common, or universally; expl. by عَلَيْنِهِمْ أَطَقَ الْعَذَابُ: (Zj, T, B, J, TA:) or made the earth to quake with them: (Fr, T, TA:) or was angry with them: (IAmb, T:) or spoke to them in anger: (TA:) for [the inf. n.] دَمَمَمَةُ signifies the being angry. (M, K:) and the speaking so as to disgust, or agitate, a man: (T, TA:) and دَمَمَرُهُ عَلَيْنِهِ he spoke to him in anger. (M, K.) You say also, دَمَرُ مُلَانَا, meaning He (a man, IAgr, T) punished such a one fully, or completely; (IAgr, T, K;) as also دَمَمَمَةُ: (TA:) [or perhaps دَمَمَمَةُ; for Az says, in another place, at the close of this art.,] IAgr says that دَمَمَرُ signifies he punished fully, or completely; or inflicted a full, or complete, punishment. (T.) — دَمَرُ الْحَجَرِ, (K,) aor. and inf. n. as above, (TA,) said of a stallion horse, He leaped the mare. (K.) — دَمَرُ, (M, K,) aor. and inf. n. as above, (M,) also signifies He hastened; syn. أَسْعَى [app. in a trans. sense; for otherwise, accord. to rule, the aor. should be يَدْمَرُ, with kasr]. (M, K, TA.) In the CK, [erroneously,] دَمَرُ = أَسْرَعَ: (IAgr, T, Mgh) see pers. دَمَمْتُ, (S, M, Mgh, K,) aor. = (Ks, Lh, T, S, M, Mgh, K) and دَمَمْتُ; (S, M, K;) and دَمَمْتُ, (M, Mgh, K,) aor. = (AZ, T, Mgh) and دَمَمْتُ, (T, M, Mgh, K,) aor. = (T, Mgh) inf. n. (of the last, TA, or of all, M) دَمَامَةٌ (S, M, K;) the last of these verbs mentioned by IKt is the authority of Kh; (TA:) and [said to be] the only instance of its kind, among reduplicative verbs, (T, Mgh, TA,) except نَبَّطْتُ and شَرَّبْتُ (Mgh, TA,) and نَكَّطْتُ, mentioned in the K, and غَزَزْتُ النَّيَّ, mentioned by IKh; (TA:) He (a man, T, S, Mgh) was, or became, such as is termed دَمِيرٌ [q. v.]: (Ks, Lh, T, S, Mgh:) or he did evil; syn. أَسَاءَ. (M, K.) [See also 4.]

2: see 1, in two places.

4. دَمَرُ He did what was bad, evil, abominable, or foul; syn. أَقْبَحَ (Lth, T, K) and أَسَاءَ: (Lth, T: [see also 1, last sentence: in the K, also, and in the M, the sec. pers. دَمَمْتُ, is explained as

meaning أَقْبَحَ الْفِعْلُ, which is a pleonasm for أَقْبَحَ:]) or he had a child, or offspring, borne to him such as is termed دَمِيرٌ (K, TA) or قَبِيحٌ (so in the CK) in make. (TA.)

R. Q. 1. دَمَمَرُ, [inf. n. دَمَمَمَةُ] He smeared, or did over, a thing much, or exceedingly, or with energy: and he so covered over a thing. (Ham p. 461. [But the context there indicates that the verb in these two senses should be correctly written دَمَرُ]) — See also 1, near the middle of the paragraph, and in five places after that.

دَمَرُ: see دَمَامُ: — and دَامَاً. — Also a dial. var. of دَمَرُ [i. e. Blood: see art. دَمُو and دَمَى] (K:) but ignored by Ks. (T, TA.)

دَمَرُ: see دَمِيرُ.

دَمَمَةُ: see دَامَاً. — Also A way, course, mode, or manner, of acting or conduct or the like. (S, K.) — And A certain game. (S, K.)

دَمَمَةُ The lodging-place, or nightly lodging-place, (مَرْجُذُ), [for which Golius appears to have read مَرْجُذُ,] of sheep or goats; (M, K, TA:) as though [originating] from its being befouled with urine and dung: occurring in a trad., in which it is said that there is no harm in praying in a دَمَمَةُ of sheep or goats: (M, TA.) but some read, in this instance, دَمَمَةُ: and some say that دَمَمَةُ is originally دَمَمَةُ. (TA.) — A piece of بَعَرُ [i. e. camel's, sheep's, goats', or similar, dung]: (S, K:) [in the CK, الْبَقَرَةُ is erroneously put for الْبَعَرَةُ:] so called because of its despicableness. (TA.) — A louse; (Mgh, K;) or a small louse: (M, TA:) or (so in the M, but in the Mgh and K "and") an ant; (M, K;) because of its smallness; (TA;) or a small ant. (Mgh) — And hence, app., (M, TA.) † A short and contemptible man. (M, K.) [See also دَمِيرُ.] — And A cat. (K.)

دَمَرُ Blood, or bleedings, with which the crevices of stone cooking-pots are stopped up (تُسَدُّ) in the TT and CK, (تَسَدُّ). (IAgr, M, K, TA.)

دَمَمَةُ }
دَمَمَةُ } see دَامَاً.

دَمَامُ (S, M, Mgh, K) and دَمَرُ (M, K) A thing (S, M, Mgh, K) of any kind (S, TA) with which one smears, or does over, (S, M, Mgh, K,) the face [وَجْهًا]: (Mgh:) said by some to be the red pigment with which women redden their faces: (Mgh:) and particularly, [i. e. both these words,] (K,) or the former, (S,) a medicinal liniment with which one smears the forehead of a child (S, K) and the exterior of his eyes: (S:) or the former word, a medicament with which the forehead of a child is smeared, called حَضَضُ or حَضَضُ: and as some say, [the pigment called] نَوُورُ (TA:) and a collyrium, or liniment, that is applied to the eye: (Mgh:) or any medicament with which the exterior of the eye is smeared: (Lth, T:) such as aloes, and saffron: (TA:) and i. g. بَصَرْتُ, which is applied to the gums. (T.) بَصَرْتُ, said of the feathers of an arrow, means

§, A) entered, and became firm, *قِيَتْ* in a thing: (§, K:) or it became firm and consolidated: (A:) or it entered, and became concealed, in a thing: (A'Obeyd, §, Mghb:) and the first and second, he (a wild animal) entered into his covert among trees: (A, TA:) and in like manner, the first, a man into his house or tent; as also *دَمَجَ*. (L.) — [Hence,] *دَمَجَ بَعْضُ فِي بَعْضٍ* [It became intricate]; said of darkness. (A, TA.)

— And *دَمَجَ أَمْرُهُمْ* † Their affair, or case, was, or became, right, just, or sound, and consistent (A, TA.) — And *دَمَجَتِ الْأَرْبَابُ* (M, K,) aor. *دَمَجَ*, inf. n. as above, (TA.) *The have went quickly, with short steps:* (M, K.) and in like manner *دَمَجَ* is said of a camel. (M.) — See also 4

2: see I.

3. *دَامَجَهُ* (A, L,) inf. n. *دَمَجَ* (L,) † He agreed with him, [and he aided him, (see 8,)] *عَلَيْهِ* [against him, or respecting it, or to do it] (L, A.) — And † [*He soothed, coaxed, wheedled, or cajoled him, as though concealing enmity: for its inf. n. دَمَجَ* is like *دَمَجَ*] (S)

4. *ادَمَجَ* He wrapped a thing in a garment, or piece of cloth. (S, K.) [Said in the TA to be tropical but for this there is no reason that I can see.] — *He rolled up tightly طَوَّرَهُ* [or scroll]; syn. *أَدْرَجَهُ*. (A, TA.) — *He twisted a rope, or he twisted it firmly, making it slender.* (TA.) And *ادَمَجَتِ*, said of a female comb and dresser of hair, (A, L,) *She rolled, or made round, (أَدْرَجَتْ) and made smooth, the locks of a woman's hair:* (A:) or she plaited such locks; as also *دَمَجَتْ*, inf. n. *دَمَجَ*. (L.) — † *He, or it, made a horse lean, lank, or light of flesh, or slender, or lank in the belly.* (TA.) [*دَمَجَ*] [as inf. n. of *ادَمَجَ*, not of *ادَمَجَ*] signifies † The being slender in the waist, or middle. (KL.) [See also 7.] — *ادَمَجَ خَلَامَهُ* † He disposed his words in a closely-connected order: (A:) or he made his speech vague. (Mghb.)

5. *دَمَجَ فِي ثِيَابِهِ* † He wrapped himself in his clothes, in consequence of his feeling the cold. (A.)

6. *تَدَامَجُوا* † They agreed together: (A:) [they conspired together:] they leagued together, (A,) and aided one another. (S, A, K.) You say, *تَدَامَجُوا عَلَيْهِ* † They aided one another, (S,) or leagued together, and aided one another, (A, TA.) against him. (S, A, TA.)

7. *اندَمَجَ*: see 1. — Also, said of a horse, † He was, or became, lean, lank, or light of flesh, or slender, or lank in the belly. (A, TA.)

8. *ادَمَجَ*: see 1.

دَمَجَ A plaited, or braided, lock of hair. (L, K.)

دَمِجَ A [friend, or companion, such as is termed] *خَدَنَ* and an equal. (K.)

دَمَجَ (S, A, K) and *دَمَجَ* (A, K) † A peace, or reconciliation, that is secret, or concealed: (K, TA) or as though secret, or concealed; from *مَدَامَجَ* [inf. n. of §]: (S:) or firmly established: (A, K:) or complete, and firmly established: (AZ, S:) or that is not made with any malicious intention. (AA.) And *دَمَجَ* † A right, or just, affair or case.

(TA) The saying of a poet, cited by I Aqr,

* *يَحَاوِلْنَ صَرَامًا أَوْ دَمَاجًا عَلَى الْخَنَى* *

[which may app. be correctly rendered *Do they (referring to women) seek to affect a severing of the tie of union, or a confirming thereof notwithstanding the calamities of fortune?*] is explained as meaning, they make a show of union outwardly sound but inwardly unsound; from *أَدَمَجَ الْكَبَلُ* signifying “he twisted firmly the rope.” (TA.)

دَمَجَ: see the next preceding paragraph

دَمُوجَ inf. n. of 1. (S, A, K.) — Also *Smoothness*; or the being smooth: in this sense ext., inasmuch as it [is an inf. n. that] has no un-augmented trilateral-radical verb belonging to it. (L.)

دَمُوجَ: see *مَدُوجَ*.

لَيْلَ دَمِجَ † Dark night: (S, K, TA:) or night of intricate darkness. (A.)

مَدُوجَ, applied to a man, † Well knit together, like a rope firmly twisted; as also *مَدُوجَ*: and in like manner, *مَدُوجَاتُ الْخَلْقِ*, applied to women, † of a frame well knit together; and so *دَمُوجَ*, of which ISd found no singular. (L.) And accord. to Lth, *مَدُوجَ*, applied to the back, and to a limb, or member, means † [Well compacted, or rounded, and smooth:] as though made round and smooth (*أَدْرَجَتْ وَمَلَسَتْ*) as when the female comb and dresser of hair plaits the locks of a woman's hair: (TA:) [or this may be a mistranscription for *مَدُوجَ*; for it is said that] *مَدُوجَ* signifies round and smooth; syn. *مَدُوجَ*; (K:) or *مَدُوجَ* مع *مَلَسَتْ*: (S:) and, applied to a back, made smooth. (L.) — Also † An arrow that is used in the game called *الْحَمِيرَ*. (S, K.) El-Hārith Ibn-Hillizah says,

* *أَلْقَيْتَا لِلضَّيْفِ خَبَرَ عِمَارَةٍ* *

* *إِلَّا يَكُنْ لَبَنٌ تَعَطَّفَ الْبَدْمَجَ* *

[*Thou hast found us to be, for the guest, the best tribe: if there is not any milk, then is the shuffling of the gaming arrow*]: meaning, if there is not any milk, we shuffle the gaming arrow for [the purpose of deciding who shall supply] the camel to be slaughtered, and we slaughter it for the guest. (S.)

مَدُوجَ: see the next preceding paragraph.

مَدَامَجَةُ A turban; syn. *عِمَامَةُ*. (AHayth, K;) a rare instance of the addition of *م* to the

measure *مَفْعَال*: or it seems to be an epithet applied to a turban, meaning *firmly wound*. (AHayth.)

مَدُوجَ: see *مَدُوجَ*. — Also *Round, or rounded*; as an epithet applied to a نَصْل [i. e. the head of an arrow or of a spear &c.] (S)

دَمَر

1. *دَمَرُ*, aor. *دَمَرْتُ*, (T, M, A, Mgh, &c.) inf. n. *دَمَرٌ* (T, M, MF, TA) and *دَمَارَةٌ* (MF, TA) and *دَمُور* (MF,) or *دَمَارٌ* is a simple subst., (Mgh,) and *دَمَرُ* is an inf. n. of *دَمَر* in a trans. sense, (TA.) It (a people, T, M, A, or a thing, Mgh) perished. (T, M, A, Mgh, TA:) or perished utterly (TA.) — See also 2. — *دَمَرُ عَلَمِهِ*

(S, M, A, K,) aor. *دَمَرْتُ*, (S, M,) inf. n. *دَمُور* (S, M, A, K) and *دَمَرُ* (M,) *He intruded upon them; went, or came, in to them without permission:* (S, M, A, K) or intruded upon them in an evil manner (K.) It is said in a trad., *دَمَرُ مَنْ سَبَّ طَرَفَهُ اسْتَذَانَهُ فَقَدْ دَمَرُ* precedes has asking permission [does that which is as bad as the act of him who] enters without permission. (S, TA.) And it is said, *إِذَا دَخَلْتَ إِذَا دَخَلْتَ الدُّورَ يَا كَافِرٌ* When thou enterest houses, [meaning, desirous to enter them,] beware of entering without permission. (A.)

2. *دَمَرُ* (S, Mgh,) and *دَمَرُهُ* (T, M, A,) and *دَمَرُ عَلَمِهِ* (T, S, Mgh, Mgh,) and *دَمَرُهُ* (M, A,) inf. n. *دَمُور* (T, S, M, K;) and *دَمَرُهُ* (M, TA,) inf. n. *دَمُور* (K, TA,) and, accord. to the K, *دَمَارٌ* [which is omitted in the CK] and *دَمَارَةٌ*, but this is wrong, (MF, TA,) for the second and third of these three inf. ns., (TA,) or all of them, (MF,) are of *دَمَر* in the intrans. sense explained above; (MF, TA:) *He (God, M, TA) destroyed, (S, M, Mgh, Mgh, K,) or destroyed utterly, (A, TA,) him, or it, or them.* (S, M, A, Mgh, Mgh, TA.) *دَمَرُ السَّيْلِ الْبَكَانُ* The torrent destroyed the place. (TA from a trad.) — *دَمَرُ*, (TK,) inf. n. as above, (S, K,) *He (a sportsman) fumigated his قُبْرَةٌ [or lurking-place] with fur, or soft hair, [of camels,] in order that the wild animals might not perceive his smell.* (S, K.) [See also the act. part. n., below.]

3. *دَامَرَ اللَّيْلَ* † He passed the night sleepless: (A:) or he endured, or braved, the difficulty, or trouble, of the night, and passed it sleepless. (K.)

دَمِيرٌ: see *دَامِيرٌ*, in two places.

دَمَارَةٌ A ewe, or she-goat, having little milk. (K.) — And *One short in make.* (TA.) — Applied to a woman, and to others, [i. e. applied also to a company of people, *جَمَاعَةٌ* (TK,)] *Went to intrude upon others; to go, or come, in to them without permission.* (K, TA.)

دَمَارٌ (S, A, Mgh,) a simple subst., (Mgh,) and *دَمَارَةٌ* (MF, TA) and *دَمُورٌ* (MF, [but see 1,]) *Perdition:* (S, A, Mgh, &c.) or utter perdition. (TA.) You say, *جَلَّ بِهَرِ الدَّمَارِ* Perdition [or

utter perdition] befall them. (A.) And رَأَيْتَ مَا رَأَيْتَ مِنْ خَسَارَتِهِ وَدَمَارَتِهِ [What sarcest thou of his error and his perdition and his state of destruction?]. (T.)

دُمُورُ : see the next preceding paragraph.

دَمَارَةٌ : see دَمَارٌ, in two places.

دُمَارِي : see دُمَارِي.

دَامِرٌ A man in a state of perdition, in whom is no good. (M.) And رَجُلٌ حَاسِرٌ دَامِرٌ (Yaqkoob, T, M, A) and خَسِرٌ وَدَمِرٌ (Lh, T, M) [A man erring and perishing]: Lh says that دَمِرٌ in the latter phrase is an imitative sequent to خَسِرٌ but [Isid. says,] I think that خَسِرٌ is a verbal epithet, and دَمِرٌ a possessive epithet (M) [See also art. خَسِر.]

دَدْمَرِي : see دَامِرِي.

دَهْمَرِي A sharp and pertinacious man. (K.) [And so دَهْمَرِي, q. v.]

دَدْمَرِي, applied to a man, Ignoble, or mean. (M.) — دَمْرِي (T, S, M) and دَمْرِي and دَمْرِي (M) A jerboa that is small and short: (S:) or of vile make, (T, M,) with broken nails, (M,) and tough flesh: (T, T, A) or the kind called the مَازِرُ of jerboas, (T, M,) short and small, without nails to its legs, and not quickly overtaken: it is smaller than the شُعَارِي (M:) this latter is the فُانُ thereof, and is characterized by its having a nail in the middle of its leg, in the place of the spur of the cock. (T.) — Hence, (TA,) أَذُنٌ دَدْمَرِيَةٌ A small ear. (K.) = Any one. so in the saying, مَا مَبَى الدَّارِ دَدْمَرِي (Fr, T, K*) دَامِرِي (K) and دَمْرِي (A, TA) [There is not in the house any one]; like تَامِرِي &c. (TA.) One says also of a beautiful woman, مَا رَأَيْتَ دَدْمَرِيًّا أَحْسَنَ مِنْهَا [I have not seen] any one [more beautiful than she]. (TA.) — دَدْمَرِيَةٌ an appellation of Certain dogs, not such as are called سَكُوتِيَّة nor such as are called كُزْبِيَّة. (M.)

دَمْرِي A sportsman who fumigates his فُتْرَةٌ [or lurking-place] with fur, or soft hair, (M, A,) of camels, (M,) in order that the wild animals may not perceive his smell. (M, A.) — And hence, or because he rushes upon the game unperceived, and [as it were] without permission, † A skilful, or skilled, sportsman. (A.)

دمع

دَمْعٌ masc. of دَمْعَةٌ A woman quick to shed tears: (S, K.) or quick to weep, abounding with tears; (L;) as also دَمْعِي, without ة; (Lh, I;) of which latter, which is applied also to a man, the pl. is دَمْعَاتٌ, applied to men, and دَمْعِي, ap-

plied to men and to women, and دَمَائِعُ, applied to women. (L.) [See also دَمُوعٌ.]

دَمْعٌ A mark made with a hot iron in the part where the tears run, (El-Ahmar, S, K, TA,) of a camel; (El-Ahmar;) said by Abou-'Alee, in the "Tadhkirah," to be a small line. (TA.)

دَمْعَةٌ : see دَمْعٌ, in two places.

دَمْعَانٌ † A bowl that is full so as to overflow (L, K, TA) from its sides. (L, TA.)

دَمْعٌ Water of the eye arising from disease or old age; not tears: (S:) or, as some say, the traces of tears upon the face: thus in the handwriting of Abou-Zekereyā, in the margin of a copy of the (S, A,) دَمْعُ الْكَزْمِ (S, A,) or دَمْعُ الْكُزْمِ (K, TA) and thus written by Sgh, with teshdeed, (TA.) † What flows from the grape-vine in the days of the [season called] رَيْحٌ (S, A, K, TA.)

دَمْعٌ A mark made with a hot iron upon the

فِي النَّاطِرِ مَنَاطِرُ [app. a mistake for النَّاطِرِ] meaning upon the place of the vein at the edge of the nose, commencing from the inner angle of the eye, running down to the nostril, (K, TA,) so says Isid, (TA,) or to the nostrils: (CK:) sometimes there are two such marks. (TA.)

دَمْعٌ An eye that sheds many tears: or quick to shed tears: and دَمْعَةٌ [has the former signification]. (TA.) [See also دَمْعٌ.] — دَمْعٌ Earth, or soil, from which water exudes: (TA:) and دَمْعٌ, and دَمْعٌ, and دَمْعٌ, or soil, that exudes moisture; (K;) or that seems as though it exuded moisture, or almost did so. (TA.)

دَمْعٌ : see دَمْعٌ.

دَمْعٌ and its fem., with ة: see دَمُوعٌ, in two places. — دَمْعٌ A day in which is [fine rain such as is called] رِذَاذٌ (K, TA.)

دَمْعٌ : see دَمْعٌ.

دَمْعٌ [act. part. n. of دَمَعٌ]. You say, دَمَعْتُ An eye shedding tears; an eye of which the tears are flowing: (Mgh:) pl. دَمَائِعُ. (TA.) — دَمْعَةٌ A wound on the head from which blood flows (A, I, Th, Mgh, TA) in small quantity, (A, TA,) or in drops, (I, Th, TA,) like tears; (I, Th, Mgh, TA:) ranking after that termed دَامِيَةٌ (S, Mgh, K:) A'Obeid says, (S,) the دَامِيَةٌ is that which bleeds without a flowing of blood from it; (S, Mgh;) and when the blood flows from it, it is termed دَامِعَةٌ, with the unpunctuated ع: (S:) yet the author of the K says, in art. دَمْعٌ, [as on the authority of A'Obeid,] that the دَامِعَةٌ is before the دَامِيَةٌ; and charges J with error in saying the contrary. (TA.) [See also دَمْعَةٌ.] — دَمْعَةٌ A bowl flowing [or overflowing] with its grease, or gravy. (TA.) — دَمْعٌ : see دَمُوعٌ.

دَمْعٌ The channel of the tears; or part where

2. دَمْعٌ Vehement flowing of tears from the eye (KL.)

4. دَمْعٌ (IAqr, inf. n. دَمْعٌ, (K, TA) filled it, [app. so as to make it overflow,] (IAqr, K,) namely a bowl, (IAqr,) or a vessel; (K:) as also دَمْعَةٌ [if this be not a mistranscription for the former]. (TA)

5. دَمْعٌ [He shed tears, or wept]. (Occurring in a version of the Gospel of St. John, xi. 35 but perhaps post-classical.)

10. دَمْعٌ [He draws forth tears]. (TA.)

دَمْعٌ Tears; the water, or fluid, of the eyes; (S, Mgh, K;) whether from grief or joy: (K:) originally an inf. n.: (Mgh:) [but having a pl., both of mult. and of pauc.: for the pl. [of mult.] is دَمُوعٌ (K) and [of pauc.] دَمْعٌ (TA:) and دَمْعَةٌ [is the n. un., signifying] a single drop thereof; [i. e. a tear:] (S, K:) if from joy, it is cool; or if from grief, hot. (TA.) — دَمْعٌ داوود [David's tears;] a certain well known medicine: (Sgh, K:) [perhaps the fruits of a species of cress, namely *cress lachryma*, now called *أيوبي* and Job's tears, which are hard and stony, and are said to be strengthening and diuretic.] — بَكَتْ دَمْعًا [The sky wept, and the tears of the clouds flowed]. (TA.) — شَرِبَ دَمْعًا [He drank the tear of the vine]; i. e., wine. (A, TA.) — دَمْعٌ الجَفَّةِ [The tears, meaning] the grease, or gravy, of the bowl. (TA.)

[دَمْعٌ masc. of] دَمْعَةٌ A woman quick to shed tears: (S, K.) or quick to weep, abounding with tears; (L;) as also دَمْعِي, without ة; (Lh, I;) of which latter, which is applied also to a man, the pl. is دَمْعَاتٌ, applied to men, and دَمْعِي, ap-

plied to men and to women, and دَمَائِعُ, applied to women. (L.) [See also دَمُوعٌ.]

دَمْعٌ A mark made with a hot iron in the part where the tears run, (El-Ahmar, S, K, TA,) of a camel; (El-Ahmar;) said by Abou-'Alee, in the "Tadhkirah," to be a small line. (TA.)

دَمْعَةٌ : see دَمْعٌ, in two places.

دَمْعَانٌ † A bowl that is full so as to overflow (L, K, TA) from its sides. (L, TA.)

دَمْعٌ Water of the eye arising from disease or old age; not tears: (S:) or, as some say, the traces of tears upon the face: thus in the handwriting of Abou-Zekereyā, in the margin of a copy of the (S, A,) دَمْعُ الْكَزْمِ (S, A,) or دَمْعُ الْكُزْمِ (K, TA) and thus written by Sgh, with teshdeed, (TA.) † What flows from the grape-vine in the days of the [season called] رَيْحٌ (S, A, K, TA.)

دَمْعٌ A mark made with a hot iron upon the

دَمْعٌ and its fem., with ة: see دَمُوعٌ, in two places. — دَمْعٌ A day in which is [fine rain such as is called] رِذَاذٌ (K, TA.)

دَمْعٌ : see دَمْعٌ.

دَمْعٌ and its fem., with ة: see دَمُوعٌ, in two places. — دَمْعٌ A day in which is [fine rain such as is called] رِذَاذٌ (K, TA.)

دَمْعٌ : see دَمْعٌ.

دَمْعٌ [act. part. n. of دَمَعٌ]. You say, دَمَعْتُ An eye shedding tears; an eye of which the tears are flowing: (Mgh:) pl. دَمَائِعُ. (TA.) — دَمْعَةٌ A wound on the head from which blood flows (A, I, Th, Mgh, TA) in small quantity, (A, TA,) or in drops, (I, Th, TA,) like tears; (I, Th, Mgh, TA:) ranking after that termed دَامِيَةٌ (S, Mgh, K:) A'Obeid says, (S,) the دَامِيَةٌ is that which bleeds without a flowing of blood from it; (S, Mgh;) and when the blood flows from it, it is termed دَامِعَةٌ, with the unpunctuated ع: (S:) yet the author of the K says, in art. دَمْعٌ, [as on the authority of A'Obeid,] that the دَامِعَةٌ is before the دَامِيَةٌ; and charges J with error in saying the contrary. (TA.) [See also دَمْعَةٌ.] — دَمْعَةٌ A bowl flowing [or overflowing] with its grease, or gravy. (TA.) — دَمْعٌ : see دَمُوعٌ.

دَمْعٌ The channel of the tears; or part where

the tears run: (TA:) or the place where the tears collect in the sides of the eye. pl. مَدَامِغُ, which comprises the inner and the outer angles of the eyes: (Az, TA:) or the pl. signifies the inner angles, (الباقى), which are the extremities of the eye [or eyes]. (S.) — The pl. also signifies of Waters which drop, or drip, from the side of a mountain. (Abou-Adnân) And it may also signify Flowings of tears. (Ham p. 551.)

مَدْمُوعٌ A camel marked with the mark called دَمْعٌ. (K.)

دمع

1. دَمَعَهُ, (S, Mgh, Mqb, K.) aor. ʿ (IDrd, Mqb, K) and ʿ, (IDrd, K.) inf. n. دَمَعٌ, (S, Mqb.) He broke his head so that the wound reached the دِمَاعُ [or brain]: (S, K:) or he broke the bone of his دِمَاعُ: (Mqb.) or he struck it, namely, a person's head, so that the stroke reached to the دِمَاعُ: (Mgh:) and he struck his دِمَاعُ, (K, TA,) and broke the interior of the skull, near the دِمَاعُ. (TA.) And دَمَعَتِ الشَّيْءُ The sun pained his دِمَاعُ. (IDrd, K.) — Also, inf. n. as above, † He overcame, or subdued, and abased, him, or it: like as the truth does falsehood. and hence يَدْمِغُهُ in the Kur [xxi. 18], meaning † so that it may overcome it, or prevail over it, and abase it: or, accord. to Az, so that it may do away with it, in such a manner as to render it despicable, or ignominious. (TA.) And دَمَعٌ signifies † He overcame him, or prevailed over him, much, so as to subdue him, or abase him. (TA.) — [Hence, app.] دَمَعَتِ الْأَرْضُ † [The produce of] the land was eaten. (Iḥṣ, TA.) — And دَمَعِمَ بِطُغْنَةِ الرَّضْفِ † He slaughtered for them a lean sheep or goat: (K.) so says Lh, except that he does not explain the verb, which is thus explained by Ibn-ʿAbbād and Z: (TA:) or, as some say, a fat sheep or goat. (K.) — دَمَعَتِ حَوْبَتَا, [the verb written in the L and TA without tashdeed, so that it is app. دَمَعَتْ, but it may be دَمَعَتْ] She (a woman) made, or put, a دَامِغَةٌ [q. v.] to her حَوْبَةٌ [or stuffed thing whereon she rode upon her camel]. (ISH, L, TA.)

2. دَمَعٌ, inf. n. نَدْمِغٌ, † He made a ثَرِيدَةٌ [or mess of crumbled, or broken, bread,] soft with grease, or gravy. (Ibn-ʿAbbād, A, K.) — See also 1, in two places.

الدَّمَاعُ a word of which the signification is well known: (S, Mqb;) [The brain:] the marrow of the head: (K:) or the stuffing of the head: (TA:) or [app. a mistake for “and” (what is termed)] أَمْرُ الرَّأْسِ or أَمْرُ الْبَهِارِ [in one copy of the K. “and”] أَمْرُ الدَّمَاعِ is a thin skin, like a pouch, in which it is contained. (K.) [these three terms, أَمْرُ الْبَهِارِ and أَمْرُ الرَّأْسِ and أَمْرُ الدَّمَاعِ, appear all to signify the menina; (see أَمْرُ) but the first and second of them seem to have been mistaken by the author or transcribers of the K. for different explanations of الدَّمَاعِ:] the pl.

[of pauc.] is أَدْمِغَةٌ (S, Mqb, K) and [of mult.] دَمْعٌ. (TA.)

دَمِغٌ and دَمْمُوعٌ Having his head broken so that the wound reaches the دِمَاعُ [or brain]. (IDrd, K:) the former is likewise applied to a woman: and the pl., applied to men and to women, is دَمْعَى (IDrd, TA.) — Also, both words, † Stupid, foolish; or unsound, or dull, or deficient, in intellect: † مَدْمُوعٌ is incorrectly used by the vulgar in this sense; (K, TA;) as though meaning overcome, so as to be subdued, or abased, by the devil: it is said in the “Námoos” that this last word may be correct as having an intensive signification; but it may admit of such a signification, and yet may be incorrect, not heard from persons of chaste speech. (TA.)

دِمَاعٌ A wound in the head, reaching the دِمَاعُ [or brain]: (S, Mgh, Mqb, K.) with which there is no living: (Mqb:) it is the last [in degree] of [the wounds termed] شَجَاجٌ [pl. of شَجَّةٌ], these being ten, as follows: [1] قَابِرَةٌ, also called حَارَصَةٌ (S, K, TA) and حَرَصَةٌ, or, as some think, the حَارَصَةٌ is different from the قَابِرَةٌ or حَرَصَةٌ or حَرَصَةٌ: [2] سَبْحَانِي [3] دَامِغَةٌ: [4] مَتَلَجَةٌ: [5] مَتَلَجَةٌ: [6] مَتَلَجَةٌ: [7] مَتَلَجَةٌ: [8] مَتَلَجَةٌ: [9] مَتَلَجَةٌ: [10] دَامِغَةٌ: (TA:) also termed مَأْمُومَةٌ (TA:) and AʿObayd adds دَامِغَةٌ, with the unpunctuated دَمْعٌ after حَرَصَةٌ: (S:) or, accord. to F, who pronounces J to have erred in saying thus, before دَامِغَةٌ: but J is right in this case. (TA.) [See شَجَّةٌ دَامِغَةٌ, voce دَامِغٌ. Several other terms are mentioned in the TA; but these, which will be found in their proper arts, appear to be all syn with some that are mentioned above. See also شَجَّةٌ. — Also A spadix (طَلْعَةٌ) that comes forth from amid the broken portions of the tree, [or heart of the palm-tree], long and hard, and, if left, mays the palm-tree; (S, K, TA) wherefore, when its existence is known, it is detached. (TA.) — And An iron above the مَوْقِرَةٌ [or hinder part] of the [camel's saddle called] زَحْلٌ (Aḡ, K;) also called غَاشِيَةٌ (TA.) or an iron with which the back of the زَحْلٌ is fastened: (JK:) the pl. is دَوَامِغٌ: ISH says that the دَوَامِغُ are above the middle of the heads, or upper extremities, of the [curved pieces of wood called] خُذَارِيفٌ [pl. of خُذْرَفٌ]; and sometimes they are of wood, firmly bound; and a. q. خُذَارِيفٌ, pl. of خُذْرَفٌ [q. v.]: [but] Az says that when the دَامِغَةُ is of iron, it is placed across, or athwart, above the two extremities of the جَوْتَرَانِ, and nailed with two nails, the خُذَارِيفِ being fastened upon the heads of the cross-pieces, in order that it, or they, may not become disconnected. (TA.) [What it is, I am unable further to explain. It is perhaps thus called because so placed that a person is liable to have his head wounded by it.] — And A piece of wood placed across between two poles, upon which is hung the skin for water or milk. (JK, Ibn-ʿAbbād, K.) دِمَاعٌ One that wounds so as to reach the دِمَاعُ

[or brain]; and that breaks the head or the like. (Ibn-ʿAbbād, K.) And سَحَرٌ دَامِغَةٌ A stone that does so much, or vehemently, the ʿ denoting intensiveness of signification. (Ibn-ʿAbbād, K.)

دَمْعٌ } دَمِغٌ.
دَمْمُوعٌ }

دمل

1. دَمَلُ الْأَرْضِ, (T, S, M, Mgh, Mqb, K.) aor. ʿ, (T, M, Mqb.) inf. n. دَمَلٌ and دَمَلَانٌ, (M, K.) He put the land into a right, or proper, state: (M, K:) or he did so with دَمَلٌ, (S, M, Mgh, Mqb, K, TA.) 1. e., [he manured it with] سَرْبِينَ (S) or سَرْبِينَ (M, Mqb, K.) or سَادٌ (Mgh;) or أَدْمَلَهَا has this latter signification; (M;) and so دَمَلَهَا (T in art. — And [hence,] دَمَلٌ دَمَلْتُ (S) in art. دبل, and Mqb.) aor. ʿ, inf. n. دَمَلٌ, (Mqb,) † He put the thing into a right, or proper, state; prepared it, or improved it, (S in art. دبل, and Mqb;) as also دَمَلْتُ (S in that art.) دَمَلُ بَيْنِ الْقَوْمِ, (S, M, K, TA.) aor. ʿ, (M,) inf. n. دَمَلٌ, (TA.) † He made peace, effected a reconciliation, or adjusted a difference, between the people; (S, M, K, TA.) as also دَمَلْتُ, (Ibn-ʿAbbād, K.) — دَمَلُ الْجُرْحِ, (T, M, K, TA.) aor. ʿ, (M,) † It (a remedy) healed the wound: (T, M, K, TA.) [and دَمَلُهُ has a similar meaning; for] دَمَلٌ signifies the healing a wound; and causing it to skin over. (KL.) = دَمِلَ see 7.

3. دَمَلُهُ, (T, M, K, TA.) inf. n. مَدَامَلَةٌ, (S,) † He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him; (T, M, K, TA.) in order to effect a reconciliation between himself and him: (T, M, TA.) دَمَامَلَةٌ is similar to دَمَامَلَةٌ. (S.) Abu-l-Ḥasan says,

* شَبَّتَ مِنَ الْإِخْوَانِ مَنْ لَسْتُ زَائِلًا
* أَدَامِلُهُ دَمَلٌ الْبَقَاءُ الْخَفَرِ

[† I hated, of the brethren, him whom I was not ceasing to treat gently, with the gentle treatment of the water-skin, or milk-skin, having in it many holes, or rents]: (T, M:) thus using an inf. n. with a verb to which it does not properly belong. (M.) And one says, دَامِلُ الْقَوْمِ, (so in a copy of the S,) or أَدْمِلُ الْقَوْمِ, (so in two other copies of the S, [but only the former agrees with the context,]) meaning أَطْوِئُهُمْ عَلَى مَا فِيهِمْ [i. e. † Treat thou the people with gentleness, notwithstanding what fault, or the like, there may be in them: see a phrase similar to this explanation voce بَيْتَلُ]. (S, TA.)

4: see 1, in two places: — and see also 3.

5 دَمَلْتُ الْأَرْضَ The land was, or became, put into a right, or proper, state, with دَمَلٌ, i. e. سَرْبِينَ. (M, K, TA.)

6. تَدَامَلُوا † They made peace, or became reconciled, one with another. (M, K, TA.)

7. اِنْدَمَلُ † It (a wound), T, S, M, Mgh, Mqb)

healed, or became in a healing state; (M, K;) as also **دُمِّلَ** (M, K,) aor. **دَمَلَّ** (K:) or became healed, (Mgh,) or nearly healed, (T, S, Mgh,) as also **دَامَلَ**, originally **دَامَلَ** (AA, TA,) and in a healthy state: (T, Mgh:) from **الْأَرْضُ** **دَمَلَّ** (Mgh:) or gradually recovered. (Mgh.) And **دَمَلَّ** **هَسَ** became nearly recovered from (س) his disease, (T, M,) and from a wound, (T,) and from his pain. (M)

8. **دَمَلَّ**: see 7.

Q. Q. 1. **دَوَمَلُ بَيْنَ الْقَوَارِ**: see 1.

دَمَلَّ Gentle treatment. (M, K.) See also 3.

دَمَلَّ: see **دَمَلَّ**.

دَمَلَّ (S) or **سِرْقِين** (S) or **سِرْقِين** (T, M, K,) and the like; (T;) [used for manuring land;] as also **دَبَال**: (M in art **دَبَال**;) or compost of dung and ashes, or of dust, or earth, and dung. (Mgh:) and camels' or simular dung, and dust, or earth, trodden by the beasts. (M, K) — [Hence,] **دَمَلَّ** means [of kindling] of war; like as **دَمَلَّ** [signifying dung] is a means of kindling of fire (S, TA.) — **دَمَلَّ** (As, T, S.) or rotten, black, old dates: (M, K:) [in the CK, **الدَّمَلُ** is erroneously put for **الدَّمَلُ**:] [and] such are called **دَمَلَّ** (M.) — **دَمَلَّ** that the sea rejects, (Lth, T, M, K,) consisting of dead creatures therein, (Lth, T,) and the like, ('Eyn, TT,) such as [the shells, or shell-fish, called] **أَصْدَاف** and **مَنَافِص** (Lth, T, TA,) or **صَدَف** and **مَنَافِص** (M,) and **بُتَّاج**. (Lth, T, M, TA.) [The last word is erroneously written in one place, in the TT, **بُتَّاج**; and in another place, in the same, **بُتَّاج**.] — **دَمَلَّ** An unsoundness, or infection, in the spines of the palm-tree, (M, Mgh, K,) so that it becomes black, (M, K,) before it attains to maturity, (M, Mgh, K,) or before it is fecundated. (IDrd.) also termed **دَمَلَّ** [q. v.,] (Mgh, TA,) from first meaning **سِرْقِين**. (Mgh.)

دَمَلَّ (T, S, M, Mgh, K) and **دَمَلَّ** (S, M, K) A kind of purulent pustule, or imposthume; (T, S;) i. q. **خَرَج**; (M, K;) well known: (Mgh:) [said to be] an appellation applied as ominating good, (M, O,) like **مَقَارَئَ** applied to a place of destruction; (O;) or because it tends to healing: (T:) said by IF to be Arabic: (Mgh:) by Ag said to be used in Arabic: (T:) [app of Pers. origin:] in Pers. **دَمَل**, and **دَمَل**: [now vulgarly pronounced **دَمَل** and **دَمَل**: and applied to any pimple or pustule, and to a boil. see **جَبَن**.] the pl. (of **دَمَل**, T, S) **دَمَلَمِل**, (T, S, M, K,) which is anomalous, (M,) or **دَمَلَمِل** [agreeably with analogy]. (Mgh.)

دَمَلَّ One who manures land with **دَمَل**, i. e. **سِرْقِين**. (M.)

دَمَلَّى The **دَامَلَى** [q. v.] of the jerboa. (Ibn-'Abbād, TA.) [See also **دَمَلَّى**.]

دملج

Q. 1. **دَمَلَجَ** (JM, TA,) inf. n. **دَمَلَجَة** and

دَمَلَجَ (K, TA,) **He made, or wrought, a thing, (K, JM, TA,) as, for instance, a bracelet, (TA,) evenly or equally, or justly or properly, (K, JM, TA,) and well. (JM, TA.)** [And **He made a thing round and smooth; like **دَمَلَقَ**: see the pass. part n., below.] It is said in a trad., **دَمَلَجَ** **اللَّهُ لِنُورِ** [God has made his pearls round and smooth]. (TA.) Accord. to Lh, **دَمَلَجَ** signifies **His body was, or became, rounded, or compacted, (طَوَى)** so that his, or its, flesh was firm, or hard. (TA.)**

دَمَلَجَ and **دَمَلَجَ**: see the next paragraph, in three places.

دَمَلَجَ (S, Mgh, K) and **دَمَلَجَ** (S, K) and **دَمَلَجَ** (K) An armlet; a bracelet for the arm; syn. **مَعَض**; (S, Mgh, K;) i. e. the ornament thus called: (Mgh, TA:) pl. of the first **دَمَلَجَ**; (S;) [and of the second and third **دَمَلَجَ**.] You say, **دَمَلَجَ عَلَى دَمَلَجَةٍ** [He put (lit. cast) upon his armlets]. (S.) — Also the first and second **دَمَلَجَ** A smooth stone. (TA.) — And [the pl.] **دَمَلَجَ** Hard lands: (K:) so in the L and the Tokmileh. (TA.)

دَمَلَجَ i. q. **مَدْرَجَ** **أَمَلَسَ** [Round, as though rolled like a scroll, and smooth]: (S, K;) and a stone, and a solid hoof, smooth and round; as also **دَمَلَجَ** and **دَمَلَجَ**. (S in art **دَمَلَقَ**.) A rājiz says, (S, TA,) namely, El-'Ajjāj, (so in a copy of the S,) **كَانَ مِنْهَا الْقَصَبُ الْمَدْمَلَجَا** * **سَوْقٌ مِنَ الْبُرْدِيِّ مَا تَوَجَّجَا** *

[app. describing a certain animal, or animals, and meaning **As though her, or their, round and smooth leg-bones were stalks of the papyrus, not crooked**]. (S, TA.)

دملص

دَمَلَصَ and **دَمَلَصَ** and **دَمَلَصَ**: see art. **دَلَصَ**.

دملق

Q. 1. **دَمَلَقَ** **He made it smooth and even** [or smooth and round:] like **دَمَلَجَ** and **دَمَلَجَ**. (TA.) And **دَمَلَقَ** **It was made smooth and round: or smooth like the hand, and, accord. to some, hard.** (TA.)

دَمَلَقَ and **دَمَلَقَ**: see **دَمَلَقَ**.

دَمَلَقَ: see **دَمَلَقَ**, in two places. — Also **A sort of truffle, (AHn, TA,) smaller than the **دَمَلَقَ**, (JK, AHn, K, TA,) the shortest thereof (AHn, TA) found in sands and meadows; (JK, AHn, K, TA;) it is good, (AHn, TA,) and seldom becomes black (JK, AHn, TA) while fresh; (JK;) and it is the sort of which the head is like a مغلاة [q. v.]: (AHn, TA:) pl. **دَمَلَقَاتِ**. (JK.)**

دَمَلَقَ: see **دَمَلَقَ**. — Also **An old man bald**

in the fore part of his head. (TA.) And **دَمَلَقَ** **الرَّاسَ** **Having the head shaven.** (En-Nadr, K.) — Also, applied to a woman's vulva, **Wide, (Ibn-'Abbād, K,) and, some add, large. (TA.)**

دَمَلَقَ, applied to a stone, (JK, S, K,) and to a solid hoof, like **دَمَلَجَ** (S,) and **دَمَلَقَ** (JK, K) and **دَمَلَقَ** (K) and **دَمَلَقَ** (JK, TA) and **دَمَلَقَ** (JK, K.) **Smooth and round:** (S, K:) or very round: (JK:) or, accord. to Abou-Kheyr, **دَمَلَقَ** signifies a stone smooth like the hand, and, some add, hard: the pl. [of **دَمَلَقَ** and **دَمَلَقَ** and **دَمَلَقَ**] is **دَمَلَقَاتِ** [that of **دَمَلَقَ** is] **دَمَلَقَاتِ**. (TA.)

دملك

Q. 1. **دَمَلَكَ** **He made it smooth and round:** (S;) or smooth and even: like **دَمَلَقَ**. (TA in art. **دَمَلَقَ**.)

Q. 2. **دَمَلَكَ** **It was, or became, smooth and round:** (S, TA:) [or smooth and even: see above.] Said of a girl's breast, **It became round and prominent.** (Lth, K.) one should not say **دَمَلَكَ**. (Lth, TA.)

دَمَلَكَ: see what follows.

دَمَلَكَ Smooth and round; applied to a solid hoof; like **دَمَلَقَ** and **دَمَلَقَ**; and as applied to an iron head of an arrow or of a spear &c.: (S;) and so **دَمَلَكَ** applied to a stone: (M, K:) or the latter, thus applied, signifies [simply] round: (S:) and the former, smooth and even; or made smooth and even; syn. **مَسَحَ** [in the CK **مَسَحَ**;] applied to a stone, and to an arrow: (M, K:) and i. q. **مَسَحَ** [app. as meaning compact, or firm, in make; as though twisted]. (K.)

دمن

1. **دَمَنَ** **الأَرْضَ** (TK, K) aor. **دَمَنَ**, (TK,) inf. n. **دَمَنَ**, (TA,) i. q. **دَمَلَا**; (S, K;) i. e. **He put the land into a right or proper state, prepared it, or improved it, [or manured it,] with **دَمَان**** i. e. dung such as is termed **سِرْقِين**. (TA.) — **دَمَنَ**, (S, M, K,) aor. **دَمَنَ**, (K,) inf. n. **دَمَنَ**, (KL,) **He bore rancour, malevolence, malice, or spite, (S, M, K, TA,) of long continuance, (M, K, TA,) دَمَنَ** against him: (S, M, TA:) and **دَمَنَ** **قُلُوبَهُمْ** **Their hearts bore rancour, malevolence, malice, or spite, (S, TA,) of long continuance. (TA.)** [Perhaps from **دَمَنَ** **دَمَنَ** said in the TK to signify **The palm-tree became rotten and black: see **دَمَان**, below.] — The inf. n. **دَمَنَ** also signifies **The being lasting, continual, or permanent.** (KL.) [And **دَمَنَ** app. signifies **It was, or became, of long continuance: see a usage of its part n. **دَمَنَ** voce **دَمَنَ**.**]**

2. **دَمَنَ** **النَّشِيطَةَ** (M, K,) inf. n. **دَمَنَ**, (K,) **The catillo dunged (M, K*) and staled (M) in, or upon, the place. (M, K.)** And **دَمَنَ** **النَّشِيطَةَ** **The sheep, or goats, dunged in the water.**

استدعى مودته *He looked, or watched, or waited, for his love, or affection:* [formed by transposition] استُدِّمَ. (M in art. — دمى.)

دَمْرٌ [Blood;] one of the [four] أَصْلَاطُ [or humours], (M,) well known: (T, M, K:) accord. to some, (Mgh,) it is originally دَمَوٌ: (S, Mgh:) or it is originally دَمَى: (Zj, Mbr, S, M, Mgh, K:) thus in the correct copies of the K; (TA; [in some copies دَمَى, and in the CK دَمَى:]) though deviating from other words of the same form in respect of its pl. [which see below]; (Mbr, S;) as is shown by its dual, (Zj, M,) which is دَمَيَانُ, (T, S, M, Mgh, K,) whereby [also] the latter gone from it is shown to be دَمَى: (Mbr, S;) but it has also for its dual دَمَانُ (T, M, Mgh, K:) and some of the Arabs say دَمَوَانُ: (S, M;) in which last, however, [accord. to ISd,] the و is substituted for ي, though generally و is changed into ي: (M:) and this original form is used by a poet, [namely, Huseyn Ibn-El-Homám, accord. to one of my copies of the S:] in his saying,

فَلَسَّا عَلَى الْأَعْقَابِ تَدْمَى خُلُومًا
وَلَكِنْ عَلَى أَقْدَامِنَا يَطْرُقُ الدَّمَى

[And we have not our wounds bleeding upon the heels; but upon our feet the blood drops:] (S:) or it is originally دَمَى: (Sb, T, S, M, Mgh,) as is shown by its pls., (Sb, S,) which are دَمَيَانُ (Sb, T, S, M, K) and دَمَى (Sb, S, M, K,) also pronounced دَمَى: (TA:) like as دَمَى and دَمَى have for their pls. دَمَيَانُ and دَمَى; for if it were like دَمَا and دَمَا, it would not have such pls. (Sb, S.) دَمْرٌ is ignored by Ks; but is used by poetic license; (M;) or it is a dial. var. of دَمْرٌ. (K in art. — دمى) دَمْرٌ has a more special signification than دَمْرٌ, the two words being like بَيَاضَةٌ and بَيَاضٌ: (S;) [i. e.] it signifies *A portion of blood:* (T, M, K:) or it is a dial. var. of دَمْرٌ. (M, K:) accord. to IJ. (M.) The dim. of دَمْرٌ is دَمْرٌ. (S) [Hence,] رَحَلْتُ دَمْرٌ *A man seeking to obtain, or prosecuting for, [the revenge of] blood.* (TA.) دَمْرٌ فَلَانٌ فَيُتَوَبُّ لَكَ is a saying of the Arabs, meaning *Such a one is the slayer of such a one.* (Ham p. 632.) دَمْرٌ الدَّمْرُ دَمْرٌ, meaning *If thy blood be sought, my blood shall be sought; and if thy blood go for nought, my blood shall go for nought:* or, accord. to the latter reading, as is said in the Nih, and *where thou shalt be buried, I will be buried:* or *thou abode shall be mine abode.* (JM in art. — دمى, q. v.) See also an ex. voce — دَمْرٌ — دَمْرٌ. [The red, resinous, inspissated juice called dragon's blood;] what is called دَمْرٌ: (S;) دَمْرٌ الغَزَالُ; (K voice مَغْمٌ) now called دَمْرٌ البَيْتِي; or a species thereof; (TA;) [vulgarly دَمْرٌ, and also called دَمْرٌ الشَّجَانِ;] what is called in Pers. خون سیاوشان. (K.)

دَمْرٌ الغَزَالُ — (K.) *A certain herb, or leguminous plant, having a beautiful*

blossom: (M, K:) accord. to Lth, دَمْرٌ الغَزَالُ is the name of a certain herb, or leguminous plant, having a blossom. (T.) بَنَاتُ دَمْرٌ *A certain plant, (M, K,) well known; (K,) a certain red plant.* (T in art. — دمى) The cat: (M, K) mentioned by En-Nadr in "The Book of Wild Animals." (M.)

دَمْرٌ: see the next preceding paragraph.

الدَّمْرُ, said to be the original form of دَمْرٌ: دمى.

دَمْرٌ *Bleeding; having blood issuing from it:* (S, Mgh) [and] bloody; i. e. smeared, or defiled, with blood: and دَمْرٌ signifies the same [in both senses]. (MA.)

دَمْرٌ *An image, or effigy, (S, M, Mgh, K,) of ivory and the like, (S,) or of marble, (M, K,) variegated, decorated, embellished, or coloured, (M, Mgh, K,) in which is redness like blood. (Mgh) or an image, or effigy, in a general sense: (K, M, K:) accord. to Abu-l-'Alá, because originally painted with red, as though from the دَمْرُ: and any beautiful female is likened thereto, because adorned: (TA:) metonymically applied to *† a woman:* (IAq, T) or anything that is deemed beautiful in respect of whiteness: (TA:) and an idol: (Lth, S, K) said in the R to be so called because of the shedding of blood at the place thereof for the purpose of propitiation; but MF says that this derivation requires consideration: more probably because it is decorated: (TA:) pl. دَمْرٌ. (S, Mgh, K) Accord to MF, it is also pronounced دَمْرٌ. (TA.) One says, دَمْرٌ أَجْمَلُ مِنَ الدَّمْرِ, meaning *More beautiful than the image of ivory.* (Ham p. 611.) And الدَّمْرُ is an oath of the Pagan Arabs, meaning *No, by the idols:* or, as some relate, it is دَمْرٌ, meaning *No, by the blood of what is sacrificed upon the stones set up to be worshipped:* so in the Nih. (TA.) — The pl., دَمْرٌ, also signifies *Garments upon which are pictures or effigies.* (S.) — See also دَمْرٌ, last sentence but two.*

دَمْرٌ: see the next preceding paragraph.

دَمْرٌ, as in the Tekmilch; in the K, erroneously, دَمْرٌ, (TA.) *Good, or good fortune, and prosperity.* (K, TA.)

دَمْرٌ [Of, or relating to, blood;] rel. n. from دَمْرٌ: as also دَمْرٌ. (S.) — [In the phrase دَمْرٌ دَمْرٌ, in Freytag's Lex., دَمْرٌ is a mistake for دَمْرٌ: see 2, last sentence.]

دَمْرٌ dim. of دَمْرٌ, q. v. (S.)

دَمْرٌ: see دَمْرٌ.

دَمْرٌ الدَّمْرُ, meaning *Hectic fever* (حُمَّى الدَّمْرُ) is a vulgar word of the dial. of Egypt. (TA.)

دَمْرٌ. [And see the next paragraph.] دَمْرٌ دَمْرٌ (M, K,) applied to a man, (M,) [lit. *Having a bleeding lip,*] means *† poor.* (M, K, TA.) — دَمْرٌ شَجَرَةٌ *† A beautiful tree.* (TA.)

دَمْرٌ (S, K,) or دَمْرٌ (T, M, S, Mgh,) *A wound in the head that bleeds but does not flow with blood* (T, S, M, Mgh, K) as yet (M:) such as flows with blood is termed دَمْرٌ. (T, Mgh.) [See دَمْرٌ]

دَمْرٌ: see دَمْرٌ.

دَمْرٌ *Red; applied to a garment, or piece of cloth: (M) or anything in the colour of which is blackness and redness: (T:) [of a dark red colour, like blood:] or anything intensely red: (S:) applied in this last sense [particularly] to a horse &c.: (S, K) or, applied to a horse, of a sorrel colour (أَسْرَقُ) intensely red, like the colour of blood: (T:) or, as applied, of an intense sorrel colour: (M:) and كَيْتٌ دَمْرٌ of an intensely red bay colour: (S, TA:) or of an intense red colour like that of blood: (TA:) or intensely red in the back [and] as far as the thin and soft parts of the belly: and أَشْفَرُ دَمْرٌ of which the sorrel colour is overspread, in its upper portion, with a yellowness like the colour of the yellow [or gilded] bay: (A'Obeyd, T:) and لَوْنٌ دَمْرٌ a colour in which is blackness. (M) سَبْرٌ دَمْرٌ *An arrow upon which is the redness of blood* (S, K) that has adhered to it so that it inclines to blackness: a man, when he shot at the enemy with an arrow, and hit, and the enemy then shot at him with blood upon it, used to put it in his quiver, auguring good from it: or, as some say, it means *an arrow which the archers shoot by turns, one at another;* an explanation reducible to that before mentioned: (S:) or *an arrow which one shoots at his enemy and the latter then shoots at the former:* (M:) or *an arrow shot once.* (T.)*

دَمْرٌ *Having blood dropping from the nose, while stooping the head.* (As, S, K) — † One who draws forth his debt from his debtor with gentleness. (As, S, K.)

دن

1. دَنَ: see R. Q. 1, in four places. — دَنَ is mentioned by Golius and Freytag (by the former as from the S) as though it were the verb of which دَنَ (q. v.) is the inf. n.; but I find no authority for it: and if دَنَ have a verb, it should, accord. to rule, be دَنَ, not دَنَ.]

2: see R. Q. 1.

4. دَنَ (T, K,) inf. n. دَنَانُ (T, TA.) *He (a man, T, TA.) remained, stayed, abode, or dwelt, (T, K, TA.)* [as though set in the ground like a دَنَ: (T, TA.)] *أَبْنُ دَنَ in the place; like أَبْنُ دَنَ on the authority of Abou-Turáb, (T,) or Ibn-El-Faraj. (TA.)*

R. Q. 1. دَنَنَ *It buzzed, or made a buzzing sound; syn. صَوَّتَ, and طَنَّ, (K,) and طَنَّطَنَ; (Sh, T, TA:) as also دَنَنَ, and دَنَنَ; said of the fly, (K,) [and of the bee, and of the hornet, and the like; for] دَنَنَ [inf. n. of دَنَنَ] (Lth, T, M, K) and دَنَنَ [inf. n. of دَنَنَ] (Lth, T, M) and دَنَنَ [a simple subst.] (M) signify*

the *buzzing* (صَوْتٌ, Lth, T, M, K) of the fly, (M, K,) or the bee, (Lth, T,) and the hornet, (Lth, T, M, K,) and the like. (M.) — And [hence:] *He* (a man) *spoke in a low, gentle, or soft, tone, so that his speech was not understood*; (A'Obeyd, K, TA;) [as also دَنْنٌ for; دَنْنَةٌ [inf. n. of the former] (A'Obeyd, T, S, M, K) and دَنْنٌ [inf. n. of دَنْنٌ] and دَنْنٌ (M, K) signify the *speaking in a low, gentle, or soft, tone*, (A'Obeyd, T, S,) or *in the manner termed هَيْمَةٌ*, (M, K,) so that the speech is not understood: (A'Obeyd, T, S, M:) or دَنْنَةٌ signifies [merely] the *speaking in a low, or faint, tone*: (M:) accord. to IATH, it is a little above what is termed هَيْمَةٌ. (TA.) A poet says,

نُذْنِدُنْ مِثْلَ دَنْنَةِ الذَّبَابِ

[We buzz in our speech like the buzzing of the fly.] (Sh, T.) And it is said in a trad., نُذْنِدُنْ (S), وَحَوْبُهُ (M, JM, TA,) which is thus explained: the Prophet asked an Arab of the desert, "What dost thou say in the تَسْبِيحُ?" [see this word, which means the repetition of a form of words at the close of the ordinary prayers:] and he answered, "I ask of God Paradise, and seek protection of Him from the fire [of Hell]; but as to thy دَنْنَةٌ and the دَنْنَةُ of Mo'ádh, I do not approve it:" and the Prophet said, وَحَوْبُهُ نُذْنِدُنْ (M, JM,*) i. e. [We speak with a low, or faint, voice] about those two things, namely, the seeking Paradise and the praying for protection from the fire [of Hell]; and on account of them: (JM:) accord. to some, it is from ذَنْنٌ حَوْلَ الْبَاءِ *He went round about the water*: [hence it may mean we utter our prayer respecting them with a low, or faint, sound, as though we were buzzing round about them like flies; seeking to enter the one, and to keep outside the other:] Aq says that it may be from the signification of the sound [of buzzing], or from that of going round about: (TA:) or, accord. to one relation, the Prophet said, عَنْهُمْ نُذْنِدُنْ [From a consideration of them we utter our prayer with a low, or faint, voice;] i. e. our دَنْنَةٌ arises from them; and is because of them: and hence, (JM,) ذَنْنٌ means also *He* (a man, JM) *went to and fro in one place*. (JM, TA.)

دَنْنٌ A vine-jar: (MA:) a [jar of the kind called] حَبٌّ (S); or [a jar] in form like a حَبٌّ (Mgb:) or a large رَأْفُود [or earthen jar, smeared inside with pitch, long in the lower part], (M, K,) in form like the حَبٌّ (M,) but taller; (M;) in the K, or taller than the حَبٌّ; uniform in make, [tapering to the bottom,] having at the lower end what resembles the قَوْسٌ [or tapering top] of a helmet: (M:) or smaller than the حَبٌّ, having a pointed lower extremity, [so I render عَصَصٌ, (agreeably with the TK,) regarding it as a dial. var., or perhaps a mistranscription, of عَصَصٌ, which properly signifies the "as coocygia,"] (M, K,) so that (M) it will not sit [upright] without one's digging a hole for it: (M, K:) IDrd says that it is a genuine Arabic word: (M:) pl. [of mult] دَنَانٌ (T, S, M, Mgb)

[and دَنْنَةٌ and (of pauc) أَدْنَنٌ, as appears from the following saying of IAAq, quoted by Az:] one says دَنْنٌ and أَدْنَنٌ and دَنْنَةٌ. (T.) [See an ex. in a verse of El-Áshsh cited voce رَأْفُود.]

دَنْنٌ A bending, or curving, in the back [so that it resembles a دَنْنٌ: see [أَدْنَنٌ]: (M, K) and a nearness [to the ground] in the neck and breast, (M, K,) and a stooping, (M,) and lowness, therein, (M, K,) by original natural constitution it is in a man, (M,) and in a horse or the like, and any quadruped: (M, K) or shortness, and lowness, or depression, of the neck: (R, TA) or, in a horse, shortness of the fore legs: or, accord. to Aq, in any quadruped, nearness of the breast to the ground, which is one of the worst of faults: (S:) or, accord. to AZ, in a camel, a leaning forward, with shortness of the fore legs: and, accord. to AHayth, in a horse or similar beast, shortness of the fore legs, and a consequent nearness of the neck to the ground. (T.)

دَنْنٌ A certain insect resembling an ant: (K:) so called because of its shortness. (TA.)

دَنْنَةٌ The [kind of cap called] قَلَنْسُو, of a Kádées; likened to: (K:) a دَنْنٌ a كَلَنْسُو worn by Kádées, as though so called in relation to the دَنْنٌ, because high and round: (Har p. 109.) accord. to Esh-Sheresheeh, originally دَنْنَةٌ; a دَنْنَةٌ pointed at the extremity, [in my original the كَلَنْسُو is erroneously put for الكَلَنْسُو,] worn by Kádées and great men: not a genuine Arabic word, but of the dial. of El-'Irák. (TA.)

دَنْنٌ syn. with دَنْنَةٌ: see R. Q. 1, in two places. — Also *Herbage* (S, M, K) and *trees*, (M, K,) or dry herbage, (Aq, T,) become black, (Aq, T, S, K,) or wasted and black, (M,) by reason of oldness: (Aq, T, S) or what is broken in pieces of [the species of barley-grass called] نَبِي, when it has become black and old: or the stems (أَصُول) of old and wasted trees: (M.) accord. to Lth, the stems (أَصُول) of trees: but the right explanation is that given above on the authority of Aq. (T.)

دَنْنَانٌ ذُلَالٌ [or lower parts, that are near the ground,] of garments. (K.)

أَدْنَنٌ One whose back resembles the دَنْنٌ (IAAq, T;) [i. e.] having a bending, or curving, in the back; (S, M, K;) applied to a man; (S;) hump-backed: (Fr, TA in art. عَجَر) and having the neck and breast near [to the ground], (M, K,) and stooping, (M,) and low, (M, K,) by original natural constitution: applied to a man, (M,) and to a horse or the like, and any quadruped: (M, K:) or, applied to a horse, short in the fore legs: (S:) or, applied to a camel, leaning forward, with shortness of the fore legs: (AZ, T:) or, applied to a horse or the like, short in the fore legs, and consequently having his neck near to the ground: (AHayth, T:) Aq said that no أَدْنَنٌ ever outstripped except that of the Benoo-Yarboog: (M:) fem. دَنْنَةٌ. [See also دَنْنٌ.] — Also, applied to a house, or chamber, or tent, (بَيْت), [for which Golius appears to have read

لَوَم, or depressed, [app. in its roof.] (S, K.)

دَنَا

دَنَا, aor. دَنَى; and دَنَى, aor. دَنَى; inf. n. دَنْنٌ, (AZ, Lh, T, S, M, Mgb, K,) of the former verb, and of the latter also, (AZ, Lh, T, M,) and دَنْنٌ, of the former, (Fr, T,) or of the latter, (AZ, T,) and [of the latter] دَنْنَةٌ; (S, K;) *He* (a man) *was, or became, low, ignoble, or mean, in his actions; and cared not for what he did, nor for what was said to him*: (ISK and T in explanation of the former verb, and S in explanation of both verbs:) or the former verb, (AZ, T,) or each, (Lh, T, M, K,) *he was, or became, bad, corrupt, or foul, in respect of the belly and the genital member* [i. e. in respect of appetite for food and for sexual enjoyment], not caring for what he did, nor for what was said to him: (AZ, Lh, T, M, K:) and the former verb, (S,) or each, (M, K,) [accord. to some,] *he was, or became, such as is termed دَنْنٌ*, i. e. خَسِيسٌ [app. as meaning contemptible]; (S, M, K,) like دَنَا, aor. دَنَى, inf. n. دَنْنٌ; (Mgb;) and destitute of good: (S:) but some make a distinction between the verbs with ء and the verb without ء; saying that the meaning "he was, or became, خَسِيسٌ" is that of دَنَا, without ء; (T, Mgb;) and the truth is, that the verbs with ء have the meanings assigned to them by AZ and Lh; (T;) or signify *he was, or became, low, ignoble, or mean*: (Mgb:) or these two verbs also signify, (K,) or signify as some say, (M,) *he was one in whom was little or no good; contemned or contemptible, mean, pitiful, or of no weight or worth* (M, K.) — دَنْنٌ, (M, K,) aor. دَنَى, (K,) inf. n. دَنْنٌ, (S, M,) *He was, or became, hump-backed*. (S, M, K.)*

4. دَنَا *He committed an action such as is termed دَنْنٌ*. (M, K.)*

5. دَنَانٌ *He, or it, incited him to دَنْنٌ* [i. e. low, ignoble, or mean, conduct; &c.: see دَنَا and دَنْنٌ, of which دَنَانٌ is an inf. n.]. (K.)

دَنْنٌ (AZ, Lh, T, S, M, Mgb, K) and دَنْنٌ (Lh, T, S, M, K) applied to a man, *Low, ignoble, or mean, in his actions; not caring for what he does, nor for what is said to him*: (S:) or bad, corrupt, or foul, in respect of the belly and the genital member [i. e. in respect of appetite for food and for sexual enjoyment]; not caring for what he does, nor for what is said to him: (AZ, Lh, T, M, K:) and [accord. to some,] i. g. خَسِيسٌ [app. as meaning contemptible]; (S, M, K;) like دَنْنٌ, without ء; (Mgb;) and destitute of good: (S:) but some make a distinction between دَنْنٌ and دَنْنٌ; saying that the latter means خَسِيسٌ; (T, Mgb;) and the former, as explained by AZ and Lh; and this is the truth; (T;) or that دَنْنٌ means لَئِيمٌ [i. e. low, ignoble, or mean, as contr. of كَرِيمٌ]: (Mgb:) دَنْنٌ is also applied to an action: (M, K.)* [see 4:] and signifies likewise, (K,) or as some say, and so دَنْنٌ, (M,) one in whom is little or no good;

condemned or contemptible, mean, paltry, or of no weight or worth. (M, K.) the pl. of دَقَقْ is دَقَقَاتُ (AZ, T, M.) or دَقَقَاتُ (Lib, T, TA.) or دَقَقَاتُ (K, TA.) like أَشْرَافُ pl. of شَرِيفُ (TA.) and دَقَقَاتُ (K.) which is anomalous, (TA.) or دَقَقَاتُ. (M.)

دَقَقَاتُ A low, or base, quality, property, natural disposition, habit, practice, or action; syn نَقِصَةٌ (S, K.); or such as is blamed, also pronounced دَقَقَاتُ. (TA in art. دَقَقْ, q. v.)

دَقَقَاتُ: see دَقَقَاتُ, in two places.

دَقَقَاتُ [More, and most, low, ignoble, or mean, in his actions; &c]. You say, هُوَ أَدْنَى مِنْهُ [He is more low, &c., than he]. (Zb, T.) Fr says that أَدْنَى in the Kur in. 58 is [for أَدْنَى], derived from دَقَقَاتُ: accord. to one reading, it is أَدْنَى. (TA.) = Applied to a man, (M.) *Hump-backed*. (S, M, K.) fem. دَقَقَاتُ. (K, TA.)

دَنَر

دَنَرُ (T, M, K.) inf. n. تَدْنِرُ (K;) and تَدْنِرُ (A;): †It (a man's face) *glistened* (T, M, A, K.) like دَنَرُ. (TA.) — *He* (a man, TA) *had many* دَنَرِ [pl. of دَنَرُ]. (K.) — See also the pass. part. n., below.

5: see 2.

دَنَرُ: see the next paragraph.

دَنَرُ, an arabicized word, (M, K.) from the Persian دِنَر [دِنَر], (M,) or from اَر دِنَر, meaning "the law brought it" [into being or circulation]: (Er-Raghib:) some say, (TA,) its original is دَنَرُ, one of its ns being changed into دِنَر (S, Mgh, K.) to render it more easy to be pronounced, (Mgh,) or that it may not be confounded with inf. ns, such as كَذَابُ (S, K;) and hence its pl. is دَنَرَاتُ (M, Mgh,) and its dim. دَنَرَاتُ (M:) this is the opinion generally obtaining: others say that it is of the measure دَنَرَاتُ; but this opinion is contradicted by the absence of the دِنَر in [the second syllable of] the pl.; for were it so, its pl. would be like دِنَرَاتُ, pl. of دِنَارُ: (Mgh:) [it is the name of a certain gold coin.] its weight is seventy-one barley-corns and a half, nearly, reckoning the دَنَر as eight grains of wheat and two fifths; but if it be said that the دَنَر is eight grains of wheat, then the دِنَار is sixty-eight grains of wheat and four sevenths: it is the same as the مِثْقَال. (Mgh.)

دَنَرَاتُ A kind of wine or beverage, so called in relation to Ibn-Deenâr el-Hakem, or because like the دِنَار in its redness. (TA.)

دَنَرَاتُ, applied to a دِنَار (M, K.) and to gold, (TA.) *Coined*. (M, K, TA.) — Also A man *having many* دَنَرَاتُ [pl. of دِنَار]. (M, K.) — Also †A horse *having specks, or small spots, exceeding what are termed* دَنَرَاتُ (AO, T, S, M, K.) or *having black and white spots like* دَنَرَاتُ (Mgh):

Bk I.

or *having a spotting* (تَدْنِرُ) of black intermixed with whiteness predominating over blackness: (TA:) and of a white colour predominating over blackness, with a round blackness intermixed with the former colour upon his back and rump. (M:) or of a white hue intermixed with red, (أَصْبَبَ) marked with round black spots. (A.) — Also †A garment, or piece of cloth, with marks, or figure, like دَنَرَاتُ. (A.)

دَنَس

1. دَنَسَ, nor. ٤, inf. n. دَنَسَ (S, A, K.) and دَنَسَاتُ (K.) It (a garment, S, A, K.) *was, or became, dirty, filthy, foul, sullied, defiled, or polluted*; (S, M, A, K.) as also دَنَسَ (S, M, A.) and in like manner †said of a man's honour, (K, TA.) and †of his disposition. (TA.)

2. دَنَسَ (S, M, A, K.) inf. n. تَدْنِسُ (S, K.) *He, or it, made it* (namely a garment, S, A, K.) *dirty, filthy, or foul; sullied, defiled, or polluted*, &c. (S, M, A, K.) And in like manner, دَنَسَ (S, M, A, K.) *He sulked his honour*; [he did to him that which disgraced him. (A, K.)] And دَنَسَ (S, M, A, K.) *The evilness of his disposition sullied his honour*. (A, TA.)

5: see 1.

دَنَسَ *Dirty; filthy, soil, or pollution*: (S, M, A, K.) pl. دَنَسَاتُ. (M.) [Hence,] هُوَ يَتَدَنَسُ [He preserves his honour from pollutions], and †مِنَ الدَّنَسِ [from causes of pollution, and مَدَنَسٌ being pl. of مَدَنَسَةٌ, a noun of the same kind as مَبْخَبَةٌ and مَبْخَبَةٌ]. (A, TA.)

دَنَسَ *Dirty, filthy, foul, sullied, defiled, or polluted*: (M, K.) [pl. دَنَسَاتُ, agreeably with analogy, and دَنَسَاتُ, contr. to analogy; but the latter is perhaps post-classical.] You say, قَوْمٌ دَنَسٌ [A people dirty, filthy, &c.]; both in a proper and in a tropical sense. (K.) And الْحَبِيبُ وَالشَّيْبَابُ هُوَ دَنَسُ الْمَرْوَةِ and †الْأَزْدَانِ [He is foul in character, conduct, or the like]. (A.)

دَنَسَ: and its pl. مَدَنَسَاتُ: see مَدَنَسَاتُ.

دَنَسَاتُ: see مَدَنَسَاتُ.

دَنَف

1. دَنَفَ (S, M, Mgh, Mgh, K.) nor. ٤, (Mgh, K.) inf. n. دَنَفَ (M, Mgh;) and دَنَفَ (S, M, Mgh, Mgh, K;) or, accord. to Sb, one does not say دَنَفَ, though they sometimes said دَنَفَ, for he regarded this as a possessive epithet; (M;) said of a sick man, (S, Mgh, K.) *He had a constant, or chronic, disease*: (Mgh: [see دَنَفَ, below:]) or he *was, or became, heavy*, (S, Mgh, K, TA.) *by reason of disease*, (Mgh, TA.) *and near to death*, (Mgh,) or *at the point of death*: (TA:) or he *became emaciated by disease so as to be at the point of death*. (M.) — And [hence,] دَنَفَتِ الشَّمْسُ, and دَنَفَتِ الشَّمْسُ, †The sun *was near*

to setting, and became yellow. (S, K, TA.) — دَنَفَ الشَّمْسُ †The thing, or event, *was, or became, near* (K, TA.) to passing. (TA.)

4. ادْنَفَ: see 1, in two places. — ادْنَفَ, said of a disease, (S, Mgh, Mgh, K.) *It rendered him constantly, or chronically, ill; or gave to him constantly*: (Mgh.) or it *rendered him heavy* [so that he *was near to death, or at the point of death*. see 1]: (S, Mgh, K:) or, said of God, *He caused him to become emaciated by disease so as to be at the point of death*. (M.) Thus the verb is trans. as well as intrans. (S, Mgh.) — And ادْنَفَتِ الشَّمْسُ †I caused the thing, or event, to be near, or brought it near, (K, TA.) to passing. (TA.)

دَنَفَ A constant, or chronic, disease; (S, M, K;) *such as infects, or pervades, the person or the inside*: or, as some say, *any disease, whatever it be*. (M.) — Also, (S, M, K,) and دَنَفَ (S, M, Mgh, K,) the latter held by Sb to be a possessive epithet, as he disallowed the verb دَنَفَ (M.) A man *having a constant, or chronic, disease*; (S, M, Mgh, K;) *such as infects, or pervades, his person or his inside*: or, accord. to some, *having any disease*: or *emaciated by disease so as to be at the point of death*: and دَنَفَ and مُدْنَفٌ signify the same: (M:) or these two signify *rendered heavy by disease* [so as to be near to death, or at the point of death: see 1]: (S, Mgh, K:) [and Freytag adds دَنَفَ, explained as meaning "interitum obnoxius," as from the Ham, in which I only find (p. 624) authority for دَنَفَ, signifying *being at the point of death or destruction*:] دَنَفَ is used alike as masc. (Fr, T, S, M, K) and fem. (S, M, K) and sing. (Fr, T, S, M, K) and dual (S, M) and pl., (Fr, T, S, M, K,) as though it were an inf. n. used as an epithet: (M:) but if you say دَنَفَ, you vary it for the fem. and dual and pl., (T, S, M, K,) saying دَنَفَتْ (S, M,) &c., (S,) i. e., saying also دَنَفَتْ دَنَفَاتُ (TA.) and دَنَفَتْ دَنَفَاتُ (M,) or دَنَفَتْ دَنَفَاتُ (TA:) and sometimes دَنَفَ has a dual form and a pl.; (K;) [i. e.] one may say دَنَفَتْ دَنَفَاتُ and أَخَوَاتُ دَنَفَاتُ (Fr, T.) — Applied to the sun, it means †Near to setting, (M, TA.) and (TA) *becoming yellow*. (T, TA.) So in the saying (of El-Ahly, T, TA),

وَالشَّمْسُ قَدْ كَادَتْ تَكُونُ دَنَفًا
†[And the sun had almost become near to setting, and to turning yellow]. (T, M, TA.) [See Q. 2 in art. زَحَفَ.]

دَنَفَ: see دَنَفَ, in two places.

دَنَفَ: }
دَنَفَ: }
دَنَفَ: }
دَنَفَ: }

دَقَقْ

1. دَقَقَ, nor. ٤ and ٤, inf. n. دَقَقَ (S, M, K.) *He pursued small, little, or minute, things*. (JK, Ibn-Abbad, 116)

السَّمَاءُ الدُّنْيَا [The nearest heaven; i. e. the lowest;] the heaven that is the nearest to us: (T, TA:)

also called السَّمَاءُ الدُّنْيَا [which means the heaven of the present world; as will be seen from what follows]. (TA.) See also *ess.* of the fem. in the paragraph commencing with the words *هو أبن دني* in four places. — Also *Former*, and *first*; and *fore*, and *foremost*; opposed to *آخر*. (TA.) [Hence,] *لَقِيتُهُ أَذْنَى دُنْيِي* (S, K, TA) and *أَذْنَى دُنَا* (K, TA), [in the CK, erroneously, *أَذْنَى دُنْيِي* and *أَذْنَى دُنْيِي*]. i. e. *I met him the first thing*. (S, K.) [And *أَذْنَى الْقَهْرِ* The *fore*, or *foremost*, part of the mouth.] And *الدُّنْيَا* [for *الدَّارُ الدُّنْيَا*, *The former dwelling*, or *abode*, and *life*; i. e. *the present world*, and *life*, or *state of existence*]; *contr.* of *الْآخِرَةُ*: (M, K:.) [or] it is so called because of its nearness: (T, S:.) [and may be rendered the *sublunary abode*, &c.: and the *inferior abode*, &c.] It also signifies *The enjoyments, blessings, or good, of the present world, or life; worldly blessings or prosperity*, &c.] And sometimes it is with *tenween*, (K, TA,) when used indifferently: (TA:.) [thus,] *لَا أَرَى مَالَهُ دُنْيَا وَلَا آخِرَةً* [as meaning *He has none of the enjoyments, or blessings, of the present world, nor in prospect any enjoyments, or blessings, of the world to come*]; with *tenween*. (M, TA.)

And you say, *بَاعَ دُنْيَاهُ بِآخِرَتِهِ* [He purchased his enjoyments of the present world at the expense of his enjoyments of the world to come]. (Z, TA. in art. *بيع*.) And *إِبْنُ الدُّنْيَا* means *The rich man*. (Msb in art. *بني*.) — Also *More*, and *most*, *apt*, *fit*, or *proper*: thus in the *Kur* [xxxiii. 69], in the phrase *أَنْ يَعْرِفَنَّ ذَلِكَ أَذْنَى أَنْ يَعْرِفَنَّ* [That will be more, or most, apt, fit, or proper, that they may be known]; (Kah, Mgh:.) i. e., that they may be known to be free women, as distinguished from female slaves, who did not cover their faces. (Jel.) — Also *Less* [in number or quantity &c.], and *least* [therein]; opposed to *أَكْثَرُ*. (TA.) *وَلَا أَذْنَى مِنْ ذَلِكَ وَلَا أَكْثَرُ*, in the *Kur* [lviii. 8], means *Nor less in number than that; nor more in number*. (Bd.) And *وَلَنْدَرِيْقَهُمْ مِنَ الْعَذَابِ الْأَذْنَى دُونَ الْعَذَابِ الْأَكْبَرِ*, in the *Kur* [xxxii. 21], lit. *And no will assuredly make them to taste of the smaller punishment besides the greater punishment*, means, accord. to Zj, whatever punishment is inflicted in the present world and the punishment of the world to come. (M.)

— Also *Worse*, [or *inferior* in quality], and *norst*; or *more*, and *most*, *low*, *ignoble*, *base*, *vile*, *mean*, or *weak*; opposed to *خَيْرٌ*. (TA.) It is said in the *Kur* [ii. 58], *أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ* [Will ye take in exchange that which is worse, or inferior, for that which is better? or], accord. to Zj, meaning *that which is less in value [for that which is better]*? *أَدْنَى* being thus, without *ء*. Fr says that it is here from *الدَّائِمَةُ*: and *Zuheyr El-Kurkubee* [or (accord. to some) *El-Farkubee*] read *أَدْنَى*. (T.)

مُدْنِيَةٌ, applied to a she-camel, (M,

K:) and to a woman, (M,) *Near to bringing forth*. (M, K:.)

مُدْنِيَةٌ, applied to a man, *Weak*; (S, TA:) *contemptible* (or *خَسِيسٌ*); not profitable to any one; who falls short in everything upon which he enters, [like *دُنْيِي*] (TA:); or falling short of accomplishing that which it behooves him to do: (AHeyth, T:.) also, for the sake of rhyme, [by poetic license,] written *مُدْنِيٌّ*. (T.)

ده

R. Q. 1. *دَعَدَهُ*, (JK, S, K:) inf. n. *دَعَدَةً*, (JK,) *He rolled a stone down*; (S; *K; *TA:;) as also *دَعَدَى*, (S, K:) inf. n. *دَعْدَةٌ* and *دَعْدَاءٌ* (S:.) or *he cast stones, or a thing, from a higher to a lower place*. (JK.) — And *He turned over a thing, one part upon another*; (K:;) as also *دَعْدَى* (TA) — And *He collected together camels to drive them*. (JK.)

R. Q. 2. *دَرَدَهُ*, *said of a stone*, (S, K,) &c., (S:) *It rolled down*; (S; *K; *TA:;) as also *دَرَدَى*. (S, K.) — And hence, *He, or it, was quick* (Har p. 108)

لَا دَرَهُ فَلَا دَرَهُ, (JK, and so in some copies of the K,) or *لَا دَرَهُ فَلَا دَرَهُ*, (Aq, IAr, S, TA, and so in copies of the K,) a saying of the Arabs, meaning *If this thing be not now, it will not be after the present time*. (Aq, S, K.) *Aq* says, I know not its origin, but I think it to be Pers., and to mean, *if thou strike not him, or it, now, thou wilt not strike him, or it, ever*: (S:) accord. to *IAr*, it is said to a man when he is at the point of accomplishing his want in respect of a creditor of his, or in respect of his blood-revenge, or in respect of paying honour to a friend of his; (TA:;) and means *if thou seize not the opportunity now, thou wilt never meet with it*: (K, TA) accord. to *Lth*, (TA,) it means, *if thou avengest not his blood, or if thou slay him not in blood-revenge, now, thou wilt never do so*. (JK, TA.) Accord. to *Aq*, one says also, *لَا دَرَهُ فَلَا دَرَهُ*, meaning *I will not accept either of the two actions proposed*. (TA.) *Az* says that this saying shows *ء* to be Pers., and to mean *The act of striking*: you say to a man, *دَرَهُ*, meaning *Strike thou*: and he says, *I have seen it written with kser in the book of AZ*. (TA.) *دَرَهُ* in Pers. means *Give thou*: and metonymically, the act of striking. (TA.)

دَرَهُ دَرَهُ *A cry by which camels are chidden*; (IAr, TA:;) *a cry by which camels are called to their young ones*. (K in art. *دود*.) — *دَرَهُ دَرِينَ*: see art. *دهدر*.

دَرَهُ: see *دَرَهُ*, last two sentences.

دَهْدَهَةٌ *A hundred camels, and more*; (JK, K:;) as also *دَهْدَانٌ* and *دَهْدِيَانٌ*: (K:;) or the second of these three words signifies *many camels*. (JK, S:.)

دَهْدَانٌ: see what next precedes, in two places: and what next follows.

دَهْدَانٌ *Small, or young, camels*: (JK, S, K:;) pl. *دَهْدَانَةٌ*. (S; *K:.) *A rájiz* says,

* قَدْ رَوَيْتُ إِلَّا دَهْدِيَهِيْنَ * فَلَيْصَاتٍ وَأَبْيَكِيَهِيْنَ *

[They had satisfied their thirst, except some small, or young, camels; little young she-camels and little young he-camels]: as though he formed from *دَهْدَانٌ* the pl. *دَهْدَانَةٌ*; and from this, the dim. *دَهْدِيَه*; and from this, the pl. *دَهْدِيَهِيْنَ* [in the nom. case *دَهْدِيَهِيْنَ*]: (S, TA:;) and in like manner, *أَبْيَكِيَه* as pl. of *أَبْيَكِيَه*, dim. of *أَبْيَكِيَه*. (S.) [Accord. to a passage imperfectly written in the TA, it seems to signify also *Many small, or young, camels*; and so, as there written, *دَهْدَانٌ*, app. for *دَهْدِيَانٌ*.] — One says also, *وَالدَّهْدَانُ مَا أَدْرَى أَى الدَّهْدَانِ هُوَ*, (TA,) and *الدَّهْدَانُ* and *الدَّهْدَانُ*, the last on the authority of *Ks*, meaning *I know not what one of men he is*. (S, TA.)

دَهْدَانٌ, (K,) accord. to the TA *دَهْدَانٌ*, but this is a mistake, [I] *دَهْدَانٌ*, (IB,) *The thing which the جَلَجَل [or species of black beetle called cantharus] rolls*, (IB, K, TA,) consisting of dung which it collects, (IB, TA,) in a round form, (TA:;) and so *دَهْدَانٌ* and *دَهْدِيَانٌ*, [the last of these, for alleviation of the utterance,] also without *teshed*. (IAr, K.)

دَهْدَانٌ: see *دَهْدِيَانٌ*.

دَهْدَانٌ: see *دَهْدِيَانٌ*.

دهدر

دَهْدَرٌ a noun signifying *What is false, or vain*; *دَهْدَرِيْنٌ* and *كَذِبٌ*: as also *دَهْدَرِيْنٌ* and *دَهْدَرِيْنٌ* (S, K:) its dual, (TA,) or *دَهْدَرِيْنٌ* or *دَهْدَرِيْنٌ* (as in different copies of the S:;) whence *دَهْدَرِيْنٌ* and *دَهْدَرِيْنٌ* are epithets applied to a liar; or a great or habitual liar: and accord. to *AZ*, the Arabs used to say, *لَا يَتَّقِيَانِ عَنْكَ شَيْءٌ*, [Lies will not avail thee aught]: and *دَهْدَرِيْنٌ* signifies the same as *دَهْدَرٌ*. (TA.) — *دَهْدَرِيْنٌ* is also a noun, (K,) i. e. a verbal noun, (TA,) signifying *He was, or has become, unoccupied, or without work*; syn. *يَطْلُ*; (K:;) like *سَرَعَانٌ* and *بَعْدُ هَيْبَاتٍ*. (TA.) Hence the prov., *دَهْدَرِيْنٌ سَعْدٌ الْقَيْنِ*, (Aq, K,) without the conjunction [after the first word], and *دَهْدَرِيْنٌ* being written as one word, (TA,) meaning *Saad the blacksmith became, or has become, unoccupied, or without work*; not being employed because of the people's being diverted from other things by drought (Aq, K) and distress. (TA.) Some say *سَعْدُ الْقَيْنِ* and *أبو-Obeydah Magmar Ibn-El-Muthennah* relates it thus: *دهدرين* and *سعد* in the accus. case, and says that *دهدرين* is governed in the accus. case by a verb understood; apparently meaning that it is a noun signifying *unoccupied*, dual of *دَهْدَرٌ*, not a verbal noun, as though the prov. meant *Cast ye away what is false, or vain, and Saad the blacksmith*: but what he says is not correct. (TA.) Or a certain blacksmith asserted his name to be *Saad*

دَهْرِي (S, A, Mgh, K) and دَهْرِي (K) One who deviates from the truth, and introduces into it that which does not belong to it, syn. مُلْحَدٌ; (S, A, Mgh, K) who asserts that the duration of the present world is from eternity, (A, Mgh, K) or that it is everlasting, (K), and does not believe in the resurrection, (Mgh, K) or in the world to come. (TA.) — And the latter, (S, A, Mgh, K), or the former, (I Amb, K) An old, or aged, man. (I Amb, S, A, Mgh, K.) Th says that both are rel. ns. from الدَّهْر, though the latter is contr. to rule, [as is also remarked in the Mgh,] like نُبْلِي from النَّبْلَة. (S.) — Some say also that the latter signifies An acute, or ingenious, or expert, man. (TA.)

دَهْرِي: see the next preceding paragraph.

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

دَهْرَارٌ

which is said to be formed by transposition from دَهْرِي, but Az denies this, and says that دَهْرِي is the superior form; (TA.) He became confounded, or perplexed, and unable to see his right course (S, K) or he became bereft of his reason or intellect (Mgh, K) in consequence of shame, or of fear, (Mgh, K) or of heedlessness, or diversion by some occupation, or of fear, or grief, or intense grief, (K), or of fright, and the like: (TA.) and دَهْرِي, inf. n. تَدَهَّرِي, signifies the same: (K, TA) or this last is trans., like ادَهَّش. (TK.) — دَهْرِي: see 4.

2: see 1: — and 4.

4. ادَهَّشَ He, (God, S, TA, or a man, Mgh, K), or it, (shame, A, TA, and an affair, TA), confounded, or perplexed, him, so that he was unable to see his right course: (S, K:) or bereft him of his reason or intellect; (Mgh, K:) as also دَهْرِي, aor. -, inf. n. دَهْرِي; but some disallow this; (Mgh;) and دَهْرِي. (TK.)

دَهْشَ (A, K) and مَدَهْوَشَ (S, A, Mgh, K) and دَهْشَانٌ (whether with or without tanween is not indicated) (TA) Confounded, or perplexed, and unable to see his right course: (S, K:) or bereft of his reason or intellect (Mgh, K) in consequence of shame, or of fear, (Mgh,) or of heedlessness, or diversion by some occupation, or of fear, or grief, or intense grief, (K), or of fright, and the like. (TA.)

أَصَابَتْهُ دَهْشَةٌ [A fit of confusion, or perplexity, so that he was unable to see his right course, or a fit of alienation of mind in consequence of shame or fear, &c., befell him]. (A, TA.)

دَهْشَانٌ } دَهْشَانٌ.
مَدَهْوَشٌ }

دَهْقَن

Q. 1. دَهْقَنٌ: see the next paragraph. دَهْقَنٌ, (inf. n. دَهْقَنَةٌ, TK.) They made him a دَهْقَن. (K) El-'Ajlū says,

دَهْقَنٌ بِأَتَاجٍ وَبِأَتَاسِيرٍ

[He was made a دَهْقَن by receiving the تَاج (meaning either crown or turban) and by being decked with bracelets]. (TA.) دَهْقَنٌ الطَّعَامُ (A 'Obeyd, TA), inf. n. دَهْقَنَةٌ, with which دَهْقَنَةٌ is syn., (A, TA.) He made the food soft, or delicate: (A, A 'Obeyd, TA:) because softness, or delicacy, of food is from الدَهْقَنَةُ [as meaning الدَهْقَن]. (A, TA.)

Q. 2. دَهْقَنٌ He was, or became, a دَهْقَن: (S, K, Mgh, TA:) or he had, or possessed, much wealth; as also دَهْقَنٌ [app. in both of these senses]: (Mgh:) derived from دَهْقَنٌ. (Mgh.) — Also He affected, or feigned, or made a show of, sharpness or quickness of intellect, cleverness, ingeniousness, skillfulness, knowledge, or intelligence; syn. تَكَبُّسٌ. (TA.)

دَهْقَنَةٌ [inf. n. of Q. 1: and signifying The state, or condition, of a دَهْقَن;] a subst. from دَهْقَن; (JK, K); derived from the latter word. (Mgh.)

You say, دَهْقَنٌ بِمَوْضِعٍ كَذَا [He has a state, or condition, which is that of a دَهْقَن in such a place] (S)

دَهْقَنٌ, (S, Mgh, Mgh, K, &c.,) also written دَهْقَنٌ, (JK, Mgh, K,) in [some of] the copies of the S written [دَهْقَنٌ and دَهْقَنٌ] with kash and fet-h, [thus written in one of my copies of the S,] and said by AO [as there cited] to be like قرطاس دَهْقَن, which is written with each of the three vowels, (TA,) an arabicized word, (S, Mgh, K,) from the Pers. [دَهْقَن "a town or village" and دَهْقَن "a prince or lord"]; (TA;) if derived from دَهْقَنٌ (Kh, Sb, S), i. e. if the n. be regarded as radical, perfectly decl. [and written as above]; (Kh, Sb, S;) but if derived from الدَهْقَن, imperfectly decl. [and written دَهْقَنٌ &c.], because of the measure [and written دَهْقَنٌ &c.], because of the measure [and written دَهْقَنٌ &c.]; (S;) [but this statement relates especially to the measure دَهْقَن, with fet-h in the f; except in the case of a proper name; and an epithet of this measure, moreover, that forms its form. by the addition of ة, as دَهْقَن does, is perfectly decl; and it should be observed also, that,] accord. to IJ, دَهْقَن is of the measure دَهْقَن, from دَهْقَن, and there is no instance, in the language, of the measure دَهْقَن. (Har p. 102;) it signifies The headman, or chief, of a village or town: (Es-Sem'ānee, Mgh, TA: [agreeably with the Pers. original:]) or the proprietor thereof, in Khurāsān and El-'Irāk: (Es-Sem'ānee, TA.) or, as used by the Arabs, a great mun of the unbelievers of the 'Ajām [or Persians] but they disclaimed this appellation: (Mgh:) Lth says that it is a nickname, or name of reproach: (TA:) it became predominantly applied to such of them as was of the people of the districts of cultivated land and of villages or towns: and then to anyone possessing much land or other immovable property: (Mgh:) [it signifies generally a dweller, or one having a fixed abode, in a district of cultivated land, or in a village or town of such a district; a rustic; a husbandman:] or it signifies a chief, headman, or person in authority, over the husbandman, or peasants, of the 'Ajām [or Persians]: and the headman of a province: (K:) and a possessor of land or other immovable property: (Mgh:) and a merchant: (Mgh, K:) and one who manages affairs firmly, or strongly, with sharpness: (K:) the fem. is with ة: (JK, Mgh, K:) and the pl. is دَهْقَنِي (Mgh, K) and دَهْقَنَاتٌ. (K.) [See a verse cited voce جَدْر in art. جَدْر. The same verse, but with قَرْيَتِي (my village or town) in the place of قَرْيَةٍ, is also cited in the TA in the present art.]

دهلیز

دَهْلِيزٌ [An entrance-passage of a house; an entrance-hall; a vestibule; what is between the [outer] door or gate and the house; (S, K, K); the place of entrance to a house: (Mgh:) a Persian word, (S, Mgh,) originally دَالِيج, and دالیز, and, as some say, دَلِيج, (Lth,) arabicized: (Lth, S, Mgh:) [also, in modern Arabic, an ante-

دهش

1. دَهْشَ (S, A, Mgh, K), aor. -, (S, Mgh, K), inf. n. دَهْشَ; (S, Mgh, K); and دَهْشَ (S, A, K),

دَهْشَ (S, A, Mgh, K), aor. -, (S, Mgh, K), inf. n. دَهْشَ; (S, Mgh, K); and دَهْشَ (S, A, K),

chamber: and the anterior apartment of a large tent or pavilion: accord. to the MA, a large tent: accord. to some copies of the K, i. q. جَيْتَة: accord. to some, خَيْتَة, which reading is preferred by the author of the TK, who explains دهليز, from the "Burhān," as meaning "absurd words:" accord. to some, خَيْتَة, which I think the right reading, meaning a bowed, or curved, structure. Golius seems to have found another reading in the K, namely, دَهْلِيْزُ. (S, Mgh, K.) — [Hence,] اَسَاءَةُ الدَّهْلَانِ + *Findings*, (K, TA,) whose fathers are unknown. (TA.) [They are so called because they are generally abandoned at the entrances of mosques or private houses, whence they are usually taken by persons who adopt them.]

دهم

1. دَهْمِيْرٌ (S, Mgh) and دَهْمِيْرٌ (Mgh) aor. ٢, (S, Mgh) inf. n. دَهْمِرٌ, (TA.) It (an event, S, Mgh) came upon them, or happened to them, suddenly, unexpectedly, without their being aware of it, or without any previous cause; surprised them; took them by surprise, or unawares (Mgh) : دَهْمِكُ and دَهْمِكٌ, aor. ٢, it (anything) came upon thee so as to overwhelm thee, or cover thee, or as a thing that overwhelmed thee, or covered thee. (Th, K.) And دَهْمِيْرُ السَّجَلِ [The horseman came upon them suddenly, &c.]: and AO says that دَهْمِيْرٌ is a dual. var. thereof. (S.) See also دَهْمِرٌ, below.

2. دَهْمَتِ النَّارُ الْقَذْرَ, inf. n. تَدَهْمِرُ, The fire blackened the cooking-pot. (Ish, K.)

4. اِدْهَمُهُ It (an action done to him, Th, TA.) displeased, grieved, or vexed, him, (Th, K.) and angered him. (Th, TA.)

5. اِدْهَمَ is said by Golius, as on the authority of the K, to be syn. with تَدَامَ (meaning finding); but app. on no other ground than that of his finding it there said that التَّدَهْمِرُ is syn. with التَّدَامُ.

9. اِدْهَمَ, inf. n. اِدْهَمَانٌ, He (a horse) became black. (S, K.) i. e. black. (S, K, TA.) And اِدْهَمَ, inf. n. اِدْهَمَانٌ, It (a thing) was, or became, black. (S, K.) [Hence,] اِدْهَمَ الرَّوْحُ The seed-produce [became of a dark green colour, or] was overspread with blackness, by reason of abundance of moisture, or irrigation. (JK, TA.) And in like manner, اِدْهَمَتِ الْوُضْعَةُ The meadows became of a dark green colour, &c. (JK.) And اِدْهَمَتِ الْخَضِرَةُ The greenness became intense [so as to appear blackish, or so as to appear black when viewed from a distance]. (TA.)

11. اِدْهَمَ: see the next preceding paragraph, in four places.

دَهْمٌ A malicious, or mischievous, or grievous, act, by which one takes others unawares, or by surprise. (TA from a trad.) = Also, (S, TA.)

or دَهْمِيْرٌ, (JK, and so in one place in the TA,) A numerous company: (Lth, JK, TA.) or a multitude: pl. دَهْمِيْرٌ. (S) A Rājiz says,

جَسَنًا يَدَهْمِرُ الدَّهْمَا
مَجْرَ كَانَ قَوْلُهُ السَّحْوَا

[I've came with a numerous company that would overwhelm the other numerous companies, a great army, as though the stars were above it]. (S, TA.) [See also دَهْمَا, voce دَهْمِيْرٌ.] And one says, اَيْ دَهْمِيْرُ اللَّهِ هُوَ, وَمَا اَدْرَى اَيْ الدَّهْمِيْرُ هُوَ (JK, K, TA,) اَيْ دَهْمِيْرُ اللَّهِ هُوَ, اَيْ الدَّهْمِيْرُ هُوَ (so in the CK and in my MS. copy of the K,) i. e. I know not what one of the creation, or of mankind, he is, and what one of the creatures of God he is. (K, TA.)

دَهْمِرٌ: see the next preceding paragraph, in three places. — Also pl. اِدْهَمِرٌ [q. v.]. (TA.)

دَهْمَةٌ Blackness. (JK, S, Mgh, K.) and a deep ash-colour [without any tinge of white: see دَهْمِيْرٌ]. (Ish, TA.) = Also A brown ewe (نَحْلَةٌ حَبْرَاءُ): [see also دَهْمَةٌ, voce دَهْمِيْرٌ:] and sing. of دَهْمِرٌ signifying a certain sort [of bread] of sheep or goats. (JK.) [But I do not find either of those two significations in any other lexicon.]

الدَّهْمَانُ The night: opposed to the meaning "the day" (L in art. وَضْعٌ). [Hence,] نَتْنَى دَهْمَانٌ The prayer of nightfall: opposed to دَهْمَانُ بَنَرُ الْوُضَاحُ meaning "the prayer of morning" (L and K in that art: but in the CK and in a MS. copy of the K, instead of دَهْمَانٌ we find دَهْمَانٌ.)

دَهْمَانِيَّةٌ: see دَهْمِرٌ: — and see دَهْمَانِيَّةٌ.

الدَّهْمِيْرُ Calamity, or misfortune; (JK, S, K;) as also الدَّهْمِيْرُ (S, K;) and الدَّهْمِيَّةُ (JK, S,) dim. of الدَّهْمَةُ [fem. of الدَّهْمِرُ], so called because of its darkness: (S, TA:) or الدَّهْمِيَّةُ signifies black, dark, trial or conflict and faction or sedition or the like; and the dim. form is used to denote enhancement: (Sh, TA:) and الدَّهْمِيَّةُ signifies black, dark, calamity or misfortune. (TA.) calamity, or misfortune, is termed الدَّهْمِيْرُ because of its darkness: (TA:) or, originally, (S) this was the name of the she-camel of 'Amr Ibn-Ez-Zebbān Edh-Dhuhle, who was slain, with his brothers, and their heads were put upon her, (S, K, TA,) in sacks hung upon her neck, and she returned to Ez-Zebbān: (TA:) whence the saying, اَتَقَلَّ مِنْ حِمْلِ الدَّهْمِيْرِ [Heavier than the burden of Ed-Duheyim]: (S:) and اَتَأْمَرُ مِنَ الدَّهْمِيْرِ [More unlucky than Ed-Duheyim]: (S, K, TA:) or, as some say, seven brothers were slain in a warring and plundering expedition, and were put upon Ed-Duheyim; and hence the name became proverbial as applied to any calamity or misfortune. (TA.) = دَهْمِيْرٌ also signifies Foolish, or stupid. (K.)

اِبِلٌ دَهْمَانِيَّةٌ Certain camels: so called in relation

to الدَّهْمَانُ, the name of a certain stallion-camel. (TA.)

الدَّهْمِيْرُ: see الدَّهْمِيَّةُ.

دَهْمِيْرٌ Black; (JK, S, Mgh, Mgh, K;) as also دَهْمِيْرٌ (K:) the former is applied in this sense to a horse, (S, Mgh, Mgh, TA,) and to a camel, &c.: (TA.) or, applied to a camel, of a deep ash-colour without any tinge of white; (Ag, S, Mgh, K;) when of a deeper hue, so as to be very black, he is termed جَوْنٌ: (S:) or, as some say, applied to a camel, like اَصْعَرٌ, [in this case meaning black with some intermixture of yellow,] but less black: (TA.) fem. دَهْمِيَّةٌ, which, when applied to a sheep (S, M, Mgh, K) or goat, (S, Mgh,) means of a pure or an unmixed brown colour خَالِصَةٌ (الْحَبْرَةُ): (S, M, Mgh, K:) pl. دَهْمِرٌ. (TA.) The Arabs say, مَلُوكُ الْخَيْلِ دَهْمِيْرٌ [The kings of horses are the black thereof]. (TA.) And اُدْهَمِرُ يَدَهْمِرُ A black horse in which is no intermixture of colours. (TA.) And اَتَاكَ مَا حَصَّتِ الدَّهْمِيَّةُ [I will not come to thee as long as she (among the camels) that is of a deep ash-colour without any tinge of white reverts her yearning cry after her young one; meaning, ever]. (Lth, TA.) And حَدِيْقَةُ دَهْمِيَّةٌ Black ashes. (TA.) = دَهْمِيَّةٌ and دَهْمَانِيَّةٌ † [A walled garden] green inclining to black. (K.) Hence, (K,) مُدْهَمَانَتَانِ, (S, K,) in the Kur [lv. 64], (S, TA,) [Two gardens (جَنَّاتٍ) of which the greenness inclines to blackness; for every green plant, when its abundance and its moisture, or irrigation, are complete, inclines to blackness: (Zj, TA:) or black by reason of intense greenness arising from abundant moisture, or irrigation; and everything that is green (أَخْضَرٌ) the Arabs term اَسْوَدَ] (S, TA.) — اِسْوَدَ اِدْهَمَ [A place of alighting or abode] recently occupied by the tribe; [because blackened by their fires &c.]: pl. اَوْبَعُ دَهْمِرٌ. (TA.) And اَتْرَ اُدْهَمَ A new, or recent, mark, trace, or vestige: (Ag, K:) and اِقْبَرُ means one that is "old, becoming effaced." (Ag, TA.) and the former means also old, becoming effaced; (K:) as some explain it; (TA:) thus having two contr. significations. (K.) And اِسْوَدَ اِدْهَمَ A new, or recent, footstep, or footprint: and اِقْبَرُ means "becoming effaced;" or the former means one that is becoming effaced, because it has become obscure to him who seeks it; (JK:) or an old footstep, or footprint: and اِقْبَرُ means one that is "new, or recent." (S.) [See also اَقْبَرُ.] — الدَّهْمَانُ also signifies 1 The cooking-pot: (JK, S, A, K:) or the black cooking-pot: (Ish, TA:) and the old cooking-pot. (K.) [But it is implied in the TA that this last meaning is a mistake, occasioned by an omission; and that, instead of الدَّهْمَانُ, (in the CK القِدِيَّةُ الدَّهْمِيَّةُ) we should read, (القَدْرُ وَالْوُضَاعَةُ الدَّهْمِيَّةُ الدَّهْمِيَّةُ القِدِيَّةُ explained above. Accord. to Golius, on the authority of a gloss in the KL, اَبُو الدَّهْمِيْرِ signifies The great cooking-pot in which a whole sheep is cooked at once.) — And The twenty-ninth night of the [lunar] month: (JK, K:) because of its blackness. (TA.) And

or a place of sands: (JK:) or a place all sand: (TA:) [or a desert of reddish sand. Hence,] with the article ال, *A certain place* [or desert tract] belonging to Tameem, in Nejd, (S, K, TA,) extending to the distance of three days' journey, in which is no water; (TA:) as also الدهى (S, K); this latter occurring in poetry. (TA) [The same appellation is also applied to The great desert of which the central part lies towards the S E of Nejd.] — Also *A certain red herb*, (K,) having broad leaves, used for tanning. (TA)

[دهنية *An oily quality.*]

دِهَانٌ *A red hide.* (S, K. [See also دِهْنٌ]) Hence, in the Kur [lv 37], كَانَتْ وَرْدَةً كَالْدِهَانِ, (S,) or of a rose-colour, (Zj, L in art. ورد.) or of a red colour inclining to yellow, (L in that art.) like the red hide (S, Bū, Jā) or like the hide that is of a pure red colour. (TA:) or like that [oil] with which one anoints; see دُهْنٌ: or it is pl. of دُهْنٌ: (Bd:) [thus] it means, accord. to Abou-Is-hāq [Zj], and shall become [red, &c., and] of various colours, by reason of the very great terror, like diverse oils: or, accord. to Er-Rāghib, like the dregs of oil, or of olive-oil; for this is another signification of الدهان. (TA.) — Also *A slippery place.* (JK, K) And *A smooth road.* or long and smooth. (TA.)

مَدُونٌ [Anointed with oil, &c.; i. q. مَدُونٌ and مَدُونَةٌ. You say لَبِئَةُ دِهْنٍ (K) and دِهْنَةٌ (TA) and دِهَانٌ (K) [the last, properly, a possessive epithet,] meaning مَدُونٌ [i. e. A beard anointed with oil, &c.]. (K, TA.) — And *A hide intensely red.* (JK. [See also دِهَانٌ.]) — Also, applied to a she-camel, (JK, S, K,) † Having little milk: (S, K;) or having very little milk; (JK;) not yielding a drop of milk (JK, TA) when her dug is squeezed: (JK:) accord. to Er-Rāghib, having the meaning of an act. part. n., i. e. that yields as much as that with which one may anoint himself: or, as some say, having the meaning of a pass. part. n., because she is anointed [or as though she were anointed] with the milk, by reason of its scantiness; and this is the more probable, because it has not the affix ة: pl. دِهْنٌ. (TA.) — And, applied to a stallion, † That does not impregnate at all: as though because of the paucity of his seminal fluid. (TA.) — And Weak; applied to a man, and to a thing: one says, أَتَيْتُ بِأَمْرِ دِهْنٍ [Thou didst, or saidst, or thou hast done, or said, a weak thing]: and Ibn-Hiraweh says,

* يَنْتَزِعُوا نِزَارَتَ بَنَى تَجِيرٍ
* لَقَدْ خَلَّوْا بَنَى غَلَا دِهْنًا

[In order that they might wrest the inheritance of the sons of Temem, verily they have opined of us a weak opining]. (TA.)

دِهَانٌ *A seller of oil:* (MA, TA:) and a *maker of oil.* (MA.) [In the present day, it is applied to *A painter of houses* &c.]

دِهْنٌ: see دِهَانٌ.

Bk. I.

دِهْنٌ *A camel affected with the vertigo termed دِهْنٌ. (JK.)*

مَدُونٌ, with damm, (S, M, K, &c.) only, (S,) to the م and ة, (Masb, TA,) extr. [in form], (Fr, TA,) for by rule it should be مَدُونٌ (Mgh,) or it was مَدُونٌ originally, (Lth, TA,) The *uterus* (الْكَلْبُ) for *oil*, (&c.) (K, TA:) i. e. (TA) the thing [or pot or vase] in which دِهْنٌ is put; (T, Mgh, TA:) a *flash*, or *phial*, (قَارُورَةٌ), for دِهْنٌ: (S, K:) [and مَدُونَةٌ, occurring in this art. and in art. رَبٌّ in the TA, signifies the same:] pl. مَدَوْنٌ. (S.) — And † *A place*, (M, K, TA,) or a small hollow or cavity, as a mountain, (S, TA,) in which water remains and collects, or collects and stagnates (S, M, K, TA.) or any place excavated by a torrent: (K:) or water exuding in stone. (TA.)

مَدُونٌ [act. part. n. of 4, q v.] — أَصْبَحَا الْحَدِيثَ أَتَمَّرَ مَدُونٌ, in the Kur [lvi. 80], means *Do ye then reject this announcement? or disbelieve &c.?* (TA:) or hold in light, or little, or mean, estimation, (Bil, Jel,) and reject, &c.? (Jal.)

مَدُونَةٌ *A place where oil is made, an oil-mill.* (MA.)

مَدُونٌ: see مَدُونَةٌ.

قَوْمٌ مَدُونٌ † *A people, or company of men, upon whom are [visible] the traces of ease and plenty, welfare, or well-being.* (S, K, TA.)

أَرْضٌ مَدُونَةٌ. see دِهْنٌ. — [Hence,] أَرْضٌ مَدُونَةٌ † *Land moistened slightly, or a little, by rain:* (S, TA:) or having its surface moistened by rain. (TA.)

دِهْنٌ: see مَدَوْنٌ.

دهى ودهو

1. دَهَى, nor. يَدُهَى (JK, K) inf. n. دَهَى and دَهَا (K); and دَهَى, nor. as above, inf. n. دَهَى (JK); دَهَا (JK, TA.) nor. دَهْوٌ (JK), or يَدَهَى (TA,) inf. n. دَهَا (JK, TA) and دَهَاةٌ (JK); and دَهْوٌ, nor. دَهْوَةٌ (JK) [inf. n. app. دَهَاةٌ:] He possessed cunning; i. e. intelligence, or sagacity; or intelligence mixed with craft and forecast; and excellence of judgment; (K, TA;) he was, or became, such as is termed دَاهٍ and دَهَى (JK.) [See دَهْوَةٌ, below.] — دَهْوَةٌ (JK, TA.) inf. n. دَهْوٌ (TA); and دَهْيَةٌ (JK,) third pers. دَهَا, inf. n. دَهَى (TA); I treated him with cunning, &c. (JK,*) and TA in explanation of the former.) [Both signify also I outwitted, deceived, deluded, beguiled, or circumvented, him.]

And دَهِيْتُ means *I was turned, or kept, from a thing, or an affair, by deceit, or guile.* (JK, TA.) — Also دَهَا, inf. n. دَهَى, He attributed, or imputed, to him cunning, &c.; expl. by تَسْبُؤٌ إِلَى الْخَدِيعِ [an inverted phrase]: or he attributed, or imputed, to him a vice, or fault, or the like; blamed him, censured him, found fault with him,

or detracted from his reputation: or he smote him with a دَاهِيَةٌ, i. e. great, formidable, grievous, or distressing, thing or event or accident or action: and دَهَا signifies the same: (K:) thus in the K, with teshdeed: but in the M and Tekmilsh it is said that دَهِيْتُ and دَهِيْتُ signify I attributed, or imputed, to him cunning (الْخَدِيعَةُ); without mention of تَدَهِيَةٌ [inf. n. of دَهَى]. (TA.) — You say also دَهَا الأَمْرَ, nor. يَدُهَى, The thing, or event, befell him: (Mgh:) and دَهَا دَاهِيَةً [a calamity befell him]. (S.) And مَا دَهَاكَ What befell, or hath befallen, thee? (S.)

2: see above.

3. دَاهَاهُ (inf. n. مَدَاهَاةٌ, M in art. ارب, and K in art. ورب, &c.) He strove, or endeavoured, to outwit, deceive, delude, beguile, or circumvent, him; syn. اَرَاهَهُ (S in art. ارب.) and اَرَاهَهُ (K in art. ورب.) and نَاكَرَهُ. (TA in art. نكر.) — And دَاهَى بِدَاهِيَةٍ, inf. n. as above, He smote people with a calamity. (TA.)

4. اَدَاهَهُ He found him to be such as is termed دَاهٍ [i. e. cunning, &c.] (IDrd, TA,) or دَاهِيَةٌ [which signifies the same in an intensive sense]. (JK.) — اَدَاهَى preceded by مَا is also used as a verb of wonder. A poet says,

* أَمَا خَالِدٌ مَا كَانَ أَذْقَى مَصِيئَةً
* أَصَابَتْ مَدَاةً يَوْمَ أَصْبَحْتَ ثَاوِيًا

Abou-Khālid, how great was the calamity that befell Ma'add on the day when thou didst [or wast slain]! (Ham p. 440.)

5. تَدَهَى [He acted cunningly;] he did as to the دَهَاة [or cunning, &c., pl. of دَاهٍ]. (ISd, K.)

6. تَدَاهَى [He affected, or pretended, to possess دَهَاة; i. e., to be cunning, &c.] (IApr, K in art. خزر. see 1 and 2 in that art.)

دَهَى: see دَهَا, in two places. — اِلَّا دَهَى فَلَا دَهَى: see art. دَو.

دَهْوٌ: see دَهَاة.

دَهَى: see دَهَاة. — Also *A large* [buckshot such as is called] غَرَبٌ (AA, TA.)

دَهْوَةٌ: see the next paragraph.

دَهِيَّةٌ: see دَاهِيَةٌ. — It is also used as a corroborative: (ISk, S;) you say دَاهِيَةً دَهِيَّةً (ISk, JK, S, Mgh) and دَهْوَةً (ISk, JK, S, Mgh, K) and دَهْوِيَّةً (JK, K,) meaning *A severe, grievous, or distressing, calamity or misfortune:* (JK:) or a very severe or grievous or distressing [calamity]. (K.)

دَهْوِيَّةٌ: see what next precedes.

دَهَا (in which the ه is converted from د, not from و, S) and دَهَى (JK, S, K) and دَهْوٌ (JK, TA) [are all inf. ns., and] are syn., (JK, S, K, TA,) signifying *Cunning; i. e. intelligence, or sagacity; or intelligence mixed with craft and forecast:* (TA in art. احد.) i. q. رَابٌّ (K,) and دَهَاةٌ (S, K) and excellence of judgment. (S, K.)

disordered, distempered, sick, or ill; or having a disease, disorder, &c.: (Lth, Sh, T, S, M, K) the former is [originally an inf. n., and therefore is] also applied to a woman; (A, TA) or it is [originally دَوِيٌّ] of the measure *فَعِلَ*, and the fem. is دَوَاةٌ, (Lth, T, M, TA.) which is also mentioned in the A as applied to a woman, as well as دَوَا; (TA;) and the dual is دَوَانِ; and the pl. اَدْوَا: (Lth, Sh, S, T, TA.) and دَوِيٌّ signifies the same; (S, K;) fem. with ه: and so دَوِيٌّ; [as though originally دَوِيٌّ of the measure *فَعِلَ* like *جَدِيٌّ* and *سَبِيٌّ*] fem. with ه: (K:) or, accord. to the O, دَوِيٌّ, of the measure *فَعِلَ*, applied to a man; and دَوِيَّةٌ, of the measure *فَعِلَ*, applied to a woman: or, accord. to the T, دَوِيٌّ, of the measure *فَعِلَ*, applied to a man; and دَوِيَّةٌ, of the measure *فَعِلَ*, applied to a woman. (TA.) The saying, in a trad., وَلَا تَجِئْنِي أَنَّهُ مَا بَاعَكَ دَا means [And otherwise, his oath shall be, that he did not sell to thee] a girl having a disease, or vice, or the like: and similar to this is the saying, رَدَّ الدَّاءِ بِدَايِهِ Thirst which had a vice, or the like, was returned because of the vice, &c., thereof. (Mgh.)

دَا:

دَوِيٌّ:

دَوَا:

دَوِيٌّ:

see the next preceding paragraph.

دَوَج

1. دَوَجَ, (IAqr, K,) aor. دَوَجَ, (IAqr,) inf. n. دَوَجَ, *He (a man, IAqr) served, or did service.* (IAqr, K)

دَوَجَةٌ [as pl. of دَوَجَ, agreeably with analogy.] *The followers of an army.* (K.) — Also *A small want: (K:) or a want [absolutely]; i. q. حَاجَةٌ, as some say: (TA:) or it is an imitative sequent to حَاجَةٌ. (K, and S in art. دَج. [See دَجَ in that art.]) It is said in a trad., مَا تَرَكْتُ مِنْ دَوَجَةٍ حَاجَةٌ وَلَا دَوَجَةٍ [I left not a want nor a small want: or a want of any kind: or] this means I left not any act of disobedience to which I was enticed. (TA voce حَاجَةٌ.)*

دَوَح

1. دَوَحَتِ الشَّجَرَةُ, (K,) aor. دَوَحَ, (TA;) and دَوَحَ, (A, TA;) *The tree became great.* (A, K.) — دَوَحَ بَطْنُهُ, (K,) and دَوَحَ, (A, K,) and دَوَحَ, (TA,) or دَوَحَ, (so in a copy of the A,) *His belly became swollen, or inflated, (A,) or big, (K,) and hung down, (A, K,) by reason of fatness or disease: (A, TA:) and so دَوَحَا and دَوَحَا.* (TA.) And *سُرُرُهُم دَوَحَتْ [Their navels became swollen, and hung down].* (TA.)

2. دَوَحَ, inf. n. دَوَحَ, *He dispersed, or scattered his property; (L, K;) as also دَوَحَ. (L.)* — See also 1.

4: and 5: and 7: see 1.

دَاخَ *Variegated, decorated, or embellished, work, [or gengans,] which one waves about to children, and with which one soothes, pacifies, or quiets, them:* (S, K.) [a coll. gen. n.: n. un. with ه, meaning a piece of such work, or a gengav:] whence, (K,) one says, دَاخَتْ دَاخَةٌ [The world is a gengav, or gaudy toy] (S, K.) [And hence,] دَاخَةٌ [as a proper name] means † *The world, or present state of existence: so said Abou-Hamzeh the Şūfoe, in explanation of the saying,*

* نُوَلَّا حُبِّي دَاخَةً - لَكَانَ الْبُؤْسُ لِي رَاخَةً

[Were it not for my loving the world, death would be to me ease:] and AA confirmed this. (T, TA.) — And *A kind of variegated, or figured, cloth or garment.* (A, K.) [In this sense also it is a coll. gen. n.: n. un. with ه.] You say, فَلَنْ يَبْسُ الدَّاحَ Such a one wears variegated, or figured, garments. (A, TA.) And دَاخَتْ دَاخَةً [He came having upon him a variegated, or figured, garment]. (A, TA.) — *A bracelet consisting of several distinct portions like the strands of a rope, twisted together.* (K.) — *Lines, or streaks, upon a bull &c.* (K.) — *The species of perfume called خَلْقُوق*. (K.)

دَوَجَ: see دَوَجَةٌ. — Also *A very large tent of [goats'] hair.* (IAqr, TA. [See also دَوَجَةٌ])

دَاخَ: see دَاخَ, in four places.

دَوَحَةٌ *A great tree, (S, A, Mgh, K,) with spreading branches, (TA,) of whatever kind it be: (S, Mgh:) pl. دَوَحَ, (S, Mgh, K,) [or rather this is the coll. gen. n. of the n. un. دَوَحَةٌ] like as تَمَرٌ is of تَمَرَةٌ; (Mgh;) and دَوَحَ is pl. of دَوَجَ: (TA:) and شَجَرَةٌ دَوَحَةٌ signifies the same; (A, K;) and the pl. is دَوَائِحَ; (A, K;) or دَوَائِحَ signifies *great trees*, one of which is called دَوَحَةٌ, and its sing., though it be not used, seems to be دَوَحَةٌ. (AHn, TA.) One says, فَلَنْ يَبْسُ الدَّاحَ [Such a one is of a great generous stock]. (A, TA.) — Also *A great [tent of the kind called] مِظْلَةٌ*. (TA. [See also دَوَجَ.]*

دَوَاخَ *Very tall: so in a trad. in which it is said, كَمْ مِنْ عُنُقٍ دَوَاخٍ فِي الْجَنَّةِ [How many a very tall palm-tree is there in Paradise].* (TA.)

دَوَحَةٌ: see شَجَرَةٌ دَوَحَةٌ.

دَوَاخَ *A prominent, round belly. or a wide belly, low by reason of fatness.* (TA.)

دَوَح

1. دَوَحَ, (S, A, L, K,) aor. دَوَحَ, (S,) inf. n. دَوَحَ, (L,) *He (a man, S, A) was, or became, submissive, or abject, (A, S, L, K,) and lowly, or humble.* (A, L.) — [Also + *It (a man's head) was, or became, giddy, or vertiginous: used in*

this sense in the present day, and probably in ancient times: see 2.] — As a trans. verb: see 2

2. دَوَحَ, (S, K,) inf. n. دَوَحَ, (TA,) *He subdued a country, and obtained dominion over its inhabitants; as also دَوَحَ, (S, K,) aor. and inf. n. as above; (TA;) and دَوَحَ, (K,) inf. n. دَوَحَ: (TA:) and he subdued, or subjugated, a people. (L.) And, (S, A, K,) as also دَوَحَ, (A, S,) and دَوَحَ, (L,) *He rendered (a man, S, L, or people, A) submissive, or abject, (S, A, L, K,) and lowly, or humble: (A:) and in like manner a camel. (L.) — It trod a land much: (A:) or he traversed a country until he knew it and became acquainted with its roads. (L.) — It (heat) weakened a man. (A, TA.) — It (pain) made a man's head giddy, or vertiginous. (L.)**

4: see 2.

دَوَحَ *A dark night.* (K.)

دَوَد

1. دَوَدَ, (S, M, Mgh, K,) like دَوَحَ, (Mgh,) [acc. pers. دَوَدَتْ] aor. دَوَدَ, (S, M, Mgh, K;) and دَوَدَ, like دَوَدَ, [acc. pers. دَوَدَتْ] aor. دَوَدَ, (Mgh;) inf. n. دَوَدَ; (M, L, K;) [in my copy of the Mgh دَوَدَ, which, I doubt not, is a mistranscription:] and دَوَدَ, (T, S, M, A, Mgh, K,) inf. n. دَوَدَ; (Mgh;) and دَوَدَ, (T, S, M, A, Mgh, K,) inf. n. دَوَدَ; (Mgh;) and دَوَدَ; (M, L, and so in some copies of the K; [see its part. n. دَوَدَ, voce دَوَدَ, below:] in other copies of the K دَوَدَ [which is app. a mistranscription:] It (corn, or food, طعام) had in it دَوَدَ (M, A, L, Mgh, K) or دَوَدَ (S, L) [i. e. worms, grubs, or maggots]; and became eaten thereby. (L.) [أَعْرَضَ عَلَيْكَ الْخُرَجُ أَنْ لَا تَرِيدَ وَلَا تَدِيدَ] *I conjure thee, O mounl, that thou increase not nor breed worms,* [is a form of conjugation used by the Arabs. (A.)

2. دَوَدَ: see above. — Also *He played with the دَوَدَاتِ, i. e. أُرْجُوسَةٌ [or sesam].* (K.)

4. اداد: see 1, in two places.

دَوَدَ a word of well-known signification, [Worms, grubs, maggots, and the like; including molluscs, as a coll. gen. n.: and, as a simple gen. n., the worm, grub, maggot, &c.:] pl. دَوَدَةٌ [or rather, as already said, and as is implied in several of the lexicons, دَوَدَ is a coll. gen. n.; therefore دَوَدَةٌ is the n. un. thereof]: and the pl. of دَوَدَ is دَوَدَانِ. (T, S, L, Mgh. [In the K, دَوَدَانِ is said to be pl. of دَوَدَ: and in the L, as from the T, دَوَدَانِ is said to be another pl. of دَوَدَ: this, however, I regard as a mistake; for I do not find it in the T; but I there find added, after دَوَدَانِ, “and دَوَدَانِ is a tribe of Benoo-Asad.”]) J says that the dim. is دَوَدِيٌّ, and that by rule it should be دَوَدِيَّةٌ: but this is a mistake [unless it be meant that دَوَدِيَّةٌ is the regular dim. of دَوَدَةٌ]: it is regularly دَوَدِيٌّ, like as تَمَرٌ and قَمِيصٌ are

long-skirted garments of the kind called مُدَوَّرَة. (S.) likening a herd of [wild] cows to damsels thus occupied and attired, alluding to the length of their tails. (TA.) الدَّوَارُ and الدَّوَارُ also signify *The Kaabeh*. (Kr, M, K.) And دَوَّارٌ (Th, M, [not دَوَّارَةٌ, as is implied in the K,]) *A carrying tract (مُسْتَدَارٌ) of sand, around which go the wild animals*: (Th, M, K.) a poet says,

بَدَوَّارٍ يُبَيِّ ذِي عَرَارٍ وَحَلَبٍ

[In the sandy tract around a pool of water left by a torrent, containing plants of the kinds called 'arār and hullab] (Th, M.)

دَوَّارٌ: see دَارٌ and دَارَةٌ, of each of which it is the dim.

دَوَّارَةٌ: see دَوَّارٌ.

دَوَّارٌ: see دَارَةٌ, in two places: — and see also دَائِرَةٌ.

دَوَّارٌ [Turning round, circling, or revolving,] applied to the firmament, or celestial orb. (A.) — Applied likewise to time, or fortune, (M, K;) as also دَوَّارٌ (S, M, A, K,) which is said to be a rel. n., but is not so accord. to AAF, though having the form thereof, like كُرْبِي (M,) tho' being a corroborative: (Mgh voce وَحْبِي) thus in the saying,

وَالدَّهْرُ يَلَانُثَانِ دَوَّارِي

(S, M, * A, * K, *) occurring in a poem of El-'Ajjaj, (S,) and دَوَّارٌ (M, K,) i. e. *And-time, or fortune, turns man about from one state, or condition, to another*: (S, M, * A, * K, *) or *turns him about much*. (Mgh in art. وَحْش.) — See also دَوَّارٌ, in two places.

دَوَّارٌ: see دَوَّارٌ, in three places.

دَوَّارٌ (S, M, A, K,) originally دَوَّارٌ, of the measure دَوَّارٌ (S,) and دَوَّارٌ (S, M, K,) and دَوَّارٌ (M, K,) in which a و is changed into ي, (M,) and دَوَّارٌ [being originally دَوَّارٌ] (M,) and دَوَّارٌ (S, M, K,) the broken pl. of دَوَّارٌ and دَوَّارٌ being unchanged because of its distance from the end of the word. (M.) ISd says, in the عَوْبِيسَ, that Yaqqub has erred in asserting دَوَّارٌ to be used only in negative phrases; for Dhu-r-Rummeh uses it in an affirmative phrase. (MF.) — See also دَوَّارِي.

دَوَّارٌ: see the next preceding paragraph.

دَوَّارَةٌ: see دَارَةٌ, in two places. — and see also دَوَّارٌ, in two places: — and دَائِرَةٌ. — Also [or perhaps دَوَّارٌ] *The pieces of wood which the water turns so as to make the mill turn with their turning*. (Mgh.) — And *A pair of compasses*. (T, K, * TA.)

دَوَّارَةٌ and دَوَّارَةٌ, of the head, *A round part or portion*. (M, K.) — And of the belly, *What*

winds, or what has, or assumes, a coiled, or circular, form, (مَا تَحْوِي, [so in the M and L, in the K, which is evidently a mistake,]) of the guts, or intestines, of a sheep or goat. (M, L, K, *) — Accord to IAg, (T,) دَوَّارَةٌ and دَوَّارَةٌ are applied to *Anything [round] that does not move nor turn round*. and دَوَّارَةٌ and دَوَّارَةٌ to a thing that moves and turns round. (T, K, TA.) — See also دَوَّارَةٌ.

دَوَّارِي: see دَوَّارٌ, in two places.

دَائِرَةٌ, in which the ة is added for the purpose of transferring the word from the category of epithets to that of substs, and as a sign of the fem. gender, (Ináyeh,) *The circuit, compass, ambit, or circumference, of a thing*; (T, K, TA.) as in the phrases دَائِرَةُ الدَّوَّارِ the circuit of, or what surrounds, the solid hoof, (TA,) or the circuit of hair around the solid hoof, (T,) and دَائِرَةُ الرَّجُلِ the circuit of the face, or the parts around the face; (TA;) and دَائِرَةٌ signifies the same: (K;) pl. of the former دَوَّارٍ; and of the latter دَارَاتٌ. (TA.) [Hence one says, هَذَا أَوْسَعُ دَائِرَةٍ مِنْ ذَاكَ, meaning + This is wider in compass, or more comprehensive, than that. See also 10, third sentence.] — *A ring*: (M, K;) or the like thereof; a circle — and a round thing: as also دَارَةٌ; pl. as above. (T.) See an ex. voce دَائِرَةٌ. *The circular, or spiral, curl of hair upon the crown of a man's head*: (T, M, K;) or the place of the ذُّوَابَةِ. (IAg, M, K.) Hence the prov., مَا أَفْتَحَرْتُ لَهُ دَائِرَتِي [The circular, or spiral, curl of hair upon the crown of my head did not stand erect on account of him]: said of him who threatens thee with a thing but does not harm thee. (M.) — [What is called, in a horse, *A feather*; or portion of the hair naturally curled or frizzled, in a spiral manner or otherwise]: pl. دَوَائِرٌ. (T, S, Mgh) In a horse are eighteen دَوَائِرٌ, (AO, T, S,) which are distinguished by different names, as الْهَقَّةُ and الْقَالِحُ الْهَقَّةُ وَالْقَالِحُ وَالْقَالِحُ (AO, T.) — *The round thing [or depression] (T) that is beneath the nose*, (T, K,) which is likewise called نُونَةٌ; (T;) as also دَوَّارَةٌ (T, K) and دَوَّارَةٌ. (T.) [But the دائِرَةُ in the middle of the upper lip is The small protuberance termed جَنْبَرَةٌ, q. v.] — *A turn of fortune*: (AO;) and especially an evil accident; a misfortune; a calamity; (A, * TA;) as also دَوَّارَةٌ: (TA.) defeat; rout: (S, K;) slaughter: death: (TA.) as above. (A, Mgh, &c.) You say, عَلِمَ الدَّوَّارِ Calamities befell them. (M.) And hence, دَائِرَةُ السُّوءِ [and السُّوءِ, in the Kur ix. 99 and xlviii. 6,] (S, Mgh) Calamity which befalls and destroys. (Mgh.) [See also art. (سَوَا).] — Also *A piece of wood which is stuck in the ground in the middle of a heap of wheat in the place where it is trodden, around which the bulls or cows turn*. (TA.)

دَوَّارَةٌ: see دَوَّارٌ, in two places. — and see also دَوَّارٌ, in two places: — and دَائِرَةٌ. — Also [or perhaps دَوَّارٌ] *The pieces of wood which the water turns so as to make the mill turn with their turning*. (Mgh.) — And *A pair of compasses*. (T, K, * TA.)

دَوَّارَةٌ: see دَوَّارٌ, in two places. — and see also دَوَّارٌ, in two places: — and دَائِرَةٌ. — Also [or perhaps دَوَّارٌ] *The pieces of wood which the water turns so as to make the mill turn with their turning*. (Mgh.) — And *A pair of compasses*. (T, K, * TA.)

دَوَّارَةٌ and دَوَّارَةٌ, of the head, *A round part or portion*. (M, K.) — And of the belly, *What*

or celestial orb, [&c.] (T, A.) — [And hence, + The point upon which a question, or the like, turns. Pl. مَدَارَاتٌ.]

مَدَارٌ: see مَدَوَّرٌ: — and see what next follows.

مَدَوَّرٌ به وَهُوَ مَدَوَّرٌ به [He is affected by a vertigo, or giddiness in the head: see 4]. (A.)

مَدَارَةٌ *A skin made round, and sewed*, (S, K,) in the form of a bucket, (S,) with which one draws water. (S, K.) A rájiz says,

لَا يَسْتَقِي فِي الرَّجِّ الْمَصْفُوفِ

إِلَّا مَدَارَاتُ الْغُرُوبِ الْجُوفِ

[Nothing will draw water in a well of which most of the water has been exhausted, to which many press to draw, except the kind of buckets made of a round piece of skin, of ample capacity]: i. e. one cannot draw water from a small quantity but with wide and shallow buckets: but some say that مَدَارَاتٌ should be مَدَارَةٌ, from الْمَدَارَةُ and reading مَدَارَاتٌ; holding it to be for the بَعْدُ الدَّارَةِ; and reading يَسْتَقِي (S, TA.) — Also *A garment of the kind called رَجَزٌ figured* (K, TA) with sundry circles — pl. مَدَارَاتٌ. (TA.)

مَدَوَّرَةٌ, thus preserving its original form, (K,) not having the و changed into ل, (TA,) [in the CK, erroneously, مَدَوَّرَةٌ] Sha-camels which the pastor goes round about and milks. (K.)

مَدَوَّرٌ [Made round, meaning both circular and spherical; rounded; and simply round. the former word is the more common] of the latter, see an ex. in a verse cited voce يَكْب: and see also مَسْتَدِيرٌ.

مَسْتَدِيرٌ [a noun of place and of time from مَسْتَدِيرٌ, agreeably with a general rule]: see دَوَّارٌ.

مَسْتَدِيرٌ [Having, or assuming, a round, or circular, form; round, or circular — see also مَدَوَّرٌ]. You say قَمَرٌ مَسْتَدِيرٌ مَسْتَدِيرٌ [A round, or full, shining moon]. (A.) [Accord. to the TA, the latter epithet is added as an explicative of the former; but this I think an evident mistake.]

دوس

دَوَّسٌ, aor. يَدَوِّسُ. (S, M, Mgh, K) inf. n. دَوَّسٌ. (S, M, A, Mgh, K) and دَوَّسٌ (M, A, K) and دَوَّاسٌ (A, K,) *He trod, trod upon, or trampled upon*, (M, A, Mgh, Mgh, K,) a thing, (S, M, Mgh,) or the ground, (Mgh,) vehemently, (Mgh,) with the foot. (S, Mgh, Mgh, K.) You say, دَوَّسُوا بِأَقْدَامِهِمْ [They trod, or trampled, upon him, or it, with their feet]. (A.) And الخَيْلُ تَدَوِّسُ الْقَتْلَى بِالْحَوَارِ [The horses trample upon the slain with the hoofs]. (A.) — دَوَّاسٌ (S, A,) or الْحَنْطَةُ (Mgh,) or الْحَبُّ (M,) aor. يَدَوِّسُ. (S, Mgh, K) inf. n. دَوَّاسٌ. (S, A, Mgh, K) and دَوَّاسٌ, but some say that دَوَّاسٌ is not of the language of the Arabs, and some say that it is tropical, as though from دَوَّاسٌ in the

sense explained above, (Mgh.) or the professors of practical religion use it in the place of دِيَانَةٌ by a kind of license, relying upon the understanding of the hearer or reader, or do so circumlocutiously, (Mgh.) *He trod, or thrashed, (M, Mgh, Mgh,) the wheat, (Mgh, Mgh,) or grain, (M,) either by the feet of beasts, or by repeatedly draining over it the مَدُونُ [q. v. infra] until it became تَبْن [or cut straw]; (Mgh.);* also دَاوَسُو دَوَسَ الحَصِيدَ (M.) You say, دَوَسَ [They trod, or trampled, upon him, or it, with the treading of reaped corn.] (A.) — دَاَسَ (IAqr, TA.) inf. n. دَوَسَ (IAqr, A, K.) *He abused him.* (IAqr, A, K.) — نَزَلَ الْعَدُوَّ يَنْزِي فلَانًا The enemy [came upon and] slew the sons of such a one, and went through the midst of their dwellings, and made havoc among them. (TA.) — دَاَسَ (A, TA.) inf. n. دَوَسَ (A, K.) † *Invoit earn; sal., femina:* (A.) *volementer invoit eam:* (A, K.) [in the former, this signification is given as proper, though that immediately preceding is said to be tropical: in the TA, the latter is said to be tropical:] *consensidit et volementer invoit eam.* (Mgh.) — دَاَسَ (S, M, A, Mgh.) inf. n. دَوَسَ (Mgh, K.) or دَوَسَ (Aq, A, Mgh.) † *He polished it; namely, a sword, (S, M, A, Mgh, Mgh, K.) and the like, (K.) or some other thing. (Mgh.)* — Hence, دَوَسَ also signifies † *The framing, and dressing up, of deceit, guile, or circumvention:* (Aq, A, TA.) [agreeably with which explanation the verb, دَاَسَ, is probably used, though not mentioned in the A nor in the TA.] or simply, the act of deceiving, beguiling, circumventing, and practising artifice. (TA.) You say, دَوَسْنَا أَخَذْنَا فِي الدَّوَسِ † *We set about the framing, and dressing up, of deceit, guile, or circumvention:* (A.) or *we set about deceiving, &c.* (TA.)

4: see دَاَسَ الطَّعَامَ in the paragraph above.

7. الدَّاسُ *It* [wheat [or grain]] *was, or became, trodden, or thrashed.* (S,* TA.) [See 1.]

دَوَسَ: see the next paragraph.

دَوَسَ The lion (K, TA) that tramples upon his prey. (TA.) — A courageous man; (K;) and any that tramples upon his opponents, or adversaries: (TA.) and [in like manner] دَوَسَ, originally دَوَسَ, a courageous and strong man, that tramples upon every one who alights with him to fight: pl. of the latter, دَوَسَ. (AZ, TA.) — † Every one skilful (K, TA) in his art; because he abuses (يَدُوْسُ) every one who contends with him. (TA.)

دَاَسَ [act. part. n. of دَاَسَ; Treading, &c.] — دَاَسَ [the fem.] (A) and [its pl.] دَوَاَسَ (M, A, TA) *The bulls, or cows, that tread, or thrash, wheat, or grain.* (M, A, TA.) — اَتَشَبَّهَ النَّخْلُ دَوَاَسَ The husses, or horses with their riders, came to them following one another. (S, K.) — Also i. q. اَتَرَّ [A place in which wheat or grain is trodden out; like مَدَاَسَةٌ: or reaped wheat collected together; or wheat collected together in

the place where it is trodden out]; (K;) so accord. to Hishām: or, as some say, *he that treads, or thrashes, wheat, and bruises it, in order that the grain may come forth from it.* (TA.) — دَوَسَ [pl. of دَوَاَسَ, like as نَزَلَ is pl. of نَزَلًا.] † *Polishers of swords or the like; syn. صَقَّاتُ.* (IAqr, K, TA.) [In the CK, and in a MS copy of the K, صَقَّاتُ, which is evidently a mistake.]

مَدَاَسَ (K,) but by rule it should be مَدَاَسَ (Mgh,) and so, accord. to En-Nawawee, it is also written, as though meaning “an instrument for treading,” (MF,) originally مَدَوَسَ (TA in art مَدَسَ) *A certain thing that is worn on the foot (Mgh, K) by a man; (Mgh.) [a shoe, or sandal, or a pair of shoes or sandals, of any kind; accord. to present usage: or, accord. to Golius, a kind of high-heeled shoe or sandal, generally used by peasants, and fastened with thongs or with a button or the like] pl. اَمَدَسَاتُ [which is a pl. of pauc., and the only pl. mentioned.] (Mgh.)*

مَدَوَسَ The thing [or machine, a kind of drag,] with which wheat is thrashed, (S, M, Mgh, L, K,) by its being drawn over it (Mgh, L) repeatedly; called also جَرَحَوَ (Mgh) [and تَوَرَّجَ q. v.]; and so مَدَوَسَ. (K.) — † *A polishing-instrument; (S, K;) an instrument with which swords &c. are polished; (Mgh;) a piece of wood upon which is a مَسْقَ [or polishing-stone], with which the sword is polished: (M.) pl. مَدَاوِسُ. (S.)*

طَرِيقَ مَدَوَسَ [A trodden road. or] a road much trodden; (TA;) also مَدَوَسَ. (A, TA.)

مَدَوَسَ: see what next precedes.

مَدَاَسَةٌ A place in which wheat [or grain] is trodden, or thrashed. (S, K.) [See also دَاَسَ.]

مَدَوَسَ: see مَدَوَسَ.

دوف

1. دَوَفَ (T, M, Mgh,) first pers. دَوَفْتُ (S, K,) aor. يَدُوْفُ (T, Mgh,) inf. n. دَوَفَ (T, M, Mgh, K;) and دَاَفَ (M, TA.) inf. n. دَاَفَ (TA;) *He mixed it; (M, K;) generally meaning medicine, and perfume: (M:) and (K) he moistened it, (S, Mgh, K,) namely, medicine, &c., (S,) with water &c., (S, Mgh,) or with water and the like: (K:) or دَاَفَ فِي الْمَاءِ [he steeped it in water], namely, perfume, &c.: (T:) and دَاَفَ, aor. يَدُوْفُ, inf. n. دَوَفَ, is a dial. var. thereof: (Mgh:) and قَاَفَهُ, or قَاَفَهُ, signifies the same. (Aq, TA.) [Also, app., *He bruised, brayed, or pounded, it, or powdered, or pulverized, it; namely, musk: see مَدَوَفَ, below.]**

4: see the preceding paragraph.

دَوَاَسَ Incubus, or nightmare; syn. كَابُوسَ (Ibn-Abbād, K.)

دَوَفَ act. part. n. of 1. (T, TA.) — And, applied to musk, i. q. مَدَوَفَ. q. v. (TA.)

مَدَوَفَ (T, S, M, Mgh, K) and مَدَوَفَ (S, M, Mgh, K,) the latter of the dial. of Temeem, (M,) and [said to be] the only instance of the kind, (S, Mgh, K.) i. e., of a pass. part. n. of a trilateral radical verb with a medial و (S, Mgh,* TA.) except مَدَوَرَنَ (S, Mgh, K) as a variation of مَدَوَنَ (S, Mgh,) though Mbr asserts it to be agreeable with a rule obtaining in all similar cases, which none [other] of the leading authorities allows, (Mgh,) and مَدَوَفَ and مَدَوَنَ are the usual forms, (S, TA.) *Mixed (M, Mgh.) or moistened - or bruised, brayed, or pounded; or powdered - or pulverized: (S, K:) applied to perfume, (T,) or to musk. (S, M, K:) as also دَاَفَ. (TA.)*

دوك

1. دَاَكُ, aor. يَدُوْكُ, inf. n. دَوُكٌ and مَدَاْكُ, *He bruised, brayed, or pounded, it; (S, K;) and did so finely, or pulverized it; (TA;) namely, perfume, (S, TA.) &c.* (TA.) Also, inf. n. دَوُكٌ, *He bruised it, and ground it, like as does a camel a thing with his breast [when lying upon the ground].* (Z, TA.) — And دَاَكَا (AA, K,) aor. يَدُوْكُ, inf. n. دَوُكٌ (AA,) *He compressed her; namely, a woman; (AA, K;) and so دَاَكَا. (AA.)* Anil *He leaped her; namely, a stallion, the mare: (TA:) and in like manner said of an ass. (IDrd, TA.)* — And دَاَكَا (IDrd, K,) aor. as above, inf. n. دَوُكٌ (IDrd,) *He plunged him (a man) in water or dust. (IDrd, K.)* — And i. q. اَسْرَهُ. [He made him captive; &c.] (TA.) — دَاَكُ الْقَوْمَ The people, or party, fell into a state of confusion (K, TA) in respect of their cause, or affair, and went round about [in perplexity]. (TA.) يَأْتِ الْقَوْمَ يَدُوْكُونَ the الناس, occurring in a trad., (TA,) inf. n. دَوُكٌ (S, TA,) means *The people passed the night in confusion, and in going round about [in perplexity]: (S:) or in a state of confusion, and commotion, or disturbance, and disagreement. (TA.)* — And *The people, or party, became diseased, or sick. (Abu-r-Rabee' El-Bekráwee, Abou-Turáib, K.)*

6. دَاَوَاكُوا They straitened one another (S, K) in war, or battle, (S,) or in evil, or mischief, (S, K,) and in contention, or altercation. (K.)

دَوُكٌ A species of mother-of-pearl-shell, or oyster-shell. (IDrd, TA.)

مَدَاْكُ: see دَوُكُ.

دَوُكَةٌ Evil, or mischief; and contention, or altercation; (S, K, TA;) and a confused state of affairs: pl. of the former دَوُكٌ and دَوُكٌ, and of the latter دَوُكٌ. (TA.) One says, دَوُكُوا فِي دَوُكَةٍ [They fell into evil, &c.] (S, K.) And Ru-beh says,

* رَبَّيْنَا نَجَبْتُ مِنْ بَلَدِ الدَّوُكِ *

[And seldom, or often, I escaped from those evils, &c.] (TA.)

دَوْخُ; and its pl. دَوَّكُ: see the next preceding paragraph, in three places. — Also *Disease*, or *sickness*. (Abou-Turab, TA.)

مَدَاكُ i. g. صَلَاةُ (K), i. e., (TA.) *A stone upon which perfume is bruised, brayed, or pounded*; (S, TA.); and also دَوَّكُ (TA) and مَدَوَّكُ (K); or this last signifies a stone with which perfume is bruised, brayed, or pounded: (S, TA.): F's making this word and the first to signify the same requires consideration. (TA.)

مَدَوَّكُ: see the next preceding paragraph.

دول

1. دَارُ. q. دَالُ. (TA.) You say, دَارُ الْيَوْمِ, (S, Msh, K), aor. يَدُولُ (Msh), inf. n. دَوْلٌ (KL), meaning دَارَتْ [S, Msh, K, i. e.] *The days came round [in their turns]*. (KL.) — دَوْلٌ also signifies *The changing of time, or fortune, from one state, or condition, to another*; (K); and so دَوْلَةٌ. (TA.) [Hence,] one says, دَالَتْ لَهُ الدَّوْلَةُ [The turn of fortune was, or became, in his favour, &c.] good fortune came to him. and دَالَتْ عَلَيْهِ الدَّوْلَةُ [The turn of fortune was, or became, against him; or] good fortune departed from him. (MA.) — [Golius assigns to دال, with دَوْلَةٌ for its inf. n., as on the authority of the S and KL, two significations app. from two meanings of دَوْلَةٌ, one of which he seems to have misunderstood, and to neither of which do I find any corresponding verb: they are "Oblivit alter alterum in ballo:" and "superior ovasit." There are many inf. ns. that have no corresponding verbs.] — دَالٌ, aor. يَدُولُ (T, K), inf. n. دَوْلٌ and دَوْلَةٌ (K), or دَوْلٌ (T). *He became notorious [either in a bad or in a good sense]*; expl. by صَارَ شَهْرَةً (Aqr, T, K), i. e. مَشْهُورًا (TK). دَوْلٌ, دال, aor. يَدُولُ, *The garment, or piece of cloth, was, or became, old, and worn out*. (AZ, S.) [Hence,] يَدُولُ وَدُهُ يَدُولُ † *His love, or affection, was beginning to become, or at the point of becoming, worn out*. (AZ, S, TA.) — See also 7.

2. دَوْلٌ *He wrote a s.* (TA)

3. دَاوَلَ [مَدَاوَلَةٌ. inf. n. دَاوَلٌ] *He made to come round [by turns, or to be by turns]: hence the saying in the Kur [iii. 184]. وَلَيْكُمُ الْأَيَّامُ دَوَالٍ And those days, we make them to come round [by turns] to men: (S, K, TA.) or this means, we dispense them by turns to men; (Bd, Jel.) to these one time, and to these another; (Bd.) or one day to one party, and one day to another. (Jel.) You say, دَاوَلْتُ الشَّيْءَ بَيْنَهُمْ, *I dispensed the thing among them by turns, and they had, or received, or took, it by turns*. (Bd.) On the passage of the Kur quoted above. دَوْلَةٌ also signifies *The giving a turn of fortune, or good fortune*. (KL. [See what next follows.])*

4. دَاوَلَةٌ (M, K), inf. n. دَاوَلَةٌ (T, TA.), [signifying *He gave him a turn of good fortune, or a turn to prevail over another in war, &c.*]; is

الدَّوْلَةُ. (T, M, K, TA. [See what next precedes.]) Hence, [in the CK from الدَّوْلَةُ] the saying, اَدَاكَ اللَّهُ مِنْ عَدُوِّكَ [God gave us, or may God give us, a turn to prevail over our enemy]. (S, K.) And اَدَاكَ اللَّهُ مِنْ عَدُوِّكَ وَهَلْ لَكَ عَلَيْهِ دَوْلَةٌ [May God appoint thee, or give thee, a turn to prevail over thine enemy]. (Ham p. 547.) And اَدَاكَ اللَّهُ رَيْدًا مِنْ عَمِيهِ [God gave to Zeyd a turn to have the superiority over 'Amr]; i. e. God took away the turn of good fortune, or the good fortune, (الدولة) from 'Amr, and gave it to Zeyd. (Har p. 118.) Hence, also, (TA.) El-Hujjaj said, إِنَّ الْأَرْضَ سَتَدَاوَلُ مِنَّا كَمَا أَدَاكَ مِنَّا [Forily the earth will be given a turn to prevail over us, like as we have been given a turn to prevail over it]; (Lth, T, TA.) meaning that it will consume us, like as we have consumed [of] it. (T, TA.) And [hence] دَاوَلَةٌ signifies عَابَةٌ [or Victory]. (S, K) or [rather, as some say, it signifies نَصْرَةٌ [i. e. aid against an enemy]: (Har ubi supra) you say, اَدَاكَ اللَّهُ الْبَهْرَ اَدَاكَ عَلَى كَلْبٍ, *O God, aid me against such a one*. (S, and Har ubi supra. [In the former, and اَوْصَرْنِي عَلَيْهِ, as an explicative adjunct: in the latter, اَي نَصَرْنِي عَلَيْهِ.])

6. تَدَاوَلُوا *They took it, or had it, by turns.*

(S, Msh, K. See 3.) You say, تَدَاوَلُوا الْأُمْرَ *We took [or did] the affair by turns*. (M.) And تَدَاوَلْنَا الْعَمَلَ وَالْأَمْرَ بَيْنَا *We did the work, and the thing, or affair, by turns, among us*. (T.) And تَدَاوَلُوا الْبَاطِلَ *They took it by turns to say, or to do, that which was false, wrong, vain, futile, or the like; syn. تَبَطَّلُوا بَيْنَهُمْ*. (Az and K in art. بطل.) And تَدَاوَلْنَاهُ الْاَيْدِي *The hands took it by turns*. (S) And تَدَاوَلَتِ الرِّيحُ زَمْرًا *The winds blew by turns upon, or over, the remains that marked the site of the house [so as to efface them]; one time from the south, and another time from the north, and another time from the east, and another time from the west*. (Az, TA in art. عور.) And, of a thing, you say, يَدَاوُلُ (T) or يَدَاوُلُ بِهِ (S) [meaning *It is taken, or done, by turns*]. And تَدَوَّلَتِ الْأَرْضُ بِالرَّقِي *The land was pastured on by turns*. (S and K in art. رطب.) يَدَاوَلُوا also signifies *They made frequent use of it; i. e., used it time after time, or turn after turn; namely, a word or phrase: but perhaps in this sense it is post-classical: see an ex. in De Sacy's "Chrest. Arabe," sec. ed., p. 141 of the Arabic text.* And تَدَاوَلَتِ الْأَشْيَاءُ *The things alternated; or succeeded one another by turns, one taking the place of another: (L in art. نسخ.) and [in like manner] الْأَزْمَنَةُ [the times]*. (Msh and K in that art.) [See also 8 in art. دلو.]

7. اَدَاكَ الْقَوْمَ *The people, or party, removed, or shifted, from one place to another*. (S.) اَدَاكَ مَا فِي بَطْنِهِ *What was in his belly*, (M, K), of intestines or peritoneum, (M.) came forth, (M, K), in consequence of its being pierced. (M.) — And اَدَاكَ *It (the belly) became wide,*

and near, or approaching, to the ground. (M, K.) Also اَدَاكَ *It (the belly) was, or became, flaccid, flabby, or pendulous*; (S, O, K); and so اَدَاكَ ذَلَالًا. (K.) — And اَدَاكَ *(a thing) dangled, or moved to and fro; and hung*. (M, K)

دَالٌ *One of the letters of the alphabet, (د) the place of utterance of which is near to that of ت masc. and fem.; so that you say دَالٌ حَسَنٌ and دَالٌ قَبِيحٌ [a beautiful d]. the pl. is اَدْوَالٌ if masc., and دَالَاتٌ if fem; the latter the more common.* (TA.) — Also *A fat woman*. (Kh, TA.) — See also دَالَةٌ.

دَوْلٌ an inf. n. of دَالٌ in senses explained above. (K, KL.) — Also دَوَّوْ [a bucket]: (K:) [an arabized word from the Pers. دَوَل: or] formed from دَوَّوْ by transposition. (TA.)

دَوْلٌ, as an epithet applied to نَبَلٌ [or arrows] ا. q. مَتَدَاوَلٌ. (Aqr, M, K) So in the saying,

يَلْوُدُ بِالْحَدَرِ مِنَ النَّبَلِ الدَّوَلُ

[app relating to a wild animal, and meaning *He seeks, or takes, refuge in the copious rain from the arrows reversed in turns by one after another of this herd*]. (Aqr, M) — See also دَوْلَةٌ.

دَالَةٌ i. g. سَبْرَةٌ [NOUNS, &c.] pl. [or rather coll. gen n] دَالٌ. (Aqr, T, K) — [Accord. to the K, it is also an inf. n.: see 1.]

دَوْلَةٌ *A turn, mutation, change, or vicissitude, of time, or fortune, (K, TA.) from an unfortunate and evil, to a good and happy, state or condition; (TA); [i. e.,] relating to good; as دَوْبَرَةٌ, on the contrary, relates to evil; (Aq, T and M in art. دبر.) [therefore meaning a turn of good fortune; a favourable turn of fortune: or] good fortune [absolutely]: (KL:) a happy state or condition, that betides a man: (MF:) [also] a turn which comes to one or which one takes [in an absolute sense]; syn. تَوْبَةٌ (K in art. نوب.) and [particularly] (عُقْبَةٌ) [to share] in wealth, and [to prevail] in war; as also دَوْلَةٌ ('Esd Ibn-Omar, T, S, M, K) or each is a subst. [in an absolute sense, app as meaning a turn of taking, or having, a thing,] from تَدَاوَلُوا signifying [they took, or had, the thing by turns:] (Msh.) or دَوْلَةٌ is in wealth; and دَوْلَةٌ is in war; (Abou-Amr Ibn-El-'Ala, T, S, M, Msh, K); this latter being when one of two armies defeats the other and then is defeated; (Fr, T); or when one party is given a turn to prevail (تَغَال) over the other: one says, كَانَتْ دَوْلَةٌ لَنَا عَلَيْهِمُ الدَّوْلَةُ فِي الْحَرْبِ [The turn to prevail over them in war was ours]: (S:) and قَدْ جَعَلَتْ الدَّوْلَةُ عَلَى هَوَازٍ [The turn to prevail against these returned]; as though meaning *the reverse*: so says Fr: but دَوْلَةٌ, he says, is in religions and institutions that are altered and changed with time: (T:) accord. to Zj, (T,) or A'Obayd, (so in two copies of the S,) دَوْلَةٌ signifies a thing that is taken by turns; and دَوْلَةٌ, the act [of taking by turns]; (T, S); and a transition from one state, or condition, to another: (T:) [in this last sense, app. an inf. n.: see 1, third sentence:] you say, صَارَ النَّبِيُّ دَوْلَةً بَيْنَهُمْ, meaning [The*

thing.] (T.) [When no objective complement is expressed, it seems to mean *† He paused, and acted with deliberation, or in a patient or leisurely manner, or he waited in expectation*; app from the same verb as syn. with *دَوَّرَ*; and thus, like one who hovers about a thing: see *حَوَّرَ*; and see also *اِسْتَدَامَهُ* *† He acted with moderation, gently, deliberately, or leisurely, in it*; (S, M, K, TA.); namely, an affair, or a case: (S.) or he sought, desired, asked, or demanded, *its continuance, or long continuance, or endless continuance*. and so *دَامَهُ* (M, K, TA.) in both of these senses: (K, TA.) or he asked him to render a thing continual &c.: (Mgh, Mṣb, TA.) and also *† he acted gently and deliberately in it*; namely, an affair, or a case: (Mṣb.) and *† he acted gently with him*; (Fr, T in art. *دَمَر*, M, Mṣb, K;) i. e., another person, (Mṣb,) or his creditor; as also *اِسْتَدَامَهُ* (Fr, T, M, K,) which we judge to be formed from the former by transposition, because we do not find it [in this sense] to have any inf. n. (M.) A poet says, (T, S, Mṣb,) namely, Kays Ibn-Zubeyr, (S.)

* فَلَا تَحْجَلْ بِأَمْرِكَ وَاسْتَدِمَّهُ
فَمَا صَلَّى عَصَاكَ كَسْتَدِيرُ

(T, S, Mṣb,) i. e. *† [Therefore haste not in thine affair, but act with moderation, gently, deliberately, or leisurely, therein]; for no one has straitened thy staff by turning it round over the fire, (T,) meaning, no one has managed thine affair soundly, like one who acts with moderation, &c. (T, Mṣb.) And another says, (S,) namely, Mejnoon, (TA.)*

وَأَرَى عَلَى ثِيَابِي لَرَارٍ وَارِسِي
عَلَى ذَاكِ فِيمَا بَيْنَا اسْتَدِيرُهَا

meaning *† [And verily I am blaming Leylā; and verily, notwithstanding that, I look for her aiding me by good conduct [in the matter that is between us]. (S.) You say also, اِسْتَدِيرُكَ اِسْتَدِيرُكَ I seek, or desire, or ask, of God the continuance, or long continuance, or endless continuance, of thy favour, or the like. (Mgh, TA.)]* And *اِسْتَدِيرُكَ اِسْتَدِيرُكَ I ask God to continue, or continue long, &c., thy might, or power, &c. (Mṣb.)* The phrase *اِسْتَدَامَ لَيْسَ الثَّوْبِ*, meaning *[He continued long the weaving of the garment, or] he did not hasten to pull off the garment*, may be from the saying *عَاقِبَةُ الْأَمْرِ*, meaning *I looked, or watched, or waited, for the end, or issue, or result, of the affair, or case. (Mṣb.)* = Also *He* (a man) *stooped his head, blood dropping from it*: formed by transposition from *اِسْتَدِمَّ*. (Kr, TA.)

دَامَرٌ for دَامَرٌ: see the latter word.

دَوَّرَ an inf. n. of *دَوَّرَ* [q. v.] (S, M, Mṣb, K.) — [Hence,] *مَا زَالَتِ السَّمَاءُ دَوَّرًا دَوَّرًا* *The sky ceased not to rain [in the manner of the rain termed دَوَّرًا], and so دَوَّرًا دَوَّرًا*; (M, K;) [in the CK, erroneously, دَوَّرًا دَوَّرًا] in which the *دَوَّرًا* is interchangeable with the *و*; (M;) mentioned by AHn,

on the authority of Fr. (TA.) — See also *دَامَرٌ*, in two places = Also [The *ucifera Thebaica*, (Dehlie, "Flora Egypt. Illustr." no. 941;) or *Theban Palm*; so called because abundant in the Thebas; a species of fan-palm; by some called the *gingerbread-tree*, because its fruit resembles gingerbread: accord. to Forskål, (under the heading of "Flora Arabiæ Felus," in his "Flora Egypt. Arab.," p. cxxvi,) *Borassus flabelliformis*; a name applied (after him) by Sonnini to the Theban palm; but now generally used by botanists to designate another species of fan-palm:] the tree of the *مُغَل*; (S, M, Mṣb, K;) a well-known kind of tree, of which the fruit is [called] the *مُغَل*; (TA.) n. un. with *س*. AHn says that the *دَوَّرَة* [is a tree that] becomes thick and tall, and has [leaves of the kind termed] *خُوص*, like the *خُوص* of the date-palm, and receives like the *خُوص* of a date-palm (M, TA.) Accord. to Abou-Zayād El-Aarabee, (AHn, M,) The *نَق* [which properly signifies the fruit of the tree, but here app. means, as it does in the present day, the tree called *سُدر*, a species of lote-tree, called by Linn. *rhamnus spina Christi*, and by Forskål *rhamnus nabecua*] is also thus called, (AHn, M, K,) by some of the Arabs: accord. to 'Omārah, great [trees of the kind termed] *سُدر*; (AHn, M:) and, (M, K,) accord. to Iqar, (M,) *big trees of any kind. (M, K.)* [See also *دَوَّرَة*, below.]

مَا زَالَتِ السَّمَاءُ دَوَّرًا دَوَّرًا
دَوَّرَ: see *دَوَّرَ*.

دَوَّرَ: see *دَوَّرَ*.

دَوَّرَة n. un. of *دَوَّرَ*. (M, TA.) [Also, app., as in the present day, and as appears from what follows, *A single fruit of the tree called دَوَّرَة*.] — And *† A testicle*; (K;) as being likened to the fruit of the *دَوَّرَة*. (TA.) — [Julius also explains it, as on the authority of the K, as meaning "Ebriosa mulier;" and Freytag, as meaning "mulier vinum vendens;" both are wrong. it is mentioned in the K as the name of a woman who sold wine.]

دَوَّرَة *A lasting, or continuous, and still rain*: (Ag, M, and TA voce *ضَرْب*, q. v.) or *rain in which is neither thunder nor lightning; the least of which is the third of a day or the third of a night; and the most thereof, of any period*: (AZ, S in art. *دَمَر*;) or *rain that continues some days*: (Mṣb;) or *rain that continues long and is still, without thunder and lightning*: (K, TA.) or *rain that continues five days, or six, (M, K,) or seven, (K,) or a day and a night, (T in art. *دَمَر*, M, K,) or more; (T, TA;) or the least whereof is a third of a day or of a night; and the most thereof, of any period*: (K, TA.) pl. *دَوَّرَات*, (S, M, K,) the *و* being changed [into *ي*] in the pl. because it is changed in the sing. (M,) and *دَوَّرَات* (Abu-l-'Omeiyth, T, K,) and [coll. gen. n.] *دَوَّرَات* (Sh, T, TA.) [See also *دَمَر*.] — Hence other things are thus termed by way of comparison. (S.) It is said in a trad. (S, M) of 'Aishah, (M,) *كَانَ عَمَلُهُ دَوَّرًا* (S, M, Mṣb) *† His work was incessant [but moderate, or not excessive]; (Mṣb);*

referring to Mohammad; (T, S, M, Mṣb;) on her being asked if he preferred some days to others: (T) she likened it to the rain termed *دَوَّرَة* in respect of continuance and moderation. (T, M) And it is related of Hudhayfah that he said, mentioning *فَتَن* [i. e. trials, or probations, or conflicts and factions, &c.], *إِنَّمَا لَدَيْتُمْ دَوَّرًا دَوَّرًا*, meaning *† [Verily they are coming to you] filling the earth, or land, [and] with continuance. (T.)*

دَوَّرَة (in the CK erroneously دَامَة) The sea, or a great river; syn. *بَحْر*; (M, K,) because of the continuance of its water. (M.) originally *دَوَّرَة*; or *دَوَّرَة*: if the latter, the change of the *و* into *ي* is anomalous. (TA.)

الدَوَّرَات. See 1, near the end of the paragraph. *دَوَّرَات*, held by Abou-'Alee to be from *الدَوَّرَات*, and therefore to belong to the present art.: (TA:) see art. *دَمَر*. = The latter is also an inf. n. of *دَامَر* [q. v.] (S, M, Mṣb, K.)

دَوَّرٌ *A vertigo, or giddiness in the head; i. q. دَوَّر*. (S, M, K, TA.) [In the CK, *دَوَّر* is erroneously put for *دَوَّر*.] You say, *دَوَّر*, *† [A vertigo took him, or attacked him]. (S.) And* *دَوَّر* *† [He has a vertigo]. (Ag, TA.)*

دَوَّر: see what next follows.

دَوَّرَة *The فَكَّة [or round thing, i. e. top,] which the boy throws, and makes to revolve, or spin, upon the ground, by means of a string*: (S, M, K:) the derivation of the word has been explained above: see 2, in two places. (T, S:) pl. for rather coll. gen. n. *دَوَّرَات*. (M, K.) — *دَوَّرَة الدَّوَّر* *† [The whirlpool of the sea; so in the present day:] the middle of the sea, upon which the waves circle (دَوَّرَة [i. e. دَوَّرَة]). (TA.)*

دَوَّرٌ [Continuing, lasting, enduring, or remaining: being extended or prolonged: (see 1, first sentence)] *continuing, lasting, enduring, or remaining, long*: (TA.) [and *continuing, lasting, or existing, incessantly, always, endlessly, or forever; permanent, perpetual, or everlasting*: (see, again, 1, first sentence)] and *دَوَّرٌ* signifies the same as *دَوَّرٌ*, (S, M, K,) applied to shade; (S, M;) being an inf. n. used as an epithet: (M.) and *دَوَّرٌ*, also, (M, K,) [of the measure *فَعُول*, originally *دَوِّيُول*, like *قَوِيُول*, (M,) signifies the same as *دَوَّرٌ* app. in the last of the senses explained above; being of a form proper to intensive epithets]: (M, K:) Lakeet Ibn-Zurarah says,

* شَتَانُ هَذَا وَالْعَيْنَانِ وَالنَّوْمِ
وَالْهَرَبُ الْبَارِدُ وَالْبَقْلُ الدَّوَّرُ

[Different, or widely different, are this and embracing and sleeping and the cool drinking-place and the continual shade]. (IB, TA.) And the Jews are related, in a trad. of 'Aishah, to have said [to the Muslims], *عَلَيْكُمْ السَّامُ الدَّامَرُ*, meaning *May everlasting death come upon you*; saying *السَّام* in the place of *السَّامِ*, and suppressing the *ي* [or rather the hamzeh] because of [their desire to assimilate the

دِيَوَانُ *Of, or belonging to, a ديوان.* (TA.)

دِيَوَانٌ *dim. of ديوان, q. v. (M.+Mgh.)*

ذِكُّ أَقْلٍ *is used by IJ in the phrase الْأَمْرَيْنِ وَأَدْوَابُهُمَا [That is the lesser of the two affairs, or cases, and the lower, baser, &c., of them:] but [Isd says that] this is strange, because [he held that], like أَصْلُكُ, it has no verb belonging to it (M.)*

دوى

1. دَوَى (S, M, Mgh, K.) aor. يَدْوَى (Mgh.)

inf. n. دَوَى, *He was, or became, diseased, disordered, distempered, sick, or ill.* (S, M, Mgh, K.) and *he was, or became, affected with consumption, or ulceration of the lungs.* (M.) — [Hence,] دَوَى صَدْرِهِ *+ His bosom was, or became, affected with rancour, malevolence, malice, or spite.* (S.)

2. دَوَى (T, S, M, K.) inf. n. تَدْوِيَةٌ (T, S, K.) *He, or it, made a sound; or what is termed دوى* (T, M); [i. e., a confused and continued sound; such as the rustling, or murmuring, of the wind; and the rustling of a bird; and the humming, or buzzing, of bees; and the rumbling of thunder, or the distant sound of rain and of thunder:] accord. to some, particularly said of thunder [its meaning it made a rumbling sound]; (M); or it (a cloud) thundered: (KL); and he (a stallion-camel) brayed so as to make a [rumbling] sound such as is termed دوى to be heard. (T, S, K.) — [Also,] said of a bird, *It circled in the air without moving its wings:* (Mgh); or, accord. to Ag, one says of a dog, *دَوَى فِي الْأَرْضِ* [he went round upon the ground]; like as one says of a bird, *دَوَى فِي السَّمَاءِ*, meaning “it circled in its flight, rising;” he says that *الدَّوِيرُ* is not upon the ground, not *الدَّوِيرُ* in the sky; and he finds fault with the first of the verses of *Dhu-r-Rumh* cited in the second paragraph of art. دور: but some say that the two verbs are dial. vars., both meaning *he went round about.* (S. [See also دور, in two places.]) — See also 2 in art. دَو. — Also, (T, S, M, K.) inf. n. as above, (S, K.) said of milk, (T, S, M, K.) and the like, (K.) and of broth, (T, S, M.) *It was, or became, overspread with the thin skin termed دَوَى.* (T, S, M, K.) And, said of water, *It was, or became, overspread with what was raised and scattered by the wind, (M, K.) resembling what is termed دَوَى.* (M.) — And [hence,] *دَوَتْ الْأَرْضُ* *+ The land became overspread with various herbage; as though it were the دَوَايَةُ of milk.* (T.) — *دَوَيْتُهُ* (inf. n. as above, TA.) *I gave him the دَوَايَةُ of milk, (M, K.) or of broth, to eat it.* (M.) — And *دَوَى* *He sold [and app. made also (see مَدَوَى)] what is called دَوَى.* (TA.)

3. دَوَاوَى (T, S, M, Mgh, K.) inf. n. دَوَاوَةٌ (T, S, Mgh) and دَوَاوَى (T, S.) the latter allowable, (T.) *I treated him medically, curatively, or therapeutically; (S, K.) I cured him [من مَرَضِهِ of his disease]; (T.) بِالدَّوَاِ [with the remedy]:*

(M, K.) and *I tended him carefully, or treated him; syn. عَاشَيْتُهُ* (K, TA); [in the CK, erroneously, عَاشَيْتُهُ:] namely, *الرَّبِيضِ [the sick person].* (M; TA.) You say, *يَدْوَى وَدَوَاوَى* see 4. And, of a person, (T.) or thing, (S.) *دَوَوَى*, without idghām, to distinguish between the measures *فَوَعَلَ* and *فَعَلَ* (T, S;) meaning [He or] *it was treated medically, &c.* (S.) and *دَوَوَى بِأَدْوِيَةٍ* [referring to him] *It was treated (عَوِي) with remedies, such as oils and the like.* (M.) — And *دَوَاوَى قَرَسَهُ* *دَوَاوَى*, with *كَسَر* to the 3, *He fattened his horse, and fed him with fodder that showed its effect upon him:* (T.) or *دَوَاوَتْ الْقَرَسَ* *I tended the horse well; or took good care of him.* (M.) [See also دَوَاوَى.]

4. *أَمْرَضَهُ* *q. v.* [which signifies *He rendered him diseased, disordered, distempered, sick, or ill and also he found him to be so.* (S, K.) You say, *هُوَ يَدْوَى وَدَوَاوَى* [He renders, or finds out to be, diseased, &c., and treats medically, &c., or cures] (S.) — And *He suspected him; thought evil of him, a dial. var. of أَدْوَاهُ.* (AZ, TA.) — And *He became a companion to a sick person.* (K.)

6. *تَدَاوَى بِدَوَاوَةٍ* (Mgh.) or *بِالنَّسِءِ* (S.) *He treated himself medically, curatively, or therapeutically, [or he cured himself, with a remedy, or] with the thing (S)*

8. *أَدْوَيْتُ* *I ate the thin skin, termed دَوَاوَى, upon milk [or broth].* (S.) or *أَدْوَى الدَّوَايَةُ* *He took and ate the دَوَايَةُ.* (M, K.)

دَوَى Disease, disorder, distemper, sickness, illness, or malady: (S, M, K.) and consumption, or ulceration of the lungs: (M.) or internal disease in the chest; whereas *دَوَى* signifies such as is external or internal. (Lth, T.) [Being properly an inf. n., it is app. used alike as aug. and pl. in all its senses: or it may, when signifying as explained above, have for its pl. *أَدْوَاهُ*, which is pl. of *دَوَى*.] — See also دَوَى, below, in three places. — Also *Foolish; stupid; or unsound, dull, or deficient, in intellect; (S, M, K.)* applied to a man. (S.) — And (so applied, TA) *Clearing to his place; (M, K.) not quitting it.* (M.) — See also دَوَاوَى.

دَوَى (applied to a man, S) *Diseased, disordered, distempered, sick, or ill:* (T, M, K.) or *whoso جَوْفُ* [i. e. chest, or belly,] *is in a bad, or corrupt, state, by reason of a disease.* (S.) the former word has a dual form and a pl., [which is *دَوَوَيْنَ* and a fem., (M), which is *دَوَوَاتُ*: (S.) but *دَوَى* is used alike as masc. and fem. and sing. (S, M) and dual (M) and pl., (S, M), being originally an inf. n. (S.) A poet uses *دَوَى* the latter as meaning *disordered, or ill, by reason of intense drowsiness.* (M.) — [Hence,] one says, *إِنَّهُ لَدَوَى الصَّدْرَ* [meaning *Truly he is one whose bosom is affected with rancour, malevolence, malice, or spite: see 1, second sentences:] and a poet says,*

وَعَيْنَكَ تَبْدِي أَنَّ صَدْرَكَ بِي دَوَى
[And thine eye shows that thy bosom is affected

with rancour towards me]. (Lth, T.) — *دَوَى* *A land in which are diseases* (As, T, S.) *a land that is unsuitable [or unhealthy]; as also* *دَوَى* and *دَوَاوَى*. (M, K.)

دَوَاوَةٌ [vulgarly *دَوَاوَةٌ*, *An ink-bottle; and, more commonly, an inkhorn, i. e. a portable case with receptacles for ink and the instruments of writing, so formed as to be stuck in the girdle, the most usual kind is figured in my work on the Modern Egyptians, ch ix,] a certain thing, (S, M, Mgh, K.) well known, (M, K.) from which one [takes the ink and instruments with which he] writes: (S, Mgh.) pl. *دَوَاوَى* (S, M, K.) [or rather this is a coll. gen. n.] and *دَوَاوَى* (T, S, M, K.) which is pl. of *دَوَاوَى* (S, TA.) as also *دَوَاوَى* (M, K.) and *دَوَاوَاتُ* (S, Mgh.) which is applied to a number from three to ten [inclusive]. (S.) — Also *The mind, or skin, of the colocynth, and of the grape, and of the melon; and so دَوَاوَى* (K.)*

دَوَاوَى (T, S, M, Mgh, K.) and *دَوَاوَى* (S, M, K.) said in the Mgh to be a subst. from *دَوَاوَةٌ*, and *دَوَاوَى* (M, K.) the last on the authority of El-Hejere, and the first that which is commonly known, (TA.) *A medicine; a remedy:* (T, M, Mgh, K.) *دَوَاوَى* (T, S.) The following verse is related as presenting an ex. of the second of these dial. vars.

يَقُولُونَ مَخْمُورٌ هَذَا دَوَاوَى
عَلَى إِنْ مَتَى إِلَى الْبَيْتِ وَاجِبٌ

[They say, “He is affected with the remains of intoxication,” and this is his remedy: on me, if the case be so, walking to the House of God is incumbent:] meaning that they said, “Flogging, and chastisement, is his دَوَاوَى.” but he says, “On me is incumbent a pilgrimage walking if I have drunk it:” but it is said [by some] that *دَوَاوَى* is only an inf. n. of *دَوَاوَةٌ*, like *دَوَاوَةٌ*. (S.) — *دَوَاوَى* also signifies *Food.* (M, TA.) — And *The means by which a horse is treated, consisting in what are termed تَصْبِيرٌ* [explained in the second paragraph of art. صبر and the first of art. حنن]: and the means by which a young woman, or female slave, is treated in order that she may become fat: and also applied to milk; because they used to effect the *تَصْبِيرُ* of horses by the drinking of milk, and to treat therewith the young woman, or female slave: and it is likewise called *غَبِيَّةٌ*; because also has it given to her in preference, like as the goat-lu, and the child. (S, TA.)

دَوَاوَى: see the next preceding paragraph.

دَوَاوَى: see دَوَاوَى, in two places.

دَوَى *A sound:* (M.) or *a confused and continued sound (حَفِيفٌ)* as [the rustling, or murmuring,] of the wind; and [the rustling] of a bird; and [the humming, or buzzing,] of bees: (S, K.) and the distant sound of rain and of thunder: (T.) or, as some say, particularly the [rumbling] sound of thunder: (M.) [and a ringing in the

ears, as in the saying] **خَلَا بَطْنِي مِنَ الطَّعَامِ** [My belly became empty of food so that I heard a ringing in my ears] (T.) = [It is also an epithet; whence] **أَرْضٌ دُونَِيَّةٌ**: see **دَوَى**, last sentence.

دَوِيّ [an epithet; whence] أَرْضُ دَوِيَّةَ. see دَوِيّ,
last sentence.

ذَوَابَّةٌ *A thin shin, (S, M), a substance that resembles the pellicle of the egg, (Lh, M, K), that overspreads the surface of milk (Lh, S, M, K) and of broth (S, M) and of [this kind of potage called] هَرَسَةٌ (Lh, M, K) and the like (K) when the mind blurs upon it; (Lh, M, K); as also ذَوَابَّةٌ. (S, M, K) — And in, or upon, the teeth, *A greenness. (M, K).**

دَوَائِلُ : see the next preceding paragraph.

دَوای (TA app.) and دَووی (MA) دَوای and دَوای (MA, TA).
[In recent times, the Pers. word دَوای (MA, TA) has generally been used instead, as the appellation of a certain office-bearer in several Eastern courts, having different functions in different instances]

دَوِي :
دَوِي :
دَوِي :
دَوِي : } see art. دَو.

دَاوُ *Much, or abundant, food*; also مَدَوُ. (M, K. [The latter word erroneously written in the CK مَدَوُ.]) — Milk *having upon it what is termed دَاوُة*, like the pellicle of the egg: (K, TA.): and water *overspread with a slight coat of particles blown upon it by the wind*; [also مَدَوُة. (T.) مَرَقَةٌ دَاوُةٌ و مَدَوُةٌ *A mess of broth having much grease [floating upon its surface]* (M.)

دَايَة, mentioned in this art. in the M and TA :
see art. دَائِي.

دَوَانِي: see دَاوِي

دَاوِيَّةٌ and دَاوِيَّةٌ : see art. دَو.

مَدُونٌ, applied to clouds (سَكَابُ, S, K), *Thundering*: (K:) or vehemently, or loudly, thundering, and in a state of commotion. (S).—See also رَوْدٌ, in three places. — [Hence,] اَرْضٌ مَدُونَةٌ + *Land overspread with various herbage*; as though it were the دَوَايَةِ of milk: or having abundant herbage of which nothing has been eaten. (T).—And اَمْرٌ مَدُونٌ + *An affair that is [as though it were] covered*: (K:) or an affair of which one knows not what is behind it; as though it were covered and concealed by a دَوَايَةِ. (M).—Also *The maker, or manufacturer, of the دَوَايَةِ*. (TA: but there written مَدِينٌ.)

دَبُوذ
دَبُوذٌ *A garment, or piece of cloth, having a double roof; expl. by دُبُونٌ pl. دَبُوذٌ.*
 [an anomalous form of pl.] **دَبَائِيذ** (ك.) or **دَبَائِيذٌ** has this signification; expl. by **دَبَائِيذٌ** *نَبَسٌ يَبْرِيذُ*; [in form] as though [an irreg.] pl. **دَبَائِيذُ**, of the measure **فَعُولٌ** (S, L); an arabicized word, from the Persian **دُو** **دَبُوذ** [وَدَبُوذ] (A'Obeyd, S, L, K.) sometimes arabicized with an unpointed **د** [for its final letter]. S, L, K.) [See **دَبِيرٌ**.]

دَيَايُودُ : see above, in two places.

دَبِثْ

1 دَبِثْ, uor. دَبِثْتُ, inf. نَبِثْ, *It (a thing) was, or became, soft, or supple; and easy - whence* *henceforth* دَبِثْ. (مَبِثٌ) — [And henceforth] دَبِثْ, or. as above, inf. نَبِثْ. دَبِثْتُ, *or I became, or became a tattler, or tame cuckold, or] without jealousy, and regardless of shame: so in the Newbûkir of Abû-'Alâz Zakariyâh Ibn-Hârûn Ibn-Zakariyâh El-Hejerei: (TA:) and دَبِثْتُ signifies *to neglecting the part, or performing the office, [of a husband, or tattler; or] of a pimp to one's own wife* (T. K.).*

2. دَبَّتْهُ, [inf. n. رَدَوَيْتُ] *He softened, or supplied, it; and made it easy.* (Meb.) You say also, دَبَّتُهُ السَّطَرَّاتُ *The instruments called مطارق softer, or supplied, it; namely, a thug.* (M.) — *It made it (a road) even, smooth, or easy to walk or ride upon.* (M.T.A.) — *It smoothed it; namely, an affair.* (M.) — *It broke, or restrained, him, namely, a camel, in some measure as to subdue his refractoriness.* (M.) — And in like manner, [I prepared it in some measure; namely,] a skin in the tan, or tanning-liquid and a spear in the نَعَّاف [or straitening-instrument]. (M.) — *It subdued him; or rendered him submissive, (S, M, K.) and gentle; namely, a man.* (M.) ذَيْتُ الصَّاعِرِ occurs in a truism, as meaning ذَيْلُ الصَّاعِرِ. *It was subdued, or rendered submissive, by abasement, or by tyranny, oppression, or injury.* (T.A.) — And *It (time, or fortune), tried him, or proved him, and rendered him exalted, and submissive.* (M.)

5: see 1.
 دِرَآئَة † The act, or conduct, of the دِرَآئَة [or mittul, &c.]. (Mgh.) [See also دَرَات, of which, in the sense assigned to it in the second sentence in this art, it is said to be the inf. n.] — It is also said to signify *A distortion in the tongue*: so in the Nh: or, as some say, the word in this sense is دَرَاتِي (TA.)

دَبُوتِ, (written by some دَبُوتِ, without tash-
deed, which is strange, TA.) a word of well-
known meaning, (كَيْسَ, [A vittol, or tamed
cuculd;] one to whose wife another man comes
with his [the husband's] knowledge: (Th, M:)
or one to whose wife other men go in so that
he sees them; as though he had softened, or
supplied, [or tamed,] himself to endure this:
(M:) or one who is not jealous of him who

goes in to his wife: (Mgh:) or a pimp to his own wife: (T:) or one who is not jealous of his wife: (T, Mgh) or i. g. ذَنُوع i. e. one who has no jealousy: (S:) or a submissive, compliant, man, without jealousy: (A:) said to be an arabized word from the Syriac or from ذَمِيْع as an epithet applied to a camel, explained below; and if so, tropical: (TA:) or from ذَات [q. v.] (Mgh.)

مَرْتَبٌ † A camel broken, or trained, so that his refractoriness is subdued: (T.) or † broken, or trained, but not thoroughly. (A.) — † A road beaten, or trodden, (S, A, TA,) and made even, or easy to walk or ride upon: (S, TA.) or that has been travelled until it has become plain, or conspicuous. (T, TA)

دِيخ
2. دِيخ, muf. n. دُيَخ : see 2 in art دُوخ, in
two places.

دید
2. دید: see 1 in art. دود.
دید }
دیدان } see دَدَن.

دیر
 تدیر :
 دیر :
 دیرانی :
 دیر :
 دیرہ :
 دیر :
 دیر :
 دیر :
 دیر :

دِیَسَ

1. دَاَصَ, aor. يَدِيصُ. (S, M, A, K,) inf. n. دِيَصَانٌ (S, M, K) and دِيَصَ (M,) *He*, or *it*, *derlined*, *turned aside*, or *from the right course* or *direction*; syn. رَاغَ, (M, K, TA,) in the copies of the S, [and in the CK, and in a copy of the A,] رَاغَ, with رَءَ [instead of رَايَ], (TA,) and حَادَ (S, A, K:) *he deviated from the road*. (M, TA, T.) — *He* (a man, M) *fled* (M, K) *from war*, or *battle*. (K.) — *It* (anything) *moved about beneath one's hand*. (M, K.) You say, دَاَصْتُ السَّيْفَةَ (S, A,) or الغُدَّةَ (S, M, K,) which is the same, (S,) inf. ns. as above, (M.) *The ganglion wobbled*, or *moved to and fro*, or *went and came*, (S, A, K,) *being put in motion by the hand*, (S,) or *beneath the hand of him who put it in motion*, (K,) or *beneath the skin*: (A:) or *slipped about* (تَرَلَقَتْ) *between the skin and the flesh*. (M.) And in like manner you say, دَاَصْتُ السَّيْفَةَ فِي الْمَاءِ [The fish glided about, to and fro, in the water]. (A.) — Also, (K,) inf. n. دِيَصَ, (Ibn-'Abbād,) *He was*, or *became*, *brisk*, *lively*, or *sprightly*: (Ibn-'Abbād, K:) said of a groom. (Ibn-'Abbād.) — And *He* (a man, TA) *was*, or *became*, *low*, or *vile*, *after highness of rank or condition*. (K.)

7. انداص *It (a thing) slipped out* (اُتسلَّ) from the hand. (S, M, K.) انداص عَلَيَّتا بَطَرٌ (S, M, K.) *It came upon us suddenly, or unawares, with evil, or mischief, syn. هَجَمَ (M,) or فَاجَأَ (K.)*

دَوَّضَ (so in the TA,) or دَاَصَّ (so in a copy of the M,) *The motion of flight.* (M, TA.) [See also 1, and see دَاِضٌ]

دَاَصَّةٌ see دَوَّضٌ. = Also pl. of دَاِضٌ [q v] (S, K.)

دَوَّوَصَ [so in the TA, but probably دَوَّوَصَ, like its syn. دَوَّوَصَ] with kear, *That moves about.* (Ibn-Abbād, TA.)

دَوَّاصٌ *A man over whom one cannot get power:* (S, K.) or *strong in the muscles:* (M:) or a man whom one cannot seize because of the strength of his muscles: (Aq, TA) or a fat man (K) so it is said; and if it be correct, it is because, when he is seized, he slips away from the hand by reason of his abundance of flesh: (IF.) and with ذ, a fat woman: (TA:) or a woman bulky, (A,) or fleshy, (AA, K, TA,) and short, (AA, A, K, TA,) and that quivers, or quakes [by reason of her abundance of flesh]: (AA, A, TA) or a fleshy woman, and a short woman. (CK.)

دَاِضٌ *A thief:* pl. دَاَصَّةٌ. (S, K.) — *One who comes and goes.* (IB, TA) — *One who follows the magistrates, and goes round about a thing.* (Ibn-Abbād, K.) — The pl. mentioned above, also signifies *Men who flee from war, or battle, or who put themselves in motion for flight.* (TA) — And the lowest or basest or meanest sort of mankind, or of people; because of their being much in commotion: (Kr, M) one of such is termed دَاِضٌ. (M.)

مَدَاِصٌ *A diving-place, or plunging-place, in water:* (El-Mohcet, K:) a place in which fish go to and fro. (K.)

مَدِيصٌ [app. *A place where a person, or thing, declines; or turns aside, or from the right course or direction:* a meaning which seems to be indicated in the S and TA]. A rūjiz says,

إِنَّ الْجَوَادَ قَدْ رَأَى وَبِيصًا *
فَأَيُّهَا دَاَصَّتْ يَدُصْ مَدِيصًا *

[Verily the coursar has seen its glistening; and wheresoever it turns aside, he turns aside at its place of turning aside]. (S, TA.)

إِنَّهُ لَيُنْدَاصُ بِالشَّرِّ (S, K) *Verily he is one who comes suddenly, or unawares, [upon others] with evil, or mischief; one who is wont to make [others] full [so I here render وَقَّاعٌ] therein.* (K.)

ديف

1. دَافَهُ, aor. يَدِفُهُ, inf. n. دَيْفٌ: see 1 in art. دوف.

ديك

دِكْ دِكْ a cry used in chiding domestic cocks. (K.)

دِيكٌ a word of well-known meaning, (S, K,) *The domestic cock;* i. e. the male of the دَجَاج (Mgh, TA) pl. (of mult TA) دِيكَةٌ and دَوْكٌ (S, Mgh, K) and (of pauc. TA) أَدْنَاك (K.) Sometimes it is employed as meaning دَجَاجَةٌ (K,) [which is a n un, applied to the male and to the female,] and is therefore made [grammatically] fem., (TA,) [though still applying to the male, agreeably with a common license in the case of a masc. noun that has a fem. syn., and vice versa,] as in the saying,

وَزَقَّتِ الدِّيكُ بِصَوْتِ زَقَّا

[And the cock muted with a sound, with vehement muting]; (K:) because the دِيكُ is also a دَجَاجَةٌ: so says Isā. (TA) — دِيكُ الْحَيِّ [The rock of the jinn, or a certain little creeping thing, or insect, (دَوْبَةٌ), found in gardens. (Kaw) And the surname of the poet 'Abil-Es-Solām (K) = Solicitously affectionate; compassionate: (K:) or solicitously affectionate; affectionate to offspring; applied to a man, in the dial. of El-Yemen: so accord. to El-Muarrif, who says that hence the دِيكُ [or domestic cock] is thus called. (TA) = [The season called] رَبِيع [here meaning spring]; as though so called because of the various colours of its plants, or herbage, (K, TA) and thus known to the دِيكُ [or domestic cock]. (TA) = One, and all, of the three stones on which the cooking-pot is placed: used alike as sing. and pl. (El-Muarrif, K.) = The prohibitory bone behind the ear of the horse: (K:) IKh explains it as meaning a certain bone behind the ear; not particularizing a horse nor any other animal. (IB.)

[دِيكَةٌ is said by Golias, as on the authority of the K, in which it is not found, to be sometimes used as signifying a domestic hen.]

أَرْضٌ مَدِيكَةٌ and مَدَاكَةٌ and دِيكَةٌ *A land abounding with دِيكَةٌ [or domestic cocks].* (K.)

أَرْضٌ مَدِيكَةٌ: see what next precedes.

دِير

1. دَامَتِ السَّاءَةُ, aor. يَدِيرُ, inf. n. دِيرٌ: see 1 in art. دور.

2. دَبَّتِ السَّاءَةُ: and دَبَّوْا said of horses: see 1 in art. دور, in the latter half of the paragraph, in three places.

مَا زَالَتْ السَّاءَةُ دِيرًا دِيرًا: see دور, in art. دور.

دِيرَةٌ: see دور.

دِيرَةٌ: see art. دور.

دِيرٌ and دِيرٌ: see art. دور.

دِيرٌ: see art. دور.

دِيرٌ and دِيرٌ: see art. دور.

دين

1. دَانَ (IAqr, S, K, TA,) aor. يَدِينُ (IAqr,

M, K, TA,) [inf n. دِينَ (which see below,) in this and most of the other senses, or the inf n. is دَيْنٌ, and دِينَ is a simple subst.,] *He was, or became, obedient; he obeyed.* (IAqr, S, M, K, TA) this is the primary signification: or, as some say, the primary signification is the following, namely, *he was, or became, abased and submissive.* (IAqr, K, TA) or *he was, or became, abased and enslaved and obdient.* (S.) You say, دَانَ لَهُ (S,) and دَيْنٌ لَهُ (M, TA,) *He, and I, was, or became, obedient to him* [&c.], or *obeyed him* [&c.]. (S, M, TA) And دَوَّنَهُ (M, K,) aor. أَدَنَهُ (K,) *I served him, did service for him, or ministered to him, and acted well to him.* (M, K) — [Hence,] *He became [a servant of God, or] a Muslim.* (TK.) You say, دَانَ بِالْإِسْلَامِ, inf. n. دِينَ, with kear, [and دِيَانَةً] *He became, or made himself, a servant of God by [following the religion of] El-Islām,* [i. e. he followed El-Islām as his religion,] and so, دِينَ (Mgh.) And دَانَ دِينًا (S,) and [دِينَ] دِيَانَةً (M, K,) inf. n. دِيَانَةٌ [and دِينَ] and دِيَانَةً [and دِينَ] *He followed such a thing as his, and my, religion:* (S, TA:) from دِينَ as signifying “obedience.” (S.) And دَانَ دِينَهُ *He followed them in their religion; agreed with them, or was of one mind or opinion with them, upon, or respecting, their religion; took, or adopted, their religion as his.* (TA) And the trad. of 'Aloz, دَانَ دِينُ يَدَانِ *مَحَبَّةُ الْعَلَمَاءِ دِينَ يَدَانِ* [The love of the learned is a kind of religion with which God is served]. (TA.) In the phrase دَانَ دِينَ الْحَقِّ [Nor follow the religion of the truth, or the true religion], in the Kur ix 20, El-Islām is meant. (Jel.) = Also *He was, or became, disobedient; he disobeyed; and he was, or became, mighty, potent, powerful, or strong; or high, or elevated, in rank, condition, or state; noble, honourable, glorious, or illustrious.* (IAqr, T, K.) Thus it bears significant contr. to those mentioned in the first part of this paragraph. (MF) = Also, (S, M, Mgh, K,) first pers. دَانْتُ (T, Mgh,) aor. as above, (T, S, Mgh,) inf. n. دِينَ (S, Mgh,) from الدِّيَانَةُ (Mgh, [see 3,]) i. q. الدَّيْنِ (IKr, M, Mgh, K,) or [rather] أَخَذَ دَيْنًا (T,) [He took, or received, a loan, or the like; he borrowed, or he took, or received, or bought, upon credit; which is the meaning generally obtaining: and] وَإِنِّ وَأَدَانَ and أَخَذَ دَيْنًا and أَخَذَ دَيْنًا (K:) or the first, i. e. دَانَ, signifies *he sought, or demanded, a loan, or the like;* (ISK, S, Mgh, Mgh;) as also دَانَ and أَخَذَ دَيْنًا (S, Mgh;) and he became indebted, in debt, or under the obligation of a debt: (S:) and أَخَذَ دَيْنًا and أَخَذَ دَيْنًا and أَخَذَ دَيْنًا signify *he took, or received, by incurring a debt; i. e. he took, or received, or bought, upon credit; like* [he took, or received, by incurring a debt; i. e. he took, or received, or bought, upon credit; like] أَخَذَ دَيْنًا (M:) or the first and last of these three signify *he took, or received, or bought, upon credit; like* [which means the same]: but دَانَ دَيْنًا signifies *he gave, or granted, what is termed دَيْنٌ [meaning a loan, or*

the like: or he gave, or granted, or sold, a thing upon credit: (TA:) accord. to Esh-Shaybāne, this last verb signifies he became entitled to a debt from others [or from another]: Lih says that it (أَدَانَ) signifies he was, or became, such as is termed مُسْتَدِينٌ [i. e. it is syn. with استدان as it is said to be in the M and K;] but [Az says], this, which has been mentioned on the authority of some one or more by Sh, is in my opinion a mistake; أَدَانَ means he sold upon credit; or became entitled to a debt from others [or from another]; (T, TA;) or he sold to persons upon a limited credit, or for payment at an appointed period, so that he became entitled to a debt from them: (S:) and accord. to Sh, أَدَانَ signifies he became much in debt. (T, TA.) El-Ahmar cites the following verse of El-Ojeir Es-Saloolē.

* نَدِينُ يَنْقِضِي اللَّهُ عَا وَتَقْد نَرَى
* مَصَارِعَ قَوْمٍ لَا يَدِينُونَ ضَعِيعَ

[We incur debt, and God pays for us; and sometimes, or often, we see the places of overtaking of a people, who incur not debt, in a state of perdition: in the S [and the T] ضَعِيعًا but correctly as above; for the whole of the قصيدة مُشْفِوَةٌ (IB, TA.) And it is said in a trad., أَدَانَ, (S, K,) or, as some relate it, دَانَ, (K,) He bought upon credit, or borrowed, or sought or demanded a loan, of whomsoever he could, addressing himself to such as came in his way: (S, TA:) or both mean he bought upon credit avoiding payment: or he contracted a debt with every one who presented himself to him. (K, TA) [see also other explanations voce مُعْرِضٌ:] أَدَانَ signifies he bought upon credit: (K:) or [thus and also] the contr., i. e. he sold upon credit (T, K.) — It is also trans.; and so is أَدَانَ. (Mgh.) You say, دَانَهُ, (M, Mgh, K, [in the CK دَانَهُ is here put for دَانَهُ]) inf. n. دَانٌ; (TA,) and أَدَانَهُ, (M, Mgh, K,) inf. n. دَانَةٌ; (TA;) I gave him, or granted him, to a certain period, what is termed دَيْنٌ [meaning the loan, or the like, I lent to him: or I gave him, or granted him, credit; or sold to him, upon credit]: (M, K, TA:) so that he owed a debt: (TA:) and i. q. أَقْرَضَهُ [I gave him, or granted him, a loan, or the like]; (M, Mgh, K;) as also دَانَهُ: (Mgh:) or دَانَهُ has this last meaning: (A'Obeyd, S, M:) and أَدَانَهُ signifies I sought, or demanded, of him a loan, or the like; syn. استَقْرَضْتُ مِنْهُ; as also اسْتَدْنَيْتُهُ. (M.) or دَانَهُ has each of the last two meanings: (A'Obeyd, T, Mgh:) and signifies also I received from him a loan, or the like. (K.) And one says, يَدَانِي دَاهِرَ عَشْرَةِ دَاهِرٍ meaning Lend thou to me ten dirhems. (S, TA.) دَانَهُ, (S,) first pers. دَانَهُ, (M, Mgh, K,) inf. n. دَانٌ (S, M, K,) or the latter is the inf. n. and the former is a simple subst, (M,) also signifies He repaid, requited, compensated, or recompensed, him, (S, M, Mgh, K,) يَدَانِي for his deed: and so دَانَهُ, inf. n. دَانَةٌ. (M.) And دَانَهُ We did to

Bk. I.

them like as they did to us. (Ham p. 10.) One says, كَذَبَ تَدِينُ ثَدَان, (T, S, M,) a prov., (M,) meaning Like as thou repayest, or requitest, &c., thou shalt be repaid, or requited, &c.; (S, M;) i. e. according to thy deed thou shalt be repaid, or requited, &c.: (S:) or, as some say, like as thou doest, it shall be done to thee. (M:) or like as thou doest thou shalt be given, and repaid, &c. (T.) And it is said in a trad., اَللّٰهُمَّ رَدِّمْ كَذَبًا يَدِينُونَا, meaning O God, repay them, or requite them, &c., with [the like of] that which they do to us. (TA.) — اَللّٰهُ يَدِينُ مِنَ الْجَمَلِ الْقَرَّةَ, a trad. of Selmán, means God will assuredly retaliate [for her that is harmless upon her that is horned]. (TA.) — And one says, مَنْ دَانَ نَفْسَهُ, i. e. He who reckons with himself [gains] (Ham p. 10. [Or the verb may here have the meaning next following.]) — Also, دَانَهُ, He abused him, (T, S, K,) and enslaved him. (T, S.) Hence, (T,) it is said in a trad., اَلْكَيْسُ مَنْ دَانَ نَفْسَهُ وَفَعَلَ لَهَا بَعْدَ الْمَوْتِ اَلْكَسَافَ, i. e. [The intelligent is] he who abuses, and enslaves, himself [and works for that which shall be after death]. or, as some say, who reckons with himself: (T:) or, accord. to some, who overcomes himself. (TA.) And دَانَهُ, (K,) first pers. دَانَهُ, (T,) signifies He made him to do that which he disliked. (AZ, T, K.) And دَانَهُ He was made to do that which he disliked. (T.) — And دَانَهُ, inf. n. دَانٌ, I ruled, governed, or managed, him, or it. (M, TA.) And I possessed it; owned it; or exercised, or had, authority over it. (Sh, S, K, TA.) — دَانٌ, (IAqr, T, K,) aor. يَدِينُ, (K,) [inf. n., app., دَيْنٌ, which see below,] signifies also He became accustomed or habituated, or he accustomed or habituated himself, to good or to evil: (IAqr, T, K,) and, accord. to Lih, (T,) دَيْنٌ signifies he was accustomed or habituated: (T, M:) or, as some say, دَيْنٌ signifying "custom," or "habit," has no verb. (M.) — And He (a man, IAqr, T) was, or became, smitten, or affected, by a disease. (IAqr, T, K.)

2. دَانَهُ, (S, Mgh, Mgh, K,) inf. n. دَانٌ, (S, K,) He left him to his religion; (S, Mgh, Mgh, K;) left him and his religion, not opposing him in that which he held allowable in his belief. (Mgh.) — He believed him: so in the saying, دَانَهُ فِي الْقَضَاءِ [He believed him in respect of the judgment, or judicial decision], (T, M, Mgh,*) and فِيمَا بَيْنَهُ وَبَيْنَ اَللّٰهِ [in respect of what was between him and God]: (T, M:) but this is a conventional signification used by the professors. (Mgh.) — دَانَتْ اَلْحَالَتُ (T, TA) I confirmed the swearer (قَوَيْتُهُ [so in the TA, but in the T دَانَتْ, app. for بَرَأْتُهُ, I held him, or pronounced him, to be clear, or pure, if not a mistranscription for قَوَيْتُهُ]) in that which he swore. (T, TA.) — See also 1, in the latter half of the paragraph. — دَانَتُهُ الْقَوْمَ I made him ruler, governor, or manager of the affairs, of the people, or company of men. (M.) And دَانَتُهُ, (T, TA,) inf. n. دَانَةٌ, (TA,) He made him to possess the

thing; to own it; or to exercise, or have, authority over it. (T, TA.) El-Hotai-ah says, (T, S, M,) addressing his mother, (T,)

* لَقَدْ دَانَتْ أَمْرَ بَيْتِكَ حَتَّى
* تَكْتَبِرَ أَدَقُّ مِنَ الْقَلْبَيْنِ

(T, S, M,) meaning مُكِنْتُ [i. e. Verily thou hast been made to have the ordering of the affairs of thy sons until thou hast rendered them finer than flow]. (T, S.) And hence the saying, يَدِينُ الرَّجُلُ أَمْرَهُ i. e. يَمْلِكُ [The man shall be made to have the ordering of his affair, or affairs, or case]. (Sh, T.)

3. دَانَتُهُ, (S, M, A, K,) inf. n. دَانَةٌ, and دَانٌ, (TA,) I dealt, or bought and sold, with him upon credit; (A, TA;) I dealt, or sold and bought, with him, giving upon credit and taking upon credit: (S, TA;) or I lent to him; or I gave him, or granted him, a loan, or the like; and he did so to me. (M, K.) or I dealt with him upon credit, giving or taking. (Ksh* and Bq in n. 282.) — See also 1, in the latter half of the paragraph. — Each of the inf. ns. mentioned above is also syn. with مُسَاكَمَةٌ [The summoning another to the judge, and litigating with him &c.]. (TA.)

4. دَانَهُ, inf. n. دَانَةٌ; as an intrans. v.: see 1, in the former half of the paragraph, in three places. — As a trans. v.: see 1, in the latter half of the paragraph, in four places. — [The following significations, namely, "Subegit," and "Pensavit," assigned to this verb by Golius as on the authority of the KL, and "Voluit sibi esse servum," and "Servum cepit," followed by an accus., assigned to it by him as on the authority of the S, I do not find in either of those works.]

5. تَدِينُ: see 1, in the former half of the paragraph, in three places.

6. تَدَانَا They sold and bought, one with another, upon credit; and in like manner تَدَانَا is said of two persons: (S:) or they took, or received, or bought, upon credit [app. one of another]: and so إِدَانَا [which is a variation of the former]. (M.) إِذَا تَدَانَيْتُمْ يَدَيْنِ in the Kur ii. 282, means When ye deal, one with another, (Ksh, Bq, Jel, Mgh,) upon credit, giving or taking, (Ksh, Bq,) or by prepayment, (Jel, Mgh,) or lending or the like, (Jel,) &c. (Mgh.)

8. دَانًا, originally إِذَانًا: see 1, in six places.

10. استدان, as an intrans. v.: see 1, in the former half of the paragraph, in three places. — استدان He sought, or demanded, of him what is termed دَيْنٌ [meaning a debt]: and also i. q. استَقْرَضْتُ مِنْهُ. (M.) See 1, in the latter half of the paragraph.

دَيْنٌ [is an inf. n. of 1: — and is also a simple subst., and] properly signifies [A debt; such as] the price of a thing sold [which the purchaser is under an obligation to pay]; and a dowry [which one engages to pay]: and a loan, or the like; syn. قَرْضٌ. (Mgh:) or it is [a debt] such as has an appointed time of falling due: what

has not such an appointed time is [properly, but not always,] termed قَرْضٍ (K:) and دَيْنَةٌ signifies the same as دَيْن (T, M, K) in the sense above explained: (K:) a valid دَيْن (دَيْنٌ صَحِيحٌ) is such as does not become annulled save by payment, or by one's being declared clear, or quit: compensation in the case of a contract which a slave makes with his owner to pay him a certain sum as the price of himself and on the payment thereof to be free is not a valid دَيْن, because it may become annulled without payment, and without his being declared clear, or quit; that is, by the slave's being unable to pay it: (KT:) in the language of the law, but not in the proper language, دَيْن is also applied to [a debt incurred by] a thing taken unjustly, injuriously, or by violence; as being likened to a دَيْن properly so called: (Msb:) and it signifies also anything that is not present: [app. meaning anything to be paid, or done, at a future time:] (M, K) the pl. [of pauc.] is دَيْنَات (Lh, M, K) and [of mult.] دِيُون (S, M, K) [and in the CK is added and دَيْنَات, with kear; but this is a mistranscription for دَيْنَات, as syn. with دَيْنَات, which follows it, connected therewith by وَ:] the pl. of دَيْنَةٌ is دَيْنَات. (TA.) You say, دَيْنَةٌ دَيْنَةٌ وَمَا أَكْثَرُ دَيْنَتِهِ [How great in amount is his debt!]; both meaning the same. (AZ, T.) And دَيْنَةٌ لَطَلَبِ الدَّيْنَةِ i. e. الدَّيْنِ [I came for the demanding of the debt]. (AZ, T.) And عَلِيٌّ دَيْنٌ [On him lies a debt; i. e. he owes a debt]. and دَيْنٌ لَهُ [To him is due a debt; i. e. he has a debt owed to him]. (S, TA.) And اشْتَرَى بِالْذَّيْنِ [He bought upon credit]: (K:) and أَخَذَ الدَّيْنَ (IK, M, Msb, K) or [rather] أَخَذَ دَيْنًا [signifies the same; or he took, or received, upon credit: or he took, or received, a loan, or the like; he borrowed]: (T, K.) and أَخَذَ بِدَيْنٍ [likewise signifies the same; or he took, or received, by incurring a debt]. (M.) And بَاعَ بِالْذَّيْنِ [He sold upon credit]: (K:) and بَعَثَ بِدَيْنٍ (TA) or بِدِيَةٍ (S) [I sold to him upon credit]: and أَعْطَيْتُهُ الدَّيْنَ [signifies the same; or I gave him, or granted him, credit: or I gave him, or granted him, the loan, or the like]. (M, K, TA.) — [Hence,] † Death; (K, TA) because it is a دَيْن [or debt] which every one must pay when [the angel who is] the demander of its payment comes. (TA.) And hence the prov., رَمَاهُ اللَّهُ بِدَيْنِهِ † [May God smite him with his death]. (TA.) — Thageloh Ibn-'Obeyd says, describing palm-trees,

* تَقْسَمَنَّ حَاجَاتِ الْجِبَالِ وَصُفُفِهِرْ
* وَمَهْمَا تَقْسَمَنَّ مِنْ ذَوْبِهِرْ تَقْضِ

[They comprise the wants of the household and of their guest; and whatever they comprise of their debts, they pay]; by the ذَوْبِ meaning what is obtained of their fruit that is gathered. (M, TA.)

دَيْنٌ [is an inf. n. of 1: and is also used as a simple subst., signifying] Obedience; (T, S, M,

K:) as also دَيْنَةٌ (K: [in the M it is said, without any restriction, that دَيْنَةٌ is like دَيْن:]) this is its primary meaning: and its pl. is أَدْيَانٌ or, as some say, its primary meaning is that next following: (TA:) a state of abasement, (M, K, TA,) and submissiveness. (TA.) الدَّيْنُ means Obedience to, and the service of, God. (T, K, *) And the saying, in the Kūr [iv. 124], وَمَنْ أَحْسَنَ دِينًا مِمَّنْ أَسْلَمَ وَحَبَهُ اللَّهُ means [And who is better in obedience (than he who resigns himself to God?)] (Er-Rāghib, TA.) In like manner, also, in the same [ii. 257], لَوْ إِكْرَاهًا فِي الدَّيْنِ, means [There shall be no compulsion] in obedience. (Er-Rāghib, TA.) — A religion; (K, and in one of my copies of the S.) pl. as above: (S) so termed as implying obedience, and submission to the law: [for ex.,] it is said in the Kūr [iii. 17], إِنَّ الدَّيْنَ عِنْدَ اللَّهِ الْإِسْلَامُ [Verily the only true religion in the sight of God is El-Islām]. (TA.) الدَّيْنُ is a name for That whereby one serves God. (S, K.) [It is applied to Religion, in the widest sense of this term, practical and doctrinal: thus comprehending الإيمان, which means "religious belief"] And it [particularly] signifies [The religion of] El-Islām. (M, K.) And The religious law of God; consisting of such ordinances as those of fasting and prayer and pilgrimage and the giving of the poor-rate, and the other acts of piety, or of obedience to God, or of duty to Him and to men; syn. الشَّرِيعَةُ. (TA.) And The belief in the unity of God. (K.) And Piety, or pious fear, and abstinence from unlawful things; syn. الزَّوْع. (S, K.) — Also A particular law; a statute; or an ordinance; syn. حُكْمٌ (K, and Jel in xii. 76) and قَضَاءٌ [which signifies the same as حُكْمٌ]. (Kāṭiḍeh, T, K.) It is said in the Kūr [xii. 76], مَا كَانَ يُأْخِذُ أَخَاهُ فِي الْبَيْتِ بِدَيْنِ يُؤْخِذُ بِهِ خُثَيْلٌ, meaning He (Joseph) was not to take his brother as a slave for the theft according to the law of the king of Egypt; i. e. خُثَيْلٌ فِي قَضَائِهِ (Jel), or قَضَائِهِ (Kāṭiḍeh, T); for his punishment according to him was beating, and a fine of twice the value of the thing stolen; not enslavement: (Jel:) or, accord. to El Umawsee, the meaning is, in the dominion of the King. (T.) — [A system of usages, or rites and ceremonies &c., inherited from a series of ancestors.] It is said in a trad., of the Prophet, كَانَ عَلَى دَيْنِ قَوْمِهِ, meaning He used to conform with the old usages obtaining among his people, inherited from Abraham and Ishmael, in respect of their pilgrimage and their marriage-customs (Iāth, K, TA) and their inheritances (Iāth, TA) and their modes of buying and selling and their ways of acting, (Iāth, K, TA.) and other ordinances of the faith [إِثَابًا]; (Iāth, TA) but as to the belief in the unity of God, they had altered it; and the Prophet held no other belief than it: (Iāth, K, TA:) or, as some say, the meaning here is, their dispositions, in respect of generosity and courage; from دَيْن in the sense next following. (TA.) — Custom, or habit; (AZ, T, S, M, K,) as also دِينَةٌ (M, * TA.) and business: (S, TA:) pl. as above, دِيَانٌ.

(M, TA.) Thus, also, has been said to be the primary signification. (TA.) One says, مَا زَالَ دَيْنًا [That has not ceased to be my custom, or habit. (T, TA.) — A way, course, mode, or manner, of acting, or conduct, or the like. (K.) — I. q. تَدْبِيرٌ [app. as meaning Management, conduct, or regulation, of affairs] (K.) — State, condition, or case. (S, M, K.) I sh. says, I asked an Arab of the desert respecting a thing, and he said to me, دَيْنٌ عَنِّي عَرَبٌ هَذِهِ لَأَحْبَبْتُكَ [Hadst thou found me in a state other than this, I had informed thee]. (S, M.) — A property, such as is an unknown cause of a known effect; syn. خَاصَّةٌ (KL [The significations of "Via" and "Signum" and "Opera," mentioned by Gohus as from the KL, I do not find in my copy of that work.]) = Disobedience. (S, K.) [Thus it bears a signification the contr. of that first mentioned in this paragraph.] = Repayment, requital, compensation, or recompense (S, M, K.) or, as some say, such as is proportioned to the deed of him who is its object (TA.) Hence, مَالِكُ يَوْمِ الدَّيْنِ, i. e. [The King] of the day of requital, in the Kūr [i. 3]: (M, T, TA.) or the meaning in this instance is the next but one of those here following. (T, TA.) — Retaliation, by slaying for slaying, or wounding for wounding, or mutilating for mutilating. (TA.) — A reckoning. (T, S, M, K.) [See the sentence next but one above.] Hence, in the Kūr [ix. 36], ذَلِكَ الدَّيْنُ الْقِيمَ [is said to mean] That is the right, correct, or true, reckoning. (T, TA.) — Compulsion against the will: (K:) subdual, subjection, or subjugation; ascendancy: sovereign, or ruling, power; or power of dominion: (S, K:) mastery, or ownership; or the exercise, or possession, of authority. (K, TA.) — A disease. (Lh, Iāth, T, S, M, K:) or, accord. to El-Mufaḍḍal, an old disease. (Iāth, T.) — [It is said to signify also] A constant, or a gentle, rain; us also دَيْنَةٌ: (K:) accord. to the book of Lih, [by which is meant the 'Eyn,] (T,) rain that has been constantly, (T,) or usually, (K,) recurring in a place: (T, K.) but this is a mistake of Lih, or of some one who has added it in his book. a verse of Eḡ-Thurimāh, there cited as an ex., ends with دَيْنٌ, which is in that instance syn. with مَوْدُونٌ, meaning "moistened;" its و being the primal radical, not the conjunction; and دَيْنٌ as meaning any kind of rain being unknown. (T, TA.) — See also دَائِنٌ.

دَيْنَةٌ (so in the TT, as from the T,) or دَيْنَةٌ, with kear, (so in the TA,) A cause of death. (T, TA.)

دَيْنٌ: see دَيْنٌ, in five places: = and دَيْنٌ, in three places: = and دَيْنَةٌ.

دَيْنٌ Religious; or one who makes himself a servant of God; (S, Msb;) as also مُتَدِينٌ (S.)

دَيْنٌ A requiter, (S, M, K,) who neglects not any deed, but requites it, with good and with evil; (K, TA.) in this sense, with the article al, applied as an epithet to God: (S, M, TA.) a subduer; (T, K;) applied to a man in this sense; (T;) and also, in the same sense, with the article

إِل, to God: (TA.) *a judge; a ruler, or governor*; (T, K;) in these senses, likewise, applied to a man; and, with the article إِل, to God: (T:) *a manager, a conductor, or an orderer*, (S, M, K,) *of affairs of another*. (S.)

دَائِنٌ *A debtor*; (S, M, Mṣb, K;) as also مَدِينٌ and مَدْيُونٌ (S, M, Mṣb, K,) this last of the dial. of Temneem, (M,) and مَدَانٌ (M, K) and مَدَائِنٌ (K:) or all of these, (M, K,) or مَدْيُونٌ (S, TA,) *one much in debt*: (S, M, K, TA.) and مَدَانٌ, *constantly in debt*: (Sh, T:) and دَائِنٌ signifies *one who takes, or receives, a loan, or the like; who borrows; or who takes, or receives, or buys, upon credit*: (Sh, T, Mṣb:) and also *one who repays a debt*: (Sh, T, TA:) thus bearing two contr. meanings: (TA:) or also *one who gives, or grants, credit, or sells upon credit*: (Mṣb:) pl. دَائِنُونَ, with which دَيْنٌ is syn. [as a quasi-pl. n.], as in the saying of a poet,

وَكُنَّا النَّاسَ إِلَّا نَحْنُ دَيْنًا

[And the people, except us, were debtors]. (S.)

مَدَانٌ: see the next preceding paragraph.

مَدِينٌ: see دَائِنٌ. = [Also *Repaid, requited, compensated, or recompensed: and reckoned with.*] اِئْتِنَا لَمَدِينُونَ, in the Kṣur [xxxvii. 51], means *Shall we indeed be requested, and reckoned with?* (S, TA.) [See also what follows, in two places.] = *Possessed; owned; had, or held, under authority*: (TA:) [and hence,] *a slave; fem. with ة*: (S, M, K:) [or] so called because abused by work. (K.) غَيْرَ مَدِينٍ, in the Kṣur [lvi. 85], accord. to Zj, means *Not held under authority* but Fr says, I have also heard [it explained as meaning] *not requited* [for your deeds]. (T.) [And it is said that] اِئْتِنَا لَمَدِينُونَ [mentioned above] means اِئْتِنَا لَمَلِكُونِ [i. e. *Shall we indeed be held in possession, or under authority, as servants of God?*]. (M.)

مَدِينَةٌ *A city*, syn. مَصْرٌ. (S, K.) so called because had, or held, in possession, or under authority. (S, TA.) [See also at. مدن.] —

أَنَا أَتَيْنَ مَدِينَتَهَا means *I am he who is acquainted with it*; (IAṣr, T, M, K;) like اِبْنُ بَجْدَتِهَا (IAṣr, T.)

مَدَانٌ: see دَائِنٌ, in two places.

مَدْيَانٌ, applied to a man, (S, M, K,) and also to a woman, (M, K,) without ة, (M,) *One who gives, or grants, loans, or the like*, (Sh, T, M, K,) *to men*, (M,) *much, or often*: (Sh, T, K:) and also, (Sh, T, K,) *if you will*, (Sh, T,) *one who seeks, or demands, loans, or the like, much, or often*: (Sh, T, K:) thus bearing two contr. significations: (K:) or *one whose custom it is to take, or receive, by incurring debt, or to buy upon credit; and, to seek, or demand, loans, or the like*. (S.) or it is an intensive epithet, signifying *one having [many] debts*: (IAth, TA:) pl. مَدْيَائِينُ (M, K,) masc. and fem. (TA.)

مَدْيُونٌ: see دَائِنٌ, in two places.

مَدِينٌ: see دَيْنٌ.

ذ

The ninth letter of the alphabet; called ذَال : it is one of the letters termed مَحْبُورَةٌ [or vocal, i. e. pronounced with the voice, and not with the breath only]: and of the letters termed لَيُّوَةٌ [or gingival], which are ذ and ز and ظ; wherefore it is substituted for ث in تَلْعَدُمُ for تَلْعَدُمُ; and it is said to be substituted for the unpointed ذ in تَسْتَرِدُّ بِهِمُ [as some read] in the Qur [viu 59, فَتَسْتَرِدُّ بِهِمُ]. (TA.) = [As a numeral, it denotes Seven hundred]

ذَا

ذَا is said by Abou-Alee to be originally ذِي; the ي, though quiescent, being changed into ا: (M.) or it is originally ذِي or ذِي; the final radical letter being elided: some say that the original medial radical letter is ي because it has been heard to be pronounced with imfaleh [and so it is now pronounced in Egypt]; but others say that it is و, and this is the more agreeable with analogy. (Māb.) It is a noun of indication, [properly meaning *This*, but sometimes, when repeated, better rendered *that*,] relating to an object of the masc. gender, (S, M, K,) such as is near: (I'Āḡ p. 36.) or it relates to what is distant [accord. to some, and therefore should always be rendered *that*]; and هَذَا, [which see in what follows,] to what is near: (K in art. هَا.) [but the former is generally held to relate to what is near, like the latter:] or it is a noun denoting anything indicated that is seen by the speaker and the person addressed: the noun in it is ذ, or ذ alone; and it is a noun of which the signification is vague and unknown until it is explained by what follows it, as when you say ذَا الرَّجُلِ [This man], and ذَا الْفَرَسِ [This horse]: and the nom. and accus. and gen. are all alike: (T.) the fem. is ذِي (T, S, M, K, but omitted in the CK) and ذِي (S, M, K, but omitted in the CK), the latter used in the case of a pause, (S,) with a quiescent ه, which is a substitute for the ي, not a sign of the fem. gender, (S, M,) as it is in مَلَكَةٌ and حَمِيرَةٌ, in which it is changed into ه when followed by a conjunctive alif, for in this case the ه in ذه remains unchanged [but is meksoorah, as it is also in other cases of connexion with a following word]; and one says also ذِي (M); and ذِي (S and K &c. in art. ذِي) for the dual you say ذَانِ and ذَانِ (M); ذَانِ is the dual form of ذَا (T, S) [and ذَانِ is that of ذِي used in the

place of ذِي]; i. e. you indicate the masc. dual by ذَانِ in the nom. case, and ذَيْنِ in the accus. and gen.; and the fem. dual you indicate by تَانِ in the nom. case, and تَيْنِ in the accus. and gen.: (I'Āḡ p. 36.) the pl. is أُولَئِكَ [or أُولَئِكَ] (T, S, and I'Āḡ ib.) in the dial. of the people of El-Hijáz, (I'Āḡ,) and أُولَى [or أُولَى] (T, I'Āḡ) in the dial. of Temeem; each both masc. and fem. (I'Āḡ ib. [See art. أَلَى.]) You say, ذَا أَحْوَكُ [This is thy brother]. and ذِي أُخْتِكَ [This is thy sister]: (T:) and لَا أَتِيكَ فِي ذِي السَّنَةِ [I will not come to thee in this year]; like as you say فِي هَذِهِ السَّنَةِ and فِي هَذِي السَّنَةِ; not فِي ذَا السَّنَةِ, because ذَا is always masc. (Aḡ, T.) And you say, ذَانِ أَخَوَاكَ [These two are thy two brothers]: and تَانِ أُخْتَاكَ [These two are thy two sisters]. (T.) And أُولَئِكَ أَخَوَاتُكَ [These are thy sisters]: thus making no difference between the masc. and the fem. in the pl. (T.) — The هَا that is used to give notice, to a person addressed, of something about to be said to him, is prefixed to ذَا [and to ذِي &c.], (T, S, M, K,) and is a particle without any meaning but inception: (T.) thus you say هَذَا (T, S, M,) and some say هَذَا, adding another هَا; (Ks, T;) fem. هَذِي (T, S, M,) and [more commonly] هَذِهِ in the case of a pause, (M,) and هَذِهِ in other cases, (T, S,) and هَاكَ, and some say هَذَاتِ, but this is unusual and disapproved: (T:) dual هَذَانِ for the masc., and هَاتَانِ for the fem.; (T;) said by IJ to be not properly duals, but nouns formed to denote duals; (M;) and many of the Arabs say هَذَانِ; (T;) some, also, make هَذَانِ indecl., like the sing. ذَا, reading [in the Qur xx. 66] هَذَانِ لَسَاحِرَانِ [Verily these two are enchanters], and it has been said that this is of the dial. of Belhārith [or Benu-l-Hārith] Ihu-Kaah; but others make it decl., reading هَذَيْنِ لَسَاحِرَانِ (S, TA: [see, however, what has been said respecting this phrase voce :]) the pl. is هَؤُلَاءِ in the dial. of Temeem, with a quiescent ا; and هَؤُلَاءِ in the dial. of the people of El-Hijáz, with medd and hemz and khafḡ; and هَؤُلَاءِ in the dial. of Benoo-Okeyl, with medd and hemz and taaween. (AZ, T.) The Arabs also say, لَا مَا إِلَهُ ذَا, introducing the name of God between مَا and ذَا; meaning *No, by God; this is [my oath, or] that*

by which I swear. (T.) In the following verse, of Jemeel,

وَأَتَى صَوَاحِبَهَا تَعْلُنَ هَذَا الْقَدَى
مَنْحَ السَّوْدَةِ عَيْرَنَا وَجَفَا

[it is said that] هَذَا is for هَذَا, (M,) i. e. ه is here substituted for the interrogative hemzah (ه and ك in art. هَا) [so that the meaning is, *And her female companions came, and said, Is this he who gave love to other than us, and treated us unkindly?*]; or, as some assert, هَذَا is here used for هَذَا, the ا being suppressed for the sake of the measure. (El-Bedr El-Karīfī, TA in art. هَا.) — One says also ذَاكَ (T, S, M, K,) affixing to ذَا the ذ of allocation, [i. v., meaning *That*,] relating to an object that is distant, (T, S, and I'Āḡ p. 36,) or, accord. to general opinion, to that which occupies a middle place between the near and the distant, (I'Āḡ pp. 36 and 37,) and this ذَا has no place in desinential syntax; (S, and I'Āḡ p. 36;) it does not occupy the place of a gen. nor of an accus., but is only affixed to ذَا to denote the distance of ذَا from the person addressed: (T:) for the fem. you say ذِيكَ (T, S) and تَاكَ; (S and K in art. ذِي, q. v.;) but not ذِيكَ, for this is wrong, (T, S,) and is used only by the vulgar: (T:) for the dual you say ذَانِكَ (T, S) and ذَيْنِكَ, as in the phrases جَاءَنِي ذَانِكَ الرَّجُلَانِ [Those two men came to me] and رَأَيْتُ ذَيْنِكَ الرَّجُلَيْنِ [I saw those two men]; (S;) and some say ذَانِكَ, with tesbideel, (T, S,) [accord. to J] for the purpose of corroboration, and to add to the letters of the noun, (S,) but [accord. to others] this is dual of ذَيْنِكَ, [which see in what follows,] the second ن being a substitute for the ل; (T on the authority of Zj and others;) and some say ذَانِكَ also, with tesbideel, (T, S,) as well as ذَانِكَ: (T in this art., and S and K in art. ذِي) but there omitted in some copies of the S:) the pl. is أُولَئِكَ [and] أُولَئِكَ (T, S.) — You also add ل in ذَاكَ (T, S, M, K,) as a corroborative; (TA;) so that you say ذَانِكَ, [meaning *That*,] (T, S, M, K,) relating to an object that is distant, by common consent; (I'Āḡ pp. 36 and 37;) or hemzah, saying ذَانِكَ (K,) but some say that this is a

ذئَابٌ نَبَاً (S, M, K) and ذئَابٌ لَنَاءً (M, K) + He disguised himself like a wolf to the she-camel, and, by so frightening her, made her to incline to, or affect, her young one: (S:) or he cloaked, or disguised, himself to the she-camel, making himself to seem like a wolf, in order to cause her to affect a young one that was not her own [by moving her with pity by the supposed danger of the latter]. (M, K) — See also I, in two places.

== ذئَابٌ نَبَاً and ذئَابٌ نَبَاً He did a thing by turns, syn. تَدَاوَلَهُ (M, K, TA). [in the CK, erroneously, تَدَاوَلَهُ:] from الذئب [the wolf], which, when guarded against from one direction, comes from another direction. (M, TA.)

10 اسْتَذَابَ النَعْدَ The نقد [or ugly sheep] became like wolves a prov., applied to low, mean, or ignominious persons, when they obtain ascendancy. (T, K.)

ذئَابٌ عَرَبٌ + A large bucket with which one goes to and fro; thought by Aq to be [from] الذئب, erroneously, (M:) or in much [or quick] motion, ascending and descending. (M, K.)

ذئَابٌ, also pronounced ذئَابٌ, without ء, (S, Mgh, K), originally with ء, (T, S, S). The wolf, wild dog, or dog of the desert; كَلْبُ الذئب (M, A, K) applied to the male and the female; (Mgh,) and sometimes, also, (Mgh,) the female is called ذئَابَةٌ:

(S, M, Mgh, K:) pl. (of pauc., S, Mgh, K), ذئَابَاتٌ, and (of mult., S, Mgh) ذئَابَاتٌ, ذئَابَاتٌ, which may also be pronounced ذئَابَاتٌ, with ي, because of the kesrah, (Mgh,) and ذئَابَاتٌ (S, M, Mgh, K) and ذئَابَاتٌ (TA). — You say, الذئبُ الرَّبْعُ [The wolf is surnamed Abou-Judah]: i.e. its surname is good, but its actions are foul. (TA. [See art. جعد; and see also Freytag's Arab. Prov., i. 449.]) — And الذئبُ الرَّبْعَانِ [The wolf has in wait for the young gazelle]: a prov. alluding to perfidy. (TA.) — And الذئبُ فِي بَلَدٍ [He is a wolf among a flock of sheep]. (A.) — And الذئبُ مَعْرَى وَظَلِيمٍ فِي الْخَبْرِ [A she-wolf among the goats, and a he-ostrich when tried]: i.e., in his evil nature he is like a [she]-wolf that attacks a herd of goats; and when tried, like a he-ostrich, which, if one say to it "Fly," says "I am a camel," and when one says to it "Carry a burden," says "I am a bird:" a prov. applied to a crafty and deceitful person. (TA.) — And أَكْثَرُ الذَّيْبِ وَالذَّيْبُ [The hyena and the wolf devoured them]; meaning † dearth, or drought: and ذئَابٌ وَذئَابٌ وَأَصَابُهُمْ سَنَةٌ ضَعْفٌ وَذئَابٌ [A year that was one of dearth, or drought, befell them. (A.) — الذئبُ لَا يَسْبَعُ [His wolf will not be satiated], a phrase used by a poet, means † his tongue [will not be satisfied]; i.e. he devours the reputation of another like as the wolf devours flesh. (M.) — ذئَابُ يَوْسُفَ [The wolf of Joseph] is a prov. applied to him who is charged with the crime of another. (TA.) — ذئَابَاتُ الْعَرَبِ (S, M, A, K), also pronounced ذئَابَاتُ, without ء, (TA.) [The wolves of the Arabs] means † the thieves, (M, K), or sharpeners, (K),

and paupers, (A, K), of the Arabs, (M, A, K); on the paupers of the Arabs, who practise thieving: (T, S:) because they act like wolves. (TA.) — الذئَابُ القَصَا The wolves of the ghadd, that frequent the trees so called, (TA), is an appellation of the sons of Kaḥb Ibn-Mālik Ibn-Hanḍhalah; (M, K); because of their bad character; (M;) for the wolf that frequents those trees is the worst of wolves (TA.) — دَاءُ الذئَابِ [The wolf's disease] means † hunger; for they assert that the wolf has no other disease than hunger, (K, TA;) and they say أَجُوعُ مِنْ ذئَابٍ [More hungry than a wolf]; because he is always hungry: or † death; because [it is said that] the wolf has no other sickness than that of death; and hence they say رَمَاهُ اللَّهُ بِدَاءِ الذئَابِ [More sound than the wolf]. (TA.) [Hence the prov., الذئَابُ يَدْرَأُ الذئَابَ: see I in art. رعى.] — الذئَابَانِ, in the dual form, [The two wolves,] is the name of two white stars [app. ζ and η of Draco] between those called اَلْفَرْقَانِ and those called اَلْعَوَانِ [The claws of the wolf] is the name of † certain small stars before those called اَلْفَرْقَانِ. (K.) — الذئَابُ عَنَبٌ الذئَابِ: see نَعَبٌ. — See also the next paragraph.

ذئَابٌ fem. of ذئَابٌ. (S, M, Mgh, K.) — Also الذئَابُ [angular] intervening space between the دَفْتَانِ [or two boards] of the [kinds of saddle called] رَحْلٌ and رَحْلٌ (S, K, TA) and غَبِطٌ (TA), beneath the place of juncture of the two curved pieces of wood, (S;) [or] what is beneath the fore part of the place of juncture of the two curved pieces of wood (M, K) of the [kinds of saddle called] رَحْلٌ and رَحْلٌ and رَحْلٌ and رَحْلٌ [which fills, or lies, upon, (S,) or bites, or compresses, (M, K), the part called the مَسْجُحُ (S, M, K) of the beast. (M, K.) A poet says,

وَقَبَّ ذئَابُهُ كَالْجَنِينِ

[And a piece of which the ذئَابُ is like the reaping-hook]. (M.) [See قَبْوَسٌ.] Accord. to IAg, the ذئَابُ [a coll. gen. n. of which ذئَابَةٌ is the n. un.] of the [saddle called] رَحْلٌ are the curved pieces of wood in the fore part thereof. (TA.) — Also † a certain disease of horses (T, M, Mgh, K) or similar beasts, that attacks them in their fauces; (M, K;) for which the root of the beast's ear is perforated with an iron instrument, and there are extracted from it small, white, hard nodous substances, (T, Mgh, K*) like the grains of the [species of millet called] حَبَابُوسُ (K), or smaller than those grains. (T, Mgh.)

ذئَابٌ a pl. of ذئَابٌ. (TA.) — Also, accord. to Aq, (S, S): The hair upon the neck and lip of the camel: (S, K;) and accord. to Fr, who says that it is a sing. [in this sense], (S,) the remains of the [fur, or soft hair, called] وَبَرٌ [after the greater part has fallen off or been shorn]. (S, K.) [See also ذئَابَانِ in art. ذئَابِ, and ذئَابَاتُ in art. ذئَابِ.]

ذئَابٌ: see the next paragraph.

ذئَابَةٌ (also pronounced ذئَابَةٌ, T and K in art. ذئَابِ) A portion [or lock] of hair, (S, A,) hang-

ing down loosely from the middle of the head to the back: (A:) or the hair of the fore part of the head; the hair over the forehead; syn. ذئَابَةٌ (M, K;) so called because, hanging down, it moves to and fro, or from side to side: (M;) or the place whence that hair grows: (M, K;) or the hair that surrounds the ذَوَاةُ [or round part] of the head: (AZ, T:) or plaited hair of the head: and the part of the head which is the place thereof: (Lth, T:) or a plait of hair hanging down: if twisted, it is called عَقِيصَةٌ (Mgh:) and [a horse's forelock, or] hair (M, K) of the head, (M), in the upper part of the head, (M, TA) pl. (in all its senses, M, TA) ذَوَائِبُ (T, S, M, Mgh, K), originally, (S, K), or regularly, (T), ذَائِبٌ, changed to render it more easy of pronunciation, (T, S, K), and ذَوَائِبُ also (Mgh.) Hence, تَلَّ ذَوَائِبِي [His pendent locks of hair were twisted;] meaning † he was made to abandon, or relinquish, his opinion or idea or judgment. (A.) — † Anything that hangs down loosely. (TA.) † The end of a turban, (A, Mgh,) that hangs down between the shoulders. (A.) † The end of a whip. (Mgh.) † Of a sandal. The thing, or portion, that hangs down from, or of, [the upper part of] the قَبَالِ [or thong that passes, from the sole, between two of the toes; it is generally a prolongation of the قَبَالِ]: (T:) or the part that touches the ground, of the thing that is made to fall down upon the foot, (M, A, K), attached to the بَرَاكِ [or thong extending from the heel above mentioned towards the ankle], (A,) so called because of its wagging. (M.) † Of a sword, The رِجْلُ [or cord] which is attached to the hilt, (T, A,) and which [is sometimes also made fast to the guard, and at other times] hangs loose and dangles. (A.) † A skin, or piece of skin, that is hung upon the أَرْجُلِ [or hinder part] of the [camel's saddle called] رَحْلٌ; (S, M, K;) also termed عَذْبَةٌ. (TA.) A poet speaks, metaphorically, of the ذَوَائِبِ of palm-trees [app. meaning † hanging clusters of dates]. (M.) And one says سَاطِعَةُ الذَوَائِبِ [A fire of which the flames rise and spread]. (A.) — Also † The higher, or highest, part of anything: (M, K;) and ذَوَائِبُ is used as its pl., or [as a coll. gen. n., i.e.] as bearing the same relation to ذَوَائِبُ that سَلٌ does to سَلَةٌ. (M.) You say, عُلُوْتُ ذَوَائِبَ الْجَبَلِ [I ascended upon the summit of the mountain]. (A.) — الذَوَائِبُ وَالشَّرَفُ [The highest degree of might and of nobility. (T, M.)] And هُوَ فِي ذَوَائِبِ قَوْمِهِ [He is among the highest of his people; taken from the end of the head. (M.)] هُمُ ذَوَائِبُ قَوْمِهِمْ (T, A) and ذَوَائِبُهُمْ [They are the nobles of their people: (A, T):] ذَوَائِبُ قُرَيْشٍ [The nobles of Kureysh. (TA.)] And مِنَ الذَّائِبِ لَا مِنْ الذَّوَائِبِ [Such a one is of the lowest of the people, not of the highest]. (A.) — ذَوَائِبُ الْجَوَازِ [A name of † Nine stars disposed in a bowed, or curved, form, in the sleeve of Orion; also called ذَوَائِبُ الْجَوَازِ. (Kaw in his description of Orion.)

— ذَوَائِبُ ثَيْلَةٍ + *The last, or latter, parts, or portions, of a night.* (Har p. 58.)

أَرْضٌ مَدَائِبَةٌ *A land containing, (S,) or abounding with, (M, K,) wolves: (S, M, K:) in the dial. of some of the tribe of Kays, مَدَائِبَةٌ, agreeing with ذَيْبٌ. (M.)*

مَدَائِبٌ *A boy having a ذَوَانَةٌ. (T, S, A, K.) — And + A camel's saddle such as is called عَيْطٌ [kac.] having [a ذَوَانَةٌ, i. e.] a skin, or piece of skin, hung upon its أَخْرَةٌ [or hinder part]: (S.) or having a ذَيْبَةٌ [q v.]. (TA)*

مَذْذُوبٌ *A man frightened by wolves. (A, TA.) or whose sheep, or goats, have been fallen upon by the wolf. (S, M, A, K.) — [And hence,] † Frightened [as though by a wolf]. (T, TA.) — Also A horse, (Mgh,) or such as is called مَبْذُوبٌ (Lth, T, M, K,) and, accord. to the Tekmileh, an ass, and so مَذْذُوبٌ, as though from ذَيْبَةٌ for ذَيْبَةٌ, (Mgh,) Affected with the disease termed ذَيْبَةٌ. (Lth, T, M, Mgh, K.)*

مَذْذَابٌ + *A man in a state of commotion, or fluctuation; from تَذَذَبَتِ الرَّيْحُ. (TA from a trad.)*

ذات

ذَوَاتٌ dual. ذَوَاتٌ pl. see art. ذَوَاتٌ.

ذَاتِيَّةٌ and ذَاتِيَّةٌ: see art. ذَاتِيَّةٌ.

ذائر

1. ذَائِرٌ عَلَيْهِ (S, K, TA.) *noq. ٢, inf. n. (K.)* *He was angry with him: (M, K, TA.) he was enraged against him, namely his enemy, and prepared to spring upon him. (Lth) — He became emboldened against him. (S, K, TA.) — ذَائِرٌ, aor. ٢, He became contracted in his bosom, and evil in his disposition. (Ibn-Es-Seid.) — He was frightened, or terrified; he feared, or was afraid (M, K.) — He was disdainful, or averse [from a person or thing]; or he disdained, or scorned: (K:) he became affected with aversion and disapprobation: 'Obeyd Ibn-El-Abraq says,*

ذُرِبُوا لِقَتَى عَامِرٍ وَتَغَضُّوا

meaning *They became affected with aversion and disapprobation on account of the slain of 'Amir [and became angry]: (T, S:) or, as some say, were disdainful, or averse, therat. (T.) — ذَائِرٌ, (aor. ٢, TA.) He disliked, or hated, it, and turned away, or back, from it. (S, K.) — ذَائِرَةٌ (Aq, S, K,) and ذَائِرَتٌ عَلَى نَوْجِيهَا (Aq, S, K,) contracted by El-Hoteib into ذَائِرَتٌ, (TA.) [see also art. ذر.] *She was disobedient to her husband, and hated him; (Aq, S, K:) was averse from him; and became emboldened against him. (Aq, S.) — ذَائِرٌ بِالْأَيْدِي He became accustomed, or habituated, to the thing. (S, K.) ذَائِرٌ النَّاقَةَ He smeared the she-camel's teats with ذَائِرٌ, that her young one might not suck her. (K.)**

3. ذَائِرَتٌ: see 1. — Also *She (a camel) was*

averse from her young one when she brought it forth. (TA.)

4. أَذَارُهُ عَلَيْهِ *He made him angry with him. (M, K, TA.)* A'Obeyd has transposed, and then changed, one of its letters, saying أَذْرَابِي, which is a mistake (M.) — أَذَارُهُ, (inf. n. أَذَارٌ, AZ, S,) *He excited him to animosity, (AZ, T, S;) incited him. (AZ, S, M, K,) emboldened him, (K;) بِصَاحِبِهِ [against his companion] (AZ, S, M.) — أَذَارُهُ إِلَى شَيْءٍ (M, K, TA.) and أَذَارُهُ شَيْئًا (TA,) *He constrained or compelled or necessitated him to have recourse to, or to do, a thing. (M, K, TA.)**

إِنَّ شَوْكَكَ لَذَائِرَةٌ: see ذَائِرٌ, in two places. — ذَائِرَةٌ (S, K) *Verily thy tears are accompanied by a breathing, or sighing, (تَغَشُّ) like that of the angry. (K.)*

ذَائِرٌ *Fresh camel's or similar dung, (نَعْرُ) mixed with dust, or earth, with which a she-camel's teats are smeared, that she may not be sucked. (M, K, TA.) [See also art. ذِير.]*

ذَائِرٌ *Angry; (IAqr, T, K;) as also ذَائِرٌ. (K.) — Contracted in the bosom, and evil in disposition. (Ibn-Es-Seid.) — Disdaining, or averse [from a person or thing]: disdainful; scornful. (IAqr, T.) — A woman disobedient to her husband, and hating him; (S, K;) averse from him, and emboldened against him. (S;) as also ذَائِرٌ, and مَذَائِرٌ: (K:) [all without ٢:] and in a similar sense ذَائِرٌ is applied to a man. (S, TA.)*

مَذَائِرٌ: see ذَائِرٌ. — Also, [without ٢] A she-camel averse from her young one when she has just brought it forth: (A'Obeyd, S, K:) or that makes a show of affection with her nose [by smelling her young one] (تَرَامِرُ بِأَنْفِهَا), and has not true love. (S, M, K,) or evil in disposition. (M.)

ذاف

1. ذَافٌ, aor. ٢, inf. n. ذَافَانٌ [in the C'K' TA.] *He died: (Molheet, K, TA:) [or he died quickly: see ذَافٌ, which is app. an inf. n. as also, perhaps, ذَافٌ, and ذَافٌ عَلَيْهِ, inf. n. ذَافٌ and ذَافٌ, He despatched him; namely, a wounded man; or hastened and completed his slaughter. (M.) — And ذَافٌ is also said of poison [suppl. as meaning It kills quickly]. (Lth, T.) — ذَافٌ بِذَائِرِهِ He passed by driving them away, or pursuing them, or destroying them. (M.)*

7. ذَافٌ *His heart broke (ذَافَةٌ) (K.) [See its syn. اندفع.]*

ذَافٌ *Quickness of death; (Lth, T, M, K;) as also ذَافٌ. (K.) [See 1, first sentence.] — Also an inf. n. of ذَافَةٌ. (M.)*

ذَافَانٌ: see ذَافَانٌ. — Accord. to the K, it signifies also *Death*: but the correct word seems to be ذَافَانٌ, [see 1, first sentence,] as in the Tekmileh. (TA.)

ذُؤَانٌ: see what next follows.

ذُؤَانٌ (Lth, T, M, K) *Poison that kills quickly (ذُؤَانٌ) (Lth, T;) or simply poison; (M, K;) as also ذُؤَانٌ and ذُؤَانٌ, (K, TA,) all with ٢, (TA,) and ذُؤَانٌ (A'Obeyd, T, M, K) and ذُؤَانٌ (A'Obeyd, T, K) and ذُؤَانٌ and ذُؤَانٌ (IDr, K,) and ذُؤَانٌ (T, K: the last, in the TA, without ٢.)*

ذُؤَانٌ *Death that despatches quickly; (T, M, K;) as also ذُؤَانٌ, thought by Yaakoub to be an instance of permutation. (M.) — See also ذُؤَانٌ. — And see ذَافٌ.*

ذاك

ذَاك: see art. ذَا; and ك as a letter of alloction.

ذال

1. ذَالٌ, (T, K,) or ذَائِفٌ, (S,) aor. ٢, inf. n. ذَالٌ (T, S, K) and ذَالٌ (AZ, T, S;) or quickly: to the TA.) *He, (T, K,) or she, i. e. a camel, (S,) walked, or went, lightly (AZ, T, S;) or quickly: (K,) or lightly, (K,) or quickly, (IF,) and proudly, with an inclining of the body from side to side. (IF, K.) [See also ذَالٌ: and see ذَالٌ, below.]*

8. ذَالٌ *He became vile, base, ignominious, abject, or contemptible; syn. ذَالٌ. (K.)*

ذَالٌ (K,) or ذَالٌ (Isk, S, M,) and ذَالٌ (Ibn-Es-Seid, K.) *The jackal (أَوَى) or the wolf: (K:) or the second word has the latter signification: (Isk, S, M.) and the last word, the former signification: (M:) the pl. of the second word, having the latter signification, is ذَائِلٌ, with ٢. (Isk, S.) [See also ذَالٌ and ذَالٌ: and see ذَائِلٌ, below.]*

ذُؤَانٌ: see the next preceding paragraph.

ذَالٌ *The walk, or manner of going, of the wolf. pl. ذَائِلٌ, with ٢: (M, K:) [but Isd says,] I know not how this is. (M.) [See also ذَائِلٌ.] Also [as an inf. n. of ٢, q. v.,] *A quick walk or manner of going: (M:) or, as some say, a moderate running: or an extraordinary manner, or rate, of going, by reason of briskness, liveliness, or sprightliness. (T.) — See also ذَالٌ.**

ذُؤُولٌ *Anything [or any animal] Quick, or swift. (T.) [See also ذُؤُول.]*

ذَائِلَةٌ *The wolf: (T, S, M, K;) so called because of his light walk or manner of going; (A'Obeyd, T, S;) or because of a lightness in his running: (M:) it is determinate, (S, M, K, TA,) and imperfectly decl., being a proper name and [grammatically] of the fem. gender: (TA:) pl. ذَائِلٌ and ذَائِلٌ. (M, K.) One says, ذَائِلَةٌ بِحَبَابَةٍ [Frighten thou the wolf with the snare]: (S, Meyd, TA:) a prov., applied to him whose threatening is not regarded: meaning threaten you other than me; for I know thee: (Meyd,*

last is not a pl., (K,) though of a pl. measure, (TA;) so called because of the motion thereof, to and fro: (TA.) and the tongue. (M, A.) or ذَنْبَةٌ has this latter meaning (K) and ذَبَابٌ signifies the genitals; or, as some say, the testicles; (M;) one of which is termed ذَنْبَةٌ. (M, K)

ذَبَابٌ: see ذَنْبٌ.

ذَبَابٌ: see ذَبَابٌ, in two places

ذَنْبَةٌ: see ذَنْبٌ, in three places. — and see also ذَبَابٌ.

ذَبَابٌ Certain things that are hung to the [women's camel-vehicle called] هَوْج (S, M, K,) or to the head of a camel, (M,) for ornament; [i. e. tassels, or pendant tufts of wool, or shreds of woollen cloth, of various colours; (see رَعَتْ);] as also ذَنْبَةٌ: (M, K.) the sing. of the former is ذَنْبٌ, (T,) or ذَنْبٌ, with damm. (TA.) — And The fringes, and edges, of a [garment of the kind called] نَزْرَة; because of their motion upon the wearer when he walks. sing. ذَنْبٌ (TA from a trad.) — See also ذَنْبٌ, in two places.

ذَابٌ: } ذَبٌ. see ذَبٌ.
الذَّيْبُ: }

ذَابٌ. see مَذْبُوبٌ. — and ذَبٌ = Also The tush, or canine tooth, of the camel. (T, K.) = And Tall, or long; syn. طَوِيل. (K.)

مَذْبٌ: see ذَبَابٌ.

مَذْبُونَةٌ (S, M, K) and مَذْبُونَةٌ (Fr, S, K) A land containing, (S,) or abounding with, (M, K,) flies. (S, M, K.)

مَذْبَةٌ A thing with which one drives away flies; (S, M, K;*) a fly-whisk made of horse-hairs: (T:) [pl. مَذَابٌ whence,] one says of wild-animals, لَا أَذْبَابَ لَهَا [Their tails are their fly-whisks]. (A.)

مَذْبٌ † A rider hastening, or making haste, (T, S, M, K,) apart from others (S, M, K) or striving, labouring, toiling, or exerting himself, in going, or journeying, so as to leave not a ذَبَابَةٌ [or any part of his journey remaining unaccomplished] (A.) And it is also applied to a [wild] bull. (A.) In the following saying,

* مَسِيرَةُ شَيْءٍ لِلْبَعِيرِ الْمَذْبُوبِ *
[A month's journey to the hastening camel], (M,) or لِلْبَعِيرِ الْمَذْبُوبِ [to the hastening messenger], (TA,) by الْمَذْبُوبِ is meant مَذْبُوبٌ. (M, TA.) — † A quick journey: or one in which is no flagging, or languor. You say, لَا يَنْتَلُونَ [they do not reach the water but by a] quick [night-journey thereto]. (S.) And خَسِيسٌ مَذْبُوبٌ [A journey in which the camels are watered only on the first and fifth days] in which is no flagging, or languor. (T.) — † An interval between two waterings of long duration, in which one journeys

from afar (T, S, M, K) and with haste. (T, S, K.)

مَذْبُوبٌ A camel attacked by flies, (A'Obeyd, S, M,) that enter his nostrils, (S,) so that his neck becomes twisted, and he dies, as also † أَذْبٌ or both signify one that, coming to a cultivated region, finds it unwholesome to him, and dies there. (M.) and the former, a horse into whose nostril the fly has entered. (A.) — See also مَذْبُوبٌ, above. — Also † Possessed; or mad, or insane. (K.) — And, accord. to the Abridgment of the 'Eyn, [in a copy of the S written ذَنْبُوت, and in other copies thereof omitted,] † Foolish; stupid; or unsound, dull, or deficient, in intellect. (TA.)

مَذْبُوبٌ Driven away: (TA:) or driven away, or repelled, much. (T, TA.) It is said in a trad., تَرْتَجُ وَإِلَّا قَاتَتْ مِنَ الْمَذْبُوبِينَ, i. e. [Marry, or thou wilt be of] those driven away from the believers because thou hast not imitated them, and from the monks because thou hast forsaken their institutes from الذَّبُّ “the act of driving away” or, accord. to IAbh, it may be from the signification of “motion and agitation.” (TA.) And it is said in the Kur [iv. 142] مَذْبُوبِينَ بَيْنَ ذَلِكَ, meaning Much driven away, or much repelled, from these and from those: (T, TA:) or this is an ex of the meaning next following. (S, M.) — A man in (M, K) wavering, or vacillating, between two things, or affairs; (T, S, M, K;) or between two men, not attaching himself steadily to either; (T;) and † مُذْبُوبٌ signifies the same; (K;) as also † مُذْبُوبٌ. (M.)

مَذْبُوبٌ: see what next precedes. — and see also مَذْبُوبٌ.

مَذْبُوبٌ: see مَذْبُوبٌ, last sentence.

ذبح

1. ذَبَحَ (S, Mgh, K, &c.) aor. ذَبَحَ, (K,) inf. n. ذَبْحٌ (S, Mgh, K, &c.) and ذَبْحٌ (K,) He cut, or divided, lengthwise, claws; split; slit; rent; or rent open; ripped, or ripped open. (S, Mgh, K.) [Accord. to Fei,] this is the primary signification. (Mgh.) [But see what follows.] You say, ذَبَحَ قَارَةَ الْمَسْكِ † He (a perfumer, A) ripped open the follicle, or vesicle, of musk, (A, TA,) and took forth the musk that was in it. (TA.) [In the A and TA this is said to be tropical; the authors evidently holding it to be from ذَبَحَ in the sense here next following. — He slaughtered [for food, or sacrificed]. (L, TA) an animal, (Mgh,) or a sheep or goat, (S, TA,) or an ox or a cow, and a sheep or goat, and the like, (Mgh,) [in the manner prescribed by the law, i. e.,] by cutting the وَجَانِ [or two external jugular veins], (Mgh,) or by cutting the throat, from beneath, at the part next the head: (L, TA:) accord. to the K, i. g. نَحَرَ: but correctly, الذَّبْحُ is in the throat; and النُّحْرُ is in the pit above the breast, between the collar-bones, where camels are stabled: the latter

word is used in relation to camels and bulls and cows; and the former, in relation to other animals: or, not improbably, both may have originally signified the causing the soul to depart by wounding the throat, or the put above the breast, which is the stabling-place in the camel; and may then have been applied in peculiar [and different] senses by the lawyers. (MF. [See also ذَبْحَةٌ, in art. ذَكَو.] Also † He slaughtered, or slew, in any manner (L.) [You say, ذَبَحَ عَنْهُ He slaughtered, or sacrificed, for him, by way of expiation.] And ذَبَحَ بَعْضُهُمْ بَعْضًا † [They slaughtered, or slew, one another]. (S, K.) — Also † He slaughtered, or slew, them (TA.) And ذَبَحَ (inf. n. ذَبْحٌ, KL) signifies the same as ذَبَحَ, except that it applies [only] to many objects; whereas the latter applies to few and to many. thus it is said in the Kur [ii. 46, and in like manner in xiv 6], † يَذْبَحُونَ أَبْنَاءَهُمْ † [They slaughtering, or slaying, your sons], accord. to the reading commonly obtaining (Abou-Is-hak, TA.) — Hence, † He killed; because الذَّبْحُ [in its proper sense, when the object is an animal,] is one of the quickest modes of killing. (TA.) It is said in a trad., (Mgh, TA,) cautioning against accepting the office of a Kādis, (Mgh,) مَنْ جَعَلَ قَاضِيًا بَيْنَ النَّاسِ فَكَأَنَّهُ ذَبَحَ يَقْبِرُ بَيْنَيْنِ † [Who is made a Kādis among the people, he is as though he were slaughtered without a knife]: (Mgh, TA:*) expl. by some as meaning, † he is as though he were killed [&c.]. (TA.) — [Hence, also, because the ذَّبْحُ renders the flesh of an animal allowable, or lawful, as food,] † It rendered allowable, or lawful: as salt and the sun and the fishes called نَبَانٍ (pl. of نُونٌ) do wine, by changing its quality, as is said in a trad. (TA.) — Also † He bronched, or pierced, a دَنْ [or wine-jar, making a hole in the mouth, or removing the clay that closed the mouth], so as to draw forth the contents. (S, A, Mgh, K.) — And † He, or it, choked. (K, TA.) You say, ذَبَحَهُ الْخَبْرُ † Weeping choked him. (A, TA.) — And, said of thirst, † It affected him severely, or distressed him. (A, TA.) † ذَبَحَتِ الْبَحْمَةُ فَلَرَأَتْ † The beard flamed down beneath the chin of such a one so that the anterior portion of the part beneath his lower jaw was apparent: in which case, the man is said to be يَذْبَحُ † يَذْبَحُهُ. (K, TA.)

2: see 1. — ذَبَحَ is [said to be] syn. with ذَبَحَ, (K, TA,) in prayer: accord. to Hr, ذَبَحَ رَأْسَهُ signifies He lowered his head, in inclining his body in prayer; like ذَبَحَ: and accord. to Lth, ذَبَحَ signifies he lowered his head, in inclining his body in prayer, so that it became lower than his back: but Az says that this is a mistake, and that the correct word is ذَبَحَ, with the unpunctuated د. (TA.)

6. ذَبَحُوا † They slaughtered, or slew, one another. (S, MA, K.) One says, الذَّبْحُ الذَّبْحُ

† [Mutual mising is mutual slaughtering]. (S, A.)

8. ذَبَحَ *He took, or prepared, for himself a slaughtered [or sacrificed] animal.* (S, K.)

ذَبَحَ *An animal prepared for slaughter [or sacrifice; i. e. an intended victim].* (T, A, Mgh, TA.) [see also ذَبِيحٌ, which occurs in this sense in a trad. as applied to a human being] or *an animal that is slaughtered [or sacrificed],* (S, Mgh, K, TA.) and so ذَبِيحَةٌ (Mgh, Mgh); or this signifies a *slaughtered [or sacrificed] sheep or goat;* (TA.) and is [nominally] fem. of ذَبَحَ, but the *z* is affixed only because the quality of a subst. is predominant in it: (S) or the *z* is added to denote that the word is applied to a sheep, or goat, [to be slaughtered or sacrificed,] not yet slaughtered [or sacrificed]; and when the act has been executed upon it, it is [said to be] ذَبِيحٌ (M, voce رَمَى). ذَبَحَ is applied to an animal that is slaughtered either as a sacrifice on the occasion of the pilgrimage or otherwise; and is like طَحَنَ in the sense of عَطَفَنَ, and عَطَفَ in the sense of مَعَطَفَ, &c.: (TA.) the pl. of ذَبِيحَةٌ is ذَبَائِحُ (Mgh, Mgh). It is said in the Kur [xxxv. 107], وَدَنَيْنَاهُ بِذَبِيحٍ عَظِيمٍ [And we ransomed him with a great victim]. (S, A.) ذَبَائِحُ ذَبَحٌ means *Animals sacrificed to the Jinn, or Genii:* for it was customary for a man, when he bought a house, or drew forth [for the first time] the water of a spring, and the like, to sacrifice an animal to the Jinn with the view of avoiding ill luck, (A, TA.) lest some disagreeable accident should happen to him from the Jinn thereof: (A.) and the doing this is forbidden. (A, TA.) = See also ذَبْحَةٌ.

ذَبَحَ *A certain plant which ostriches eat:* (S.) this word and ذَبَحٌ signify the plant called الجَزْرُ البَرِّيُّ (K, TA.), which is of a red colour: and, accord. to the K, another plant: but correctly a red plant (ذَبَحٌ, not ذَبْحٌ) having a stem, or root, (أَصْلُ), from which is peeled off a black peel, whereupon there is taken forth a white substance, resembling a white flower [or bead, but perhaps this is a mistranscription for جَزْرٌ, i. e. a carrot], which is sweet and good, and is eaten: [each word is a coll. gen. n.] and the n. un. is ذَبْحَةٌ and ذَبْحَةٌ: so says AḤn, on the authority of Fr: and he says also, on the authority of AA, that the ذَبْحَةُ is a tree that grows upon a stem, and in a manner resembling the كَرَاتُ [app. كَرَاتُ, and then has a yellow flower; its root is like a جَزْرَةٌ [i. e. جَزْرَةٌ, or carrot], and it is sweet, and of a red colour: (TA.) or the ذَبْحُ is a plant having a stem, or root, (أَصْلُ), which is peeled, and there comes forth what resembles the جَزْرُ [i. e. جَزْرٌ, meaning carrot]; and a black skin is peeled from it; and it is sweet, and is eaten; and has a red flower. (Ham p. 777.) Also, and ذَبَحٌ (K.) the former the more common, (Th, TA.) A species of the كَبَابَةُ [or

truffle], (K.) of a white colour. (TA.) = See also ذَبْحٌ.

ذَبَحَ: see the next preceding paragraph, in two places.

ذَبْحَةٌ. see ذَبْحَةٌ.

ذَبْحَةٌ *A mode, or manner, of ذَبَحَ [i. e. slaughter, such as is described in the first paragraph of this art.].* (Mgh.) = See also what here next follows.

ذَبْحَةٌ (AZ, S, A, K) and ذَبْحَةٌ (AḤ, A, K), but this latter, which is used by the vulgar, was unknown to AZ, (S), and ذَبْحٌ (A, K) and ذَبْحَةٌ and ذَبْحَةٌ and ذَبْحٌ (K) and ذَبْحٌ (TA.) *A disease, (T, A,) or pain, (AZ, S, K,) in the حَلَقُ [or fauces], (AZ, T, S, A, K,) which sometimes kills: (T.) or blood which chokes and hlt: (K.) or an ulcer that comes forth in the حَلَقُ [or fauces] of a man, like the ذَبْحَةُ that attacks the ass: (ISH, TA.) or an ulcer that appears in that part, obstructing it, and stopping the breath, and killing. (TA.)* One says, أَحَدَهُ الذَّبْحَةُ [The disease attacked him] (S.) And ذَبْحٌ ذَبْحٌ † Covetousness is [like] a disease in the fauces: or a poisonous plant. (A.) And ذَبْحٌ ذَبْحٌ † كَانَ ذَلِكَ مِثْلَ الذَّبْحَةِ عَلَى الْخَبَرِ [That was like the disease called ذَبْحَةُ in the uppermost part of the breast]. a prov., applied to the case of a man whom one imagines to be a sincere friend, and who proves to be an evident enemy: (TA.) or ذَبْحَةُ ذَبْحَةٍ † كَانَ مِثْلَ الذَّبْحَةِ الذَّبْحَةِ, a disease in the حَلَقُ, which does not quit the patient externally, and hurts him internally: said by him to whom you complain of one whom you imagined to be a sincere friend, and whose affection was outward, when his discontent has become manifest. (Meyd.) = ذَبْحَةٌ is also the n. un. of ذَبَحَ [q. v.] (Fr, AḤn)

ذَبْحَةٌ: see the next preceding paragraph. = It is also the n. un. of ذَبَحَ [q. v. voce ذَبَحَ]. (Fr, AḤn)

ذَبْحٌ *A certain poisonous plant, (A, K, TA,) that kills the eater of it; as also ذَبْحٌ. (TA.)* One says, ذَبَحَ الطَّمْعُ ذَبْحًا, see ذَبْحَةٌ, in two places. — [Hence], مَوْتُ ذَبْحٍ *A quick, or sudden, death. (L.)* = See also ذَبْحٌ.

ذَبْحٌ: see ذَبْحَةٌ.

ذَبْحٌ and ذَبْحٌ signify the same [i. e. Cut, or divided, lengthwise; &c.: see 1]. (S, Mgh, K, TA.) You say مِثْلَ ذَبْحٍ [for قَارَتُهُ ذَبْحٌ], meaning † [Musk of which the follicle, or vesicle, is] ripped open. (A.) [It is there said to be tropical: but see 1.] — Both are [also] applied to an animal, (Mgh), or a sheep or goat, (TA.) [or an animal of the ox-kind, and a sheep or goat, and the like, (see 1.)] as meaning *Slaughtered, in the manner described in the first paragraph of this art.:* (TA.) the fem. of ذَبْحٌ is with ة (S, TA.: [see ذَبِيحَةٌ below]) but ذَبِيحٌ is used as a

fem. epithet without the addition of ة you say ذَبِيحٌ ذَبِيحٌ as well as ذَبِيحٌ ذَبِيحٌ, because ذَبِيحٌ is an instance of the measure تَعِيل in the sense of the measure مَعُول; though you say ذَبِيحَةٌ ذَبِيحَةٌ also; and in like manner ذَبِيحَةٌ ذَبِيحَةٌ. the pl. [of ذَبِيحٌ] is ذَبَائِحُ and ذَبَائِحُ and [that of ذَبِيحَةٌ] is ذَبَائِحُ. (TA.) Abou-Dhu-eyb says, describing wine,

يُقَالُ لَهَا دَمُ الْوَدَجِ الذَّبِيحِ

meaning *And many a bevy of women rubbed over with perfume compounded with saffron, as though it were the blood of gazelles, the gazelles whereof had been slaughtered in the upper parts of the breast:* he applies ذَبِيحٌ as an epithet to دَمٌ, meaning ذَبِيحٌ ذَبِيحٌ; and he applies it as an epithet to a pl. n. because it is of the measure مَعُول [in the sense of the measure مَعُول], for such an epithet is applicable to masc. and fem. and sing. and pl. nouns. (TA.) = ذَبِيحٌ also signifies *An animal that is fit, or proper, to be slaughtered as a sacrificer:* (ISH, S, K.) [or that is destined, or prepared, for sacrifice; i. e., an intended victim, like ذَبْحٌ; as appears from the fact that] الذَّبِيحُ is a surname of Ismael, or Ishmael; (K, TA.) for, accord. to some [or rather the generality] of the Muslims, he was the son whom Abraham designed to sacrifice, though others say it was Isaac: (TA.) and أَبْنُ ذَبْحٍ occurs in a trad. [as said by Mohammad, meaning] *I am the son of the two intended victims; namely, Ismael and 'Abd-Allah;* for 'Abd-El-Muṭṭalib incurred the obligation to sacrifice his son 'Abd-Allah, the father of the Prophet, by reason of a vow, and ransomed him with a hundred camels. (K, TA.) = Also *A skin man. (A.)*

وَسِرِّ تَطْلَى بِالْعَبِيرِ كَاتَهُ

دِمَاءَهُ، فَلَمَّا بِالْحَوْرِ ذَبِيحٌ

[app. meaning *And many a bevy of women rubbed over with perfume compounded with saffron, as though it were the blood of gazelles, the gazelles whereof had been slaughtered in the upper parts of the breast:* he applies ذَبِيحٌ as an epithet to دِمَاءَهُ, meaning ذَبِيحٌ ذَبِيحٌ; and he applies it as an epithet to a pl. n. because it is of the measure مَعُول [in the sense of the measure مَعُول], for such an epithet is applicable to masc. and fem. and sing. and pl. nouns. (TA.) = ذَبِيحٌ also signifies *An animal that is fit, or proper, to be slaughtered as a sacrificer:* (ISH, S, K.) [or that is destined, or prepared, for sacrifice; i. e., an intended victim, like ذَبْحٌ; as appears from the fact that] الذَّبِيحُ is a surname of Ismael, or Ishmael; (K, TA.) for, accord. to some [or rather the generality] of the Muslims, he was the son whom Abraham designed to sacrifice, though others say it was Isaac: (TA.) and أَبْنُ ذَبْحٍ occurs in a trad. [as said by Mohammad, meaning] *I am the son of the two intended victims; namely, Ismael and 'Abd-Allah;* for 'Abd-El-Muṭṭalib incurred the obligation to sacrifice his son 'Abd-Allah, the father of the Prophet, by reason of a vow, and ransomed him with a hundred camels. (K, TA.) = Also *A skin man. (A.)*

ذَبِيحَةٌ, and its pl. ذَبَائِحُ: see ذَبْحٌ, in three places.

• ذَبْحٌ One whose occupation, or habit, is that of slaughtering sheep or the like. — And, in the present day, † *An executioner.*

ذَبْحٌ (T, S, K) and sometimes ذَبْحٌ, without tesllood, (T, K,) the former the more common, (T, K,) but disallowed by AḤeyth, who holds it to be one of the words of the measure مَعُول denoting diseases, (TA.) † *Cracks in the inner [i. e. lower] sides of the toes, (S, K, TA,) near the fore part of the foot: (TA.)* or a cut across the inner sides of the toes: (Ibn-Buzun, T.) or a crack in the inner side, or sole, of the foot: (IAar, TA voce ثَلْبَةٌ) pl. ذَبَائِحُ. (TA.) Hence the saying, مَا دُونَهُ شَوْكَةٌ وَلَا ذَبْحٌ [There is not in the way of its attainment a thorn nor are

there any cracks in the inner sides of the toes, &c. see also ذَنْبَةٌ. (S, TA.)

ذَابِحٌ [act. part. n. of 1]. سَعْدُ الدَّابِحِ. (S, K.) or سَعْدُ الدَّابِحِ, (so in one copy of the S.) † Two bright stars, between which is the space of a cubit (ذِرَاعٌ), over against one of which (نَجْمٌ وَاحِدٌ) is a small star that, by reason of its nearness, is as though it [app. meaning the bright star, or the pair of bright stars,] were about to slaughter it, (S, K.); whence the appellation of الدَّابِحِ. (S:) the two stars [α and β] which are in one of the horns of Capricornus; so called because of the small adjacent star, which is said to be the sheep or goat (شَاةٌ) of الدَّابِحِ, which he is about to slaughter. (Kzw.) it is one of the Mansions of the Moon; (S, Kzw;) [namely, the Twenty-second Mansion: see also art. سَعْدُ:] some give this appellation to the Twenty-third Mansion: and some, to the Twenty-fifth; but the two stars above mentioned are clearly the Twenty-second, with the place of which they agree accord to those who make النُّجُومَ to signify "the auroral rising" and those who make it to signify "the auroral setting." see مَنَازِلُ الْفَجْرِ, in art. نَزَلَ. The Arabs [used to] say, إِذَا طَلَعَ الدَّابِحُ أَتَحَرَّ الدَّابِحُ [When the dābiḥ rises unavoidably, the butcher enters, or betakes itself to, its hole: the period of its auroral rising, in Central Arabia, about the commencement of the era of the Flight, being the 16th of January, O.S.]. (TA) — † A mark made with a hot iron across the throat: or † the instrument with which it is made. (L, K.) — † Hair growing between the part immediately beneath the lower jaw and the part [of the throat] in which an animal is slaughtered. (K.)

ذَابِحَةٌ, of the measure ذَاعِلَةٌ in the sense of the measure مَقْصُورَةٌ [with ذ affixed because the quality of a subst. is predominant in it.] Any animal which it is allowable to slaughter, of camels, and bulls or cows, and sheep or goats, &c. (TA.)

مَذْبَحٌ The place of [the slaughter termed] الذَّبْحُ. (K:) i. e. the place, or spot of ground, where slaughter is performed: and the part of the throat which is the place of الذَّبْحِ, which is that below the part beneath the lower jaw; (MF, TA;) or الذَّقِيمُ [i. e. windpipe]. (Mḡb) — † The channel of a church; i. e. the part of a church that is like a مَحْرَبٌ of a mosque: (A, K, Mḡb:) pl. مَذَابِحُ. (A, Mḡb, K:) the مَذَابِحُ are the مَحْرَبَاتِ (S, A, K) of the Christians; (A:) so called because of the oblations (مَقَابِرُ) there offered; (S, TA:) (مَقَابِرُ) (K, TA) in churches, pl. of مَقْصُورَةٌ: said to be the same as مَحْرَبَاتِ. (TA:) and the places, (A,) or chambers, (K,) of the books of the Christians. (A, K.) — † A trench (S, A, K) in the earth, measuring a span or the like [in width], (S, K.) such as is made by a torrent: (S, A:) the channel of a torrent in the lower part of the

face of a mountain, or in a plain depressed tract, in width equal to the space measured by the extension of the thumb and first finger or little finger; and sometimes it is a natural trench in a plain tract of land, like a river, in which flows the water of that land: it is in all descriptions of land; in valleys &c., and in depressed tracts: (L:) and a kind of river, as though it clava [the earth] or were cleft: (TA:) pl. مَذَابِحُ. (S, A, L) You say, عَادَرُ السَّيْلِ فِي الْأَرْضِ مَذَابِحَ [The torrent left in the ground trenches about a span wide]. (S)

مَذْبُوحٌ A knife with which [the slaughter termed] الذَّبْحُ is performed. (Mḡb.) or a thing with which an animal is slaughtered in the manner termed ذَبْحٌ. (T, K.) whether it be a knife or some other thing. (T)

مَذْبُوحٌ see ذَبْحٌ. — [Hence,] † Clean, or pure; not requiring to be slaughtered, [as though it had been already slaughtered;] an epithet applied in a trait to everything in the sea. (TA) — See also 1, last sentence.

ذبر

1. ذَبَرَ (T, S, M, A, K), aor. ذَبَرَ (T, S, M, K) and ذَبَر, (S, M, K), inf. n. ذَبْرٌ; (M, A, K;) and ذَبَّر, (M, A,) inf. n. ذَبْرٌ. (K.) He wrote (A'Obeyd, T, S, M, A, K) a writing, or a book; (A'Obeyd, T, S, M, A, K) زَبَرَ لِيْلَا. (A'Obeyd, T, S, K) or both signify, (M,) or the former signifies also, (K,) he pointed, or dotted, (M, K,) it. (M) or (M, but in the K "and," he read it, or wrote it, (IAqr, T, M, K,*) with a pen, or faint, voice, (M, K;) or easily; (M, A, each in relation to both verbs;) or quickly: (K:) all of the dial of Hudheyl. (M.) You say, مَا أَحْسَنَ مَا يَذْبُرُ النِّعْرَ How well he recites poetry, or the poetry, (K, TA,) without halting, or hesitating, therein! (TA.) And مَا أَحْسَنَ مَا يَذْبُرُ الْكِتَابَ How well he reads, or recites, the book, or the writing, without pausing therein! (A.) — And ذَبَرَ (IAqr, Th, T, M, K), aor. ذَبَرَ, inf. n. ذَبْرٌ and ذَبَّاهُ, He knew, or learned, a tradition, well, soundly, or thoroughly; ذَبَّرَ عَنْهُ: (IAqr, Th, T:) or he understood it: (M, K:) and he understood, and knew, or learned, well, soundly, or thoroughly, a writing, or a book. (TA.) [See 2 in art. ذبر, last sentence.] Accord. to some, ذَبْرٌ signifies Understanding, and knowledge; (T;) knowledge of a thing, and understanding thereof; (K, TA;) as also ذَبْرٌ [another inf. n.]: (TA:) or ذَبْرٌ signifies understanding with knowledge of a thing. (M.) It is said in a trad., of the people of Paradise, لَا ذَبْرَ لَهُ, (IAqr, Th, T, A,) i. e. Of them is he who has no understanding: (TA:) or, accord. to IAqr, it means he who has no tongue with which to speak, by reason of his reachness. (T.) — And ذَبَرَ, aor. ذَبَرَ, inf. n. ذَبْرَةٌ, (so in some copies of the K,) or ذَبَّاهُ, so in other copies of the K, and accord. to the TA,) He looked, and did so well. (K, TA.) — He was angry: (T, K:) so accord.

to IAqr: (T, TA:) [but SM says,] were it not set down on his authority, I should say that it is a mistranscription for ذَبَّر. (TA.)

2. see 1, in two places.

ذَبْرٌ A writing, (A, T, K,) in the dial. of Himey, written upon عَسَب [or leafless palm-sticks, or the lower portions of palm-sticks, upon which no leaves have grown]: (K:) and i. q. صَحِيفَةٌ [a piece of paper, or skin, upon which something is written; or a writing, or book]: (K:) pl. ذَبَارٌ (A, T, K.) — ذَبَّرَ, like ذَبْرٌ, (K,) A writing, or book, easy to be read. (A, K:) or ذَبَّرَ in this phrase is an inf. n. used in the place of the pass. part. n. مَذْبُورٌ [which signifies written; or pointed; or read, or recited, with a low, or faint, voice, or easily, &c.]. (M.) — Also A mountain; in the Abyssinian language, so accord. to one reading, but accord. to another reading ذَبْرٌ, in a trad. cited in art. ذبر. (TA.)

ذَبْرٌ see the next preceding paragraph.

ذَابِرٌ Knowing, or learning, well, soundly, or thoroughly, a matter of science or knowledge. (IAqr, T, K.)

مَذْبَرٌ A reed-pen; like مِزْبَرٌ. (TA.)

مَذْبَرٌ A garment, or piece of cloth, figured with marks resembling writing, or otherwise; syn. مَنُشَرٌّ. (M, K.) of the dial. of El-Yemen. (M.)

مَذْبُورٌ see ذَبْرٌ

مَذَابِرٌ, occurring in a trad., is explained by IAth as meaning Going away, if it be not a mistranscription [for مَذَابِرٌ, which seems to be probably the case]. (TA.)

ذبل

1. ذَبَل (T, S, M, Mḡb, K), aor. ذَبَلَ, inf. n. ذَبْلٌ; (S, Mḡb, K,) and ذَبَّل (S, Mḡb, K,) said of a branch, (T,) or a herb, (S,) or a plant, (M, K,) or a thing, (Mḡb,) It withered, i. e., lost its moisture; (Mḡb;) or became thin, or unsubstantial, after being succulent; (M;) i. q. ذَوَى. (S, K.) And in like manner it is said of a man: (M:) or ذَبُولٌ [in relation to a human being] signifies the drying up by reason of the loss of the beauty, or goodness, of youth. (Ham p. 478.) And said of a horse, (S, K,) inf. n. ذَبَل (TA,) He was, or became, lean, or light of flesh; slender and lean; or lean, and lank in the belly. (S, K.) You say also, ذَبَلْتُ فُؤْهُ, inf. n. ذَبَلْتُ (T, TA) and ذَبَلْتُ, May his mouth, and his saliva, or spittle, dry up. (TA.) And ذَبَلْتُ, (M, K, [in the CK, erroneously, ذَبَلْتُ]) i. e. [What aileth him?] may his stock (أَصْلُهُ) wither: meaning his body and his flesh: or, as some say, may his marriage, or cotton, be unaffectional: (M, TA:) said in reviling: (TA:) as also ذَبَلْتُ ذَبْلَةً. (TA in art. ذبل) One says also, ذَبَلْتُ ذَبْلَةً [and ذَبَلْتُ ذَبْلَةً] i. e. May a calamity, or misfortune, befall them: or]

may they perish. (T, TA.) And ذَبَلَتْ ذَبَالَةً May calamities, or misfortunes, befall him (TA.) And ذَبَلَتْ ذَبُولَ (T, TA) and ذَبُولَ (T) May a calamity, or misfortune, befall him (TA.) [See the latter part of the first paragraph of art. ذبل.]

4. ذَابِلَةٌ (the heat, S, TA) withered it; (namely, a herb [&c.], S;) caused it to wither, or lose its moisture; syn. أَذْوَاهُ (S, K, TA); rendered it ذَابِلَ (TA.) — And تَدْبِلُ الرِّيحُ بِالْأَشْيَاءِ The wind twists, wreathes, or contorts, the things. (TA.)

5. ذَبِلَتْ It became twisted, wreathed, or contorted. (TA.) One says, ذَبَلَتْ السَّفَّةُ ذَبْلًا The she-camel twisted, or contorted, her tail (TA.) — [It occurs in the K, in art. رَأَى, said of a branch, or twig, app. as meaning It inclined limberly from side to side: but in the M and L, I there find in its place تَدْبِلَتْ She (a woman), being thin, or slender, walked in the manner of men: (M, K:) or she walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (Ibn-'Abbād, K.)] — Also ذَبِلَ (a man) threw off [all] his garments, except one. (TA.)

ذَبْلٌ The prime, or first part, or the briskness, liveliness, or sprightliness, (مَبْعَةٌ) of youth. (Ibn-'Abbād, TA.) — مَا لَيْتَ ذَبْلٌ see 1. — Accord. to Aq, one says ذَبْلٌ ذَابِلٌ and ذَابِلٌ ذَبْلٌ, meaning [Deep] abasement or ignominy: and accord. to IAg, (T,) ذَابِلٌ ذَبْلٌ, meaning severe bereavement. (T, K.) ذَبْلٌ ذَابِلٌ (M, K,) or ذَابِلٌ ذَبْلٌ (M,) is a form of imprecation [but app. not intended as such, lit. meaning May God send upon such a one deep abasement or ignominy, or severe bereavement]. (M, K:) and one says also ذَبْلٌ ذَابِلٌ (K,) or ذَبْلٌ ذَابِلٌ (M,) meaning [likewise deep] abasement or ignominy, (TA,) or severe bereavement. (M, TA.) [See also ذَبْلٌ and ذَابِلٌ.] — Also [Turtle-shell, or tortoise-shell:] the back, (IAg, S, Mgh, or skin, (M, K,) [meaning shell,] of the sea-tortoise [or turtle], (IAg, S, M, Mgh, K,) or of the land-tortoise, (M, K,) of which are made combs, (IAg, TA,) and, as some say, signet-rings &c., (TA,) or of which bracelets are made: (S:) or the bones of the back of a certain marine beast, of which are made, (M, K,) by women, (M,) bracelets (M, K) and combs; and the combing wherewith removes nits and the scurf of the hair: (K:) or horns of which are made [the bracelets, or anklets, called] مَسَكٌ (En-Nadr, TA:) or a certain thing [or substance] resembling ivory: (Mgh:) Th cites a poet as using the phrase ذَاتُ الذَّبَلَاتِ, forming the pl. of ذَبْلٌ with l and ت; but accord. to the citation of IAg, the word in this instance is الذَّبَلَاتِ. (M.)

ذَبْلٌ: see the next preceding paragraph, in four places.

ذَبْلَةٌ A piece of camel's or similar dung: (M, K:) because of its drying up. (M.) — And

A withering wind. (M, K.) Dhu-r-Rumch says,

وَيَارَ مَسْتَهًا بَعْدًا كُلَّ ذَبْلَةٍ

[Abodes of which every withering wind had effaced the traces after they had been seen by us]. (M.)

ذَبْلَةٌ A woman whose lip is dry. (O, K.)

ذَبَالٌ: see ذَبَالَةٌ. — Also Ulcers that come forth in the side and penetrate into the inside; (K;) v. g. نَقَبَاتٌ; and so ذَبَالٌ, with د. (IAn, T.)

ذَبُولٌ A calamity, or misfortune; (T, TA,) as also ذَبِيلٌ and ذَبْلٌ (Ibn-'Abbād, TA.) see 1.

1. [See also ذَبِيلَةٌ, in the first paragraph, and below.]

ذَبِيلٌ: see ذَبْلٌ, in three places: — and ذَبُولٌ.

ذَبَالَةٌ (T, S, M, K) and ذَبَالَةٌ (T, K) A wick (T, S, M, K) that is lighted, (M,) or with which a lamp is lighted, or trimmed. (T) or ذَبَالَةٌ signifies a wick of which a portion is burnt. (Ham p. 81.) pl. [or coll. gen. n.] ذَبَالٌ and ذَبَالٌ. (T, K, TA.) [See an ex. in a versified voce ذَاخُولٌ.]

ذَبِيلَةٌ and [its pl.] ذَبَائِلُ [or this is pl. of ذَبُولٌ or ذَبِيلٌ] see 1.

ذَبَالٌ } ذَبَالَةٌ.
ذَبَالَةٌ }

ذَابِلٌ Withering, or withered; losing, or having lost, its moisture. (TA.) — Spear-shafts (قَنَافِ) slender, and of which the لِبَاطُ [for exterior part] adheres [firmly]: (M, K:) [for لِبَاطٌ بِاللِّبَاطِ] in the K, I read لِبَاطٌ اللِّبَاطِ as in the M:) pl. ذَابِلٌ and ذَابِلٌ. (M, K.) — Lean, or emaciated: (Ham p. 788.) — See also ذَبْلٌ, in four places.

ذَابِلٌ: see ذَبُولٌ.

ذحل

ذَحَلٌ (S, Mgh, Mgh, K) and ذَحَلٌ (Mgh) Rancour, malvolence, malice, or spite; or contentment of enmity, and violent hatred, in the heart; or retention of enmity in the heart, with watchfulness for an opportunity to indulge it or exercise it; syn. حَقْدٌ. (S, Mgh, Mgh, K:) and [simply] enmity: (S, K:) or blood-revenge; or retaliation of murder or homicide; or a seeking to revenge, or avenge, or retaliate, blood; syn. قَاتٌ: or a desire, or seeking, for retaliation of a crime or of enmity: (K:) pl. (of the former) ذَحُولٌ (S, Mgh, Mgh, K) and (of the latter, Mgh) ذَحَالٌ. (Mgh, Mgh, K.) One says, طَلَبَ بِذَحْلِهِ, meaning يَبْتَازُ [i. e. He sought to obtain his blood-revenge, or retaliation]. (S, Mgh.) And عَنْدَهُ ذَحَالِي [He owes me my blood-revenge], meaning he is the slayer of my relation. (A in art. ذَار.) [See also a verse of Lebed cited as an ex. of the preposition ذَا.]

ذَحَلٌ: see the preceding paragraph.

ذحر

1. ذَحْرَةٌ, aor ذَحَرَ, (S, Mgh, K, &c.) inf. n. ذَحَرٌ, (S, K,) or this is a simple subst., and the inf. n. is ذَحَرٌ; (Mgh,) and ذَحَرَةٌ (S, A, Mgh, K,) of the measure اِفْعَلٌ, (S, Mgh,) originally ذَحَرَهُ, the ت being changed into د, and the ذ being incorporated into it, and some of the Arabs say ذَحَرَهُ, which is allowable; but the former is more common, (Zj,) He hoarded it, treasured it, or laid it up for the future, repudiated it, or stored it, in secret; (A,) or he prepared it, or provided it, (Mgh,) for a time of need (A, Mgh) or he chose it, or selected it, and (so in some copies of the K and in the TA, but in other copies of the K "or") took it for himself, or prepared it. (K.) Some have made a distinction between ذَحَرٌ and ذَحَرٌ, saying that the former relates to the world to come, and the latter to the present world; but this is a manifest mistake. (MP and others.) — ذَحَرَ لِنَفْسِهِ خَيْرِينَ حَسًا (A) He reserved, or preserved, for himself [a good story, or the like]. (TA.) — ذَحَرَ مِنْ عَدُوِّهِ (A horse) reserved somewhat of his run, i. e. power of running, or was sparing of it, for the time of need. (M in art. صَوَّبَ.) [See also ذَحَرٌ, below.] — فَلَانٌ مَّا يَذْخُرُ [Such a one does not treasure in his heart good advice]. (A, TA.)

8. ذَحَرٌ and ذَحَرٌ: see 1, in three places.

ذَحَرٌ: see 1: — and see the next paragraph, in two places.

ذَحِيرَةٌ (S, A, Mgh, K) and ذَحِيرٌ (A, Mgh, K) A thing hoarded, treasured, or laid up; repudiated, or stored, in secret; (A;) or prepared, or provided; (Mgh;) for a time of need: (A, Mgh;) or taken for one's self, or prepared: (K:) pl. of the former, ذَحَائِرٌ; (S, A, Mgh;) and of the latter, ذَحَائِرٌ. (Mgh, K.) — You say, جَعَلَ مَالَهُ ذَحِيرًا [He made his wealth to be a store in the hands of God, by applying it to pious uses]. (A.) — And أَعْمَالُ الْمُؤْمِنِ ذَحَائِرٌ [The works of the believer are things laid up for the time of need, i. e. the day of resurrection]. (A.)

ذَاخِرٌ ذَاخِرٌ: as an epithet. (A, A, K.)

ذَاخِرٌ [A kind of sweet rush; juncus odoratus; or schœnanthus;] a certain plant, (S, Mgh, Mgh,) or herb, (K,) well known, (Mgh,) in form resembling the قَوْلَانٌ [or papyrus-plant], (Mgh,) sweet-smelling, (K,) or of pungent odour; (Mgh, Mgh;) which, when it dries, becomes white; (Mgh;) used for roofing houses, over the wood, and for graves: (TA:) it has a root hidden in the ground, slender, pungent in odour; and is like the straight stalks of the قَوْلَانٌ [or papyrus-plant], save that it is wilder, and smaller in the كُغُوبِ [which means either the joints or the internodal portions]; and it has a fruit resembling the bronnies of reeds, but more slender, and smaller: it is ground, and is an ingredient in perfumes: it grows in rugged

and in smooth grounds; but seldom does more than one grow on the same spot: when it dries, it becomes white: (AĤn:) 'Iyâd asserts that its *z* is a radical letter; but this is a mistake: (MF.) the n. un. is **ذُخْرَةٌ**; (S;) which is applied to a single plant, (AĤn,) or to a single fascicle thereof. (Mgh.)

مُذَخَّرٌ † The [part of the intestines called] **عَجَج**. (TA:) [its pl **مَذَاجِرُ** is also explained as signifying the intestines; and bellies; (S, K;) and veins: (K.) or the lower part of the belly: (As, K:) or the parts of the inside of a beast in which he stores his fodder and water. (A.) You say **مَذَخَّرَهُ** † Such a one filled the lower parts of his belly. (As.) And **الْبَهِيمَةُ مَذَخَّرَتْ** † The beast satiated itself. (TA.) And **تَبَلَّلَتْ** † **مَذَخَّرَهُ** † He became satiated. (A.) And **مَلَأَ** † **مَذَخَّرَهُ** † **لَا فِي مَذَخَّرِهِ عَدَاوَةٌ** (A.) [He filled his heart with enmity towards de us]. (A.)

مُذَخَّرٌ, or **مَذَخَّرٌ**, (accord. to different copies of the K,) † A horse that reserves his run; expl. by **الْبَهِيمَةُ لِحَصْرِهِ**: (AO, K, TA.) [Freytag's reading of **مُذَخَّرٌ** for **مَذَخَّرٌ**, and his proposed emendation, of **الْبَهِيمَةُ** for **الْبَهِيمَةُ**, both taken from the TK, but neither found by me in any copy of the K, are evidently wrong: see **عَدُوٌّ** above:] such is **مُذَخَّرٌ**, a horse "that will not give what he has without the whip: the feign. is with *z*. (TA.)

ذر

1. **ذَرَّ** (T, S, M, A, &c.) aor. *z*, (S, M, Mgh,) inf. n. **ذَرَّ**, (S, M, K, &c.) *He sprinkled, or scattered, salt* (T, S, A, Mgh, K) upon flesh-meat, and pepper upon a mess of crumbled bread with broth, (A,) and a medicament (S, A) into the eye, (A,) and grain (S, A, K) upon the ground, (A,) &c.; (T, Mgh, K;) as also **ذَرَّ**, inf. n. **ذَرَّ** (K) *he took a thing with the ends of his fingers and sprinkled it upon a thing.* (M.) You say, **ذَرَّ عَيْنَهُ**, (TA,) and **بِالذَّرِيرِ**, aor. *z*, (M, TA,) inf. n. **ذَرَّ**, (K, TA,) *He put the medicament called ذَرَر into his eye.* (M, K, TA.) — Also, (A,) inf. n. as above, (K.) *He spread.* (A, K.) You say, **ذَرَّ اللَّهُ عِبَادَهُ فِي الْأَرْضِ**, † *God spread his servants, or mankind, upon the earth.* (M, A.) Whence the world **ذَرَرَةٌ**. (M, TA.) — And **الْأَرْضُ ذَرَّتْ** *The ground put forth the plant, or plants.* (K.) — **ذَرَّ**, (T, S, M, K, &c.) aor. *z*, [contr. to analogy,] (T, M,) inf. n. **ذَرَّرَ**, (M,) *It* (a herb, or leguminous plant,) *came up, or forth,* (IA, AZ, T, S, K,) *from the ground:* (AZ, S;) or *it* (a herb, or leguminous plant, and a horn,) *began to come forth; put forth the smallest portion of itself.* (A.) — **ذَرَّتِ الشَّمْسُ**, (T, S, M, K,) aor. *z*, inf. n. **ذَرَّرَ**, (S, M,) † *The sun rose;* (S, M, K;) and *appeared:* (M:) or *began to rise:* **شَرُوبًا** is when its light first falls upon the earth and trees: (T, TA.) and **ذَرَّتِ الشَّمْسُ**, aor. and inf. n. as

above, † *The upper limb of the sun rose:* (Mgh:) or *began to rise.* (A, TA.) — **ذَرَّ** is also syn. with **تَحَدَّدَ** [app. as meaning *His flesh became contracted, shrunk, or wrinkled.*] (K.) — Also, (T, K,) aor. *z*, contr. to analogy, (K,) unless **ذَرَّ** be for **ذَرَّرَ**, (MF,) said of a man, *The fore part of his head became white, or hoary.* (T, K.)

3. **ذَارَتْ**, (aor. **ذَارَتْ**, S,) inf. n. **مَذَارَةٌ** and **ذَرَارٌ**, *She* (a camel) *became evil in her disposition.* (Fr, S, K.) Hence the saying of Ḥoteib, satirizing Ez-Zubrikin, and praising the family of Shemmas Ibn-Lâdy,

وَحُتَّتْ كَدَاتِ الْبَيْتِ ذَارَتْ بِأَمْنِهَا
مِنْ ذَاكَ تَنْغِي بَعْدَهُ وَنَهَاجَهُ

i. e. [And thou wast like her who has a stuffed skin of a young camel made for her and placed near her that she may incline to it and yield her milk,] that has inclined to the young one of another; [and on that account desires its distance from her, and severs herself from it:] in the S we find, for **بَعْدَهُ**, **الْبَيْعُ**, and **لِ**, **الْبَيْعُ**, but the former are the correct readings: **ذَارَتْ** is a contraction of **ذَارَتْ**: or, accord. to some, it is for **ذَارَتْ**: see art. **ذَارَ**. (IB and TA.) — One says also, **ذَرَّ** **فُلَانٌ ذَرَارًا**, meaning † *In such a one is aversion, arising from anger, like that of a she-camel.* (AZ, S;) or *anger and aversion* (Th, M, K, TA) and *disapprobation.* (Th, TA.)

R. Q. 1. **ذَرَّرَ**. see 1, first sentence

ذَرَّ The young ones [or grubs] of ants: (M, A, Mgh, K:) accord. to Th, (M, TA,) one hundred of them weigh one barley-corn: (M, K:) or, accord. to En-Noyasiboorce, [who perhaps held **ذَرَّ** to signify ant's eggs,] seventy of them weigh a gnat's wing, and seventy gnat's wings weigh one grain: (MF.) or the smallest of ants: (S:) or small red ants. (TA:) or it signifies, (TA,) or signifies also, (A,) the moths that are seen in a ray of the sun that enters through an aperture. (A, TA:) as though they were particles of a thing sprinkled: and in like manner **ذَرَاتُ الذَّهَبِ** [minute particles of gold]: (A:) the sing. (S,) or [rather] n. un., (Mgh, K,) is **ذَرَّةٌ**, (S, M, Mgh, K,) [of which the pl. is **ذَرَرَاتٌ**.] [See an ex. from the Kx x. 32, voce **مِثْقَالٌ**.] — See also **ذَرِيرَةٌ**.

ذَرَرٌ A thing sprinkled. (M:) a dry medicament, (T, TA,) such as is sprinkled in the eye, (T, A, K,) and upon a wound, or sore: (T, TA:) or a kind of **إِنْدِ** [q. v.]. (Hx p. 88.) — See also **ذَرِيرَةٌ**.

ذَرَارَةٌ What falls about, (M, A, K,) of perfume, when one sprinkles it, (A,) or of **ذَرَر**, (K, TA,) or of what is sprinkled. (M, and so accord. to the CK.)

ذَرِيرَةٌ (S, A, Mgh, K) and **ذَرِيرٌ** (S, Mgh, K) A kind of perfume, (Mgh, K,) the particles of the **قَصَبِ الطَّيْبِ** [or calamus aromaticus, also called **الذَّرِيرَةُ**, q. v., in art. **قَصَب**], (T, M, A,

Mgh,) which is brought from India, (A, Mgh,) and resembles the reeds of which arrows are made: (T, A, Mgh:) its internodal portions are filled with a white substance like spiders' webs; and when powdered, it is a perfume, inclining to yellowness and whiteness: (Sgh, Mgh:) or, as some say, it is a mixed kind of perfume: (TA:) [but this, if correct, seems to be a second application:] pl. of the latter, **ذَرِيرَاتٌ**. (S, K.)

ذَرِيٌّ a rel. n. from **ذَرَّ**, (T,) † The diversified wavy marks, streaks, or grain, of a sword: (T, M, A, K.) likened to the track of young ants. (M, A.) It occurs in poetry, in which some read **ذَرِيٌّ** [q. v.]. (M.) — And † A sword having much of such wavy marks, &c. (K.)

ذَرِيرَةٌ (S, Mgh, K,) the most chaste form, (Mgh,) and **ذَرِيرَةٌ**, (Mgh, K,) and **ذَرِيرَةٌ**, this last without a shaddah to the *z*, (Mgh,) [respecting the derivation of which see art. **ذَرَّ**.] † Children, or offspring, (S, Mgh, Mgh, K,) as also **ذَرَّ**, (Mgh,) of a man, (S, K,) [and of genit.: see art. **ذَرَّ**.] male or female: (IAth.) little ones, or young ones. (Mgh, Mgh.) — Also † Progenitors, or ancestors. (Mgh, MF.) — Also † Women. (Mgh, K.) — Used in a sing. as well as a pl. sense. (Mgh, Mgh, K.) — Pl. **ذَرِيرَاتٌ** and (sometimes, Mgh) **ذَرَارِيٌّ**. (S, Mgh, K.) [In the CK, the latter pl., with the article, is written **الذَّرَارِيٌّ**, without a shaddah to the *z*. — For examples, see art. **ذَرَّ**.]

مَذَرَّةٌ An instrument with which grain is scattered. (K.)

مَذَارٌ A she-camel evil in disposition. (Fr, S, K.) [See 3.]

ذرا

1. **ذَرَّ** (T, S, M, &c.) aor. *z*, (S, M, Mgh, K,) inf. n. **ذَرَّرَ**, (S, M, Mgh,) *He* (God) *created, syn. خَلَقَ (T, S, M, Mgh, K,) **الْخَلْقُ** [the creation; i. e. the things that are created]. (T, S, M, Mgh) and **وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ آلِهِنِ الْإِنْسِ** in the Kx [vii. 178], means [And verily] we have created for Hell many of the jinn, or genii, and of mankind. (T.) — *He multiplied, or made numerous.* (K.) **يُذَرَّرُ كَثِيرًا فِيهِ** in the Kx [xlii. 9], means *He multiplieth you thereby; i. e., by means of you, and of the cattle, pairs, males and females: so says Zj; and Fr says the like; and this is a correct explanation.* (T.) — Also, (S, M, K,) and so **ذَرَّ**, (TA,) *He* some land: (S, M, K, TA:) but the latter verb is said to be the more chaste. (MF.) — **ذَرَّ** **فُوهٌ** *His teeth fell out from his mouth;* (K, TA;) as also **ذَرَّ** and **ذَرَى**, without *z*: (TA:) but the most chaste is said to be without *z*: **ذَرَّ**, with *z*, is said to be of weak authority, or a mispronunciation. (MF.) — **ذَرِيٌّ**, (M, K,) or **ذَرِيٌّ شَعْرَةٌ**, (S,) aor. *z*, (K,) inf. n. **ذَرَّ**, (S, M, O;) and **ذَرَّ**, (S, K,) aor. *z*: (K;) and **ذَرَّرَ**, aor. *z*; (K, TA;) *His hair became white, or hoary, in the fore part of his**

bound the camel with the redundant part of his nose-rem upon his [the camel's] arm. (K, TA.) [See also تَرْبُوع below.] — تَرْبُوع also signifies The tinging a captive's fore arm with crocus, or with خلوق, as a sign of slaughter; which was done in the time before Mohammad. (Mayd, cited by Freytag.) — [See also the act. and pass. part. ns. below.]

3. مَدَارَعَةٌ signifies The selling by measure with the cubit; not by number, and without knowing the measure. (K.) [In the CK, والجَزَائِفُ is put by mistake for الجَزَائِفُ.] You say, بَعْتَهُ مَدَارَعَةً التَّوْبُ مَدَارَعَةً I sold to him the garment, or piece of cloth, by measure with the cubit. (TA.) — See also 1, in two places. دَارَعْتُهُ (TA.) inf. n. مَدَارَعَةٌ (K, TA.) + I measured with him in familiar, or social, intercourse; or became intimate with him: or I became copartner with him; or shared with him. syn. خَالَطْتُهُ. (K, TA.)

4. اَدْرَعَ (K.) inf. n. اِدْرَاعٌ (S) see 1, first sentence. — † He exceeded the due bounds, or just limits, in speech, or talk. (S, K, TA.) he talked much; (S, TA.) as also † اَدْرَعَ (S, Mgh, K, TA.) J says, [in the S.] I am of opinion that it has originated from the stretching forth of the fore arm; for he who talks much sometimes does that; and ISd says the like (TA.) — اَدْرَعَ ذِرَاعِيهٖ † He put forth, (K, TA.) and extended, (TA.) his fore arms from beneath the jubbeh: (K, TA.) and اَدْرَعَ رِجْلَيْهٖ † and aَدْرَعَ رِجْلَيْهٖ † [the latter with the 3 unpointed,] he drew forth his fore arms from the sleeves of a narrow-sleeved jubbeh: (Mgh:) the latter verb being of the measure مَدَارَعَةٌ (Mgh, K:) like اَدْرَعَ (TA.) and اَدْرَعَ (Mgh, K:) from اَدْرَعَ (Mgh, TA:) the former accord. to one relation, the latter accord. to another, occurring in a trad. (Mgh, TA.) — اَدْرَعَ also signifies He seized with the fore arm. (K.) — مَا اَدْرَعِيَا [How long, or large, is she in the fore arm!] is [from الذَّرَاعُ being] of the same [anomalous] class as اَحَنَكَ [from اَحَنَكَ]. (TA.) — اَدْرَعَ قَيْتَهُ He (a man) emitted, or ejected, his vomit. (TA.)

5: see 1; first and second sentences: — and see also 4. — تَدْرَعٌ also signifies The measuring a thing with the fore arm. (S, K.) [See also 1.] A poet says, (S,) namely Keys Ibn-El-Khateem El-Ansari, (TA.)

* تَرَى فَيْدَ الْمِرَانِ تَلْفَى كَأَنهَا
* تَدْرَعُ خِرْصَانَ بِأَيْدِي السَّوَابِطِ

[Thou seest the fragments of the hard and pliant spears throng as though they were what is seen in the measuring, with the fore arm, of rods of palm-sticks in the hands of the females who pare them:] (S, TA:) or, accord. to Aq, تَدْرَعُ فَلَانٌ signifies Such a one put the palm-sticks upon his fore arm, and pared them: and خِرْصَانٌ means, originally, rods of palm-sticks: and

سَوَابِطُ is pl. of سَاطِبَةٌ; meaning a woman who peels the عَسَبِ, and then throws it to the مَقْبَعَةِ, who removes all that is upon it with her knife until she has left it slender, when she throws it back to the سَاطِبَةِ. (TA.) — Also, The splitting (تَشَقُّقٌ [which is intrans., but I think it is a mistake for تَشَقِّقٌ, which is trans.,]) of a thing into several oblong pieces of the measure of the cubit in length. (Ibn-Abbád, K.) — تَدْرَعَتِ الْمَرْأَةُ The woman split palm-leaves to make of them a mat (IDrd, K.) Thus some explain the saying of Ibn-El-Khateem, quoted above. (TA.) — تَدْرَعَتِ الْإِبِلُ الْفَرْعَ The camels came to drink of the rain-water and waded in it with their arms. (K.) — تَدْرَعُ بِذِرْعِيهٖ † He obtained, or sought to obtain, access, or intimacy; or he ingratiated himself, or sought to ingratiate himself; by a means of doing so. (S, K, TA.) You say, also, تَدْرَعُ إِلَيْهِ † He obtained, or sought to obtain, access to him; and &c. (TA.)

8. اَدْرَعَ, or اِدْرَعَ: see 4.

10. اسْتَدْرَعَ بِهِ He concealed, or protected, himself by it, (namely a thing, TA.) and made it a ذِرْعِيهٖ [q. v.] for him. (Ibn-Abbád, K.)

دَرَعٌ, in its primary acceptation, has the signification explained in the first sentence of this article. (S, TA.) — [Hence, it is used in the sense of] † Power, or ability; as also † ذِرَاعٌ; (TA;) or a man's reach, or extent of power or ability. (Mgh) And hence the phrases, رَضَا بِالْأَمْرِ دَرَعَهُ, and رَضَا دَرَاعَهُ (K, TA.) in which the last word is in the accus. case as an explicative, for the original form of the phrase is that first mentioned, (TA.) and sometimes they said ذِرَاعًا (S, TA.) † He was unable to do, or accomplish, the thing, or affair; as though meaning, he stretched forth his arm to it and it did not reach it; (S, TA;*) or these phrases are thus used because he who is short in the fore arm will not reach that which he who is long therein reaches, nor will the power of the former equal that of the latter; therefore they are proverbially applied to him whose power falls short of the attainment, or accomplishment, of an affair: (TA.) or he lacked strength, or power, or ability, to do, or accomplish, the thing, or affair, and found not any way of escape from what was disagreeable therein: (K:) or he was unable to bear, or endure, or undertake, the thing, or affair. (Mgh.) You say also, مَا لِي بِهِ دَرَعٌ, and † اَدْرَعَ, † I have not power, or ability, to do it. (TA.) And اَدْرَعَ ذِرْعِيهٖ † That disabled, hindered, prevented, or withheld, me from doing that which I desired. (TA.) — اَقْبَضْ بِذِرْعِكَ † Deal thou gently with thyself; moderate thyself, restrain thyself; i. e. اِقْبَضْ عَلَى نَفْسِكَ. (S, TA;) and let not thy soul, or mind, carry thee beyond thy measure or extent [of power or ability]. (TA.) And اَبْطَرْتُ فَلَانًا ذِرْعَهُ † I imposed upon such a one more than he was able to do: (S, TA.)

but دَرَعٌ also signifies † the body: and [accord. to IAr] اَبْطَرْتُ ذِرْعِي means † He wasted my body, and cut off my means of subsistence. (TA.) [See also art. بَطَر.] You likewise say, رَجُلٌ رَحْبٌ الذَّرْعُ [and الذَّرْعُ] † A man having ample strength, and power, and might in war or fight, courage, valour, or prowess. (TA.) [See also رَحْبٌ.] And ضَعِيفُ الذَّرْعِ † Impotent. (KL.) — And hence, ذَرْعٌ خَالِي فَلَانٌ † Such a one has his heart devoid of anxieties, or solitudes, and griefs; because the heart is sometimes one of the seats of power: or it may mean, agreeably with the original signification of دَرَعٌ, such a one is free from the causes of occupation which require the stretching forth of the fore arm and extending of the hand. (Har p. 131.) And رَجُلٌ وَاسِعُ الذَّرْعِ, and † الذَّرْعُ, † A man large, or liberal, in disposition. (K.) And كَبُرَ نِي ذِرْعِي † Its occurrence, or befalling, was of great moment, momentous, grievous, or distressing, to me. (TA.) — دَرَعٌ also signifies The measure of anything: and رَجُلٌ ذِرْعٌ رَجُلٌ A palm-tree of the measure of the stature of a man. (TA.)

دَرَعٌ A coveting; desiring eagerly; or lusting. (S, K.) [Perhaps an inf. n. of which the verb is دَرَعَ.] — See also ذِرْعِيهٖ.

دَرَعٌ: see ذِرْعِيهٖ, in two places. — † That journeys by night and by day. (K.) — † Long-tongued with evil speech. (K.) — † Good in social, or familiar, intercourse. (K, TA.)

ذِرْعِيهٖ: see ذِرْعِيهٖ.

ذِرَاعٌ (S, K) and † ذِرَاعٌ (ISd, K) + A woman (S) light, or active, with the hands in spinning: (S, K:) or one who spins much; who has ability to do so. (TA.)

ذِرَاعٌ, of a man, (Mgh,) [The part] from the elbow to the extremities of the fingers; (Mgh, Mgh;) the fore arm; syn. سَاعِدٌ [q. v.; thus corresponding to the سَاعُ of the leg:] (Lth, K:) and † [the space] from the extremity of the elbow to the extremity of the middle finger: (M, Mgh, K:) [in the last of which, the space is plainly shown to be meant, like as the part is shown in the Mgh to be meant in the explanation cited above from that work and the Mgh: see also below in both these senses, sometimes masc., (K,) accord. to Kh: (TA:) J says, (TA,) as relating to the arm, it is masc. and fem.; but Sb says that it is fem.: (S, TA:) [Mfr says,] it is fem.: (Mgh:) [Fei says,] the measure so called is in most instances fem.: accord. to ISd, it is fem.; but some of the Arabs make it masc.: Fr says that it is fem.; but that some of [the tribe named] 'Ok' make it masc.: Aq did not know an instance of its being masc.: and Zj says that such an instance is extr.; not choice: (Mgh:) the measure thus called, [i. e. the cubit,] (Mgh,) the ذِرَاعُ مَسْكُورَةٌ [or cubit which is divided into fractions], (Mgh,) is قَبَضَاتٌ [or fets] (Mgh, Mgh) of middling measure; (Mgh;) and this is

which is for ذَرَاب [or vine]; (S;) and ذَرَعٌ signifies [the same; or simply] a small رَقْ. (TA.) or, as some say, ذَرَعٌ رَقٌّ signifies a رَق that takes much water: (TA.) the pl. is ذَوَارِعُ. (S, TA.) — سَاقَةٌ ذَارِعَةٌ An excellent she-camel. (TA.)

أَزْعٌ [More, and most, light, or active, and quick, with the arms, or hands, or other limbs]. It is said in a trad., خَيْرُكُنْ أَزْعُكُنْ لِلْعَزْلِ The best of you females is the most light, or active, of hand, of you, in spinning: or, the most able of you to spin (TA.) And قَتَلُوهُمْ أَزْعَ قَتْلٍ They slew them with the quickest slaughter (S) — † Move, and most, chaste in speech. (K.) You say, أَزْعٌ هُوَ أَزْعٌ He is more chaste of speech than he. (TA.) — † One whose mother is Arabian but not his father; syn. مَشْرُوفٌ: or the son of an Arabian man by an emancipated slave-woman: (K:) the former is the more correct (TA.) [See also مَذْرَعٌ.]

تَذْرِيبُ The redundant part of the cord with which the arm [of a camel] is bound: [see 2, latter part:] a subst. like تَضْيِيبٌ and تَنْبِيْثٌ; not an inf. n. (TA.)

مَذْرَعٌ see ذَارِعٌ.

مَذْرَعٌ, an epithet applied to an ass, and to a mule, meaning Having what are termed رَقْمَاتٌ [q v.] upon his arms. (L.) — Hence, (L.) † A mau (TA) whose mother is more noble than his father: (S, L, K.) as though, (K,) or said to be, (S,) so called because of the رَقْمَاتٌ upon the arm [or arms] of the mule, for they come to him from the side of the ass; (S, K;) or so called as being likened to the mule, because he has upon his arms رَقْمَاتٌ like those of the arm of the ass, thereby resembling the ass; and the mother of the mule is more noble than his father. (L.) [See also أَزْعٌ.] — A lion having upon his arms the blood of his prey. (IAqr) — [A boast] struck in the uppermost part of his breast so that the blood has flowed upon his arms. (K.) — A horse that outstrips: or (originally, TA) that overtakes the wild animal and has his arms smeared by his rider's piercing the latter so as to make the blood flow forth; (K, TA;) this blood upon his arms being the sign of his having outstripped (TA.) — A bull having black spots, or black places, upon his shanks. (S, K.) — مَذْرَعَةٌ A hyena having stripes upon its arms: (S, TA.) an epithet in which the quality of a subst. predominates: or applied to the hyena because of blackness on its arms. (TA.)

مَذْرَعٌ Rain that sinks into the earth to the depth of a cubit. (S, K.)

مَذْرَعٌ sing. مَذَارِعُ, [which is contr. to rule,] (S, K,) in a sense pointed out below, (S,) or in all the senses explained below, and of مَذَارِعُ (K,) which is agreeable to rule. (TA.) — مَذَارِعُ signifies The legs of a beast; (S, K;) as also ذُرْعَاتُ, and ذُرْعٌ; because the beast

measures with them the ground: or, as some say, [like the pl. of ذِرَاعٌ] the parts of a beast between the knee and the arm-pit. (TA.) — مَذَارِعُ also signifies The towns (قُرَى, S, or بِلَاد, K) that are between the cultivated land and the desert; (S, K;) such as El-Kādisseyeh and El-Ambar; (TA;) in this sense, (S,) as in others, (K,) pl. of مَذْرَاعٌ; (S, K;) as also مَذَارِيعُ; (K.) syn. with مَزَالِفُ; (S;) and بَرَائِلُ; (TA.) El-Hasan El-Basri speaks of the مَذَارِعُ of El-Yemen. (TA.) [Freitag says, without mentioning his authority, that مَذَارِعُ has the same signification with the inhabitants of Nejd as in others mentioned above, (see 1,) an inf. n., of which the verb is ذَرَفَ.] A certain running of horses, in which the legs are put together and [then] the fore legs stretched out with the toes near to the ground. (M.)

مَذَارِعُ a pl. [contr. to rule] of مَذْرَاعٌ, q v.: (S, K:) and of ذِرَاعٌ as signifying † A sleeve. (TA.) See the list of these words, near the middle of the paragraph.

ذرف

1. ذَرَفَ الذَّرْعُ, (Lth, T, S, M, Mgh, K,) aor. ذَرَفَ, inf. n. ذَرَفٌ (Lth, T, S, K) and ذَرَفٌ (Lth, T, K) and ذَرَفٌ (S, K) and ذَرَفٌ and ذَرَفٌ (K,) The tears flowed. (Lth, T, S, M, Mgh, K.) And ذَرَفَتْ عَيْنُهُ, (S, Mgh, K,) aor. ذَرَفَتْ, inf. u. ذَرَفٌ (Mgh,) It is eye shed tears; (Mgh;) tears flowed from his eye. (S, K.) And ذَرَفَتْ عَيْنُهُ دُمْعًا, (Lth, T,) or ذَرَفَتْ عَيْنُهُ دُمْعًا (K) and ذَرَفَتْ (M, Mgh,) aor. ذَرَفَتْ, (M,) inf. n. ذَرَفٌ and ذَرَفٌ and ذَرَفٌ (Lth, T, M) and ذَرَفٌ and ذَرَفٌ and ذَرَفٌ and ذَرَفٌ (S, K.) [I think that Lh has mentioned as an inf. n. ذَرَفٌ, but I am not certain of it, (M,) It is eye poured forth its tears: (Lth, T:) or the eye made its tears, or the tears, to flow: (M, K:) or let full tears, or the tears: and ذَرَفَتْ, inf. n. ذَرَفٌ signifies the same: (M:) [or the latter has an intensive signification: or] you say, ذَرَفَ دُمْعَةً, (K,) and ذَرَفَ دُمْعَةً, (T,) inf. n. ذَرَفٌ and ذَرَفٌ (T, K,) He poured forth his tears. (K.) — [See also ذَرَفَ and ذَرَفَ, below.]

2: see above, in two places. — ذَرَفَ عَلَيْهِ, (T, S, M, K,) inf. n. ذَرَفٌ (S,) He succeeded it; (T, S, M, K;) namely, a hundred [years], (S, K,) or sixty, (T,) or fifty, or some other number. (M.) — ذَرَفَ فِي حَدِيثِهِ He added, or exaggerated, in his discourse, or narration; as also ذَرَفَ. (Idr) and ذَرَفَ in art. ذَرَفَ. — ذَرَفَهُ He made him to know the thing: a poet says,

لَا ذَرَفَكَ الْمَوْتُ إِنَّ لَكَ تَهَرَّبَ

i. e. I will assuredly make thee to know death [if thou flee not]: (IAqr, M:) or ذَرَفَ الْهَوْتَ ذَرَفَهُ

signifies he made him to be at the point of death. (T, K.)

10. اسْتَدْرَفَ He desired its (a thing's) dripping, or flowing. (M.) — And اسْتَدْرَفَ الصَّوْعَ The udder invited one to milk it; and to desire its dripping, or flowing [with milk]. (M.)

ذَرَفَ [app. in the following sense, as well as in others mentioned above, (see 1,) an inf. n., of which the verb is ذَرَفَ.] A certain running of horses, in which the legs are put together and [then] the fore legs stretched out with the toes near to the ground. (M.)

ذَرَفَانٌ [app. in the following sense, as well as in others mentioned above, (see 1,) an inf. n., of which the verb is ذَرَفَ.] A weak gait or manner of going. (S, K.)

ذَرَفٌ دُمْعٌ and مَذْرُوفٌ Tears shed, or made to flow. (T, M, K.)

ذَرَفٌ [accord. to Freitag, Largely flowing: but he does not name any authority.] — Quick, or swift; and so ذَرَفٌ. (M.)

ذَرَفٌ, applied to tears (دُمُوعٌ), Flowing. (T.) [And] Running waters. (KL.)

مَذَارِعُ i. q. مَذَارِعُ [The channels of the tears; &c.: see مَذْرَعٌ]. (T, S, K.)

مَذْرُوفٌ see ذَرَفٌ.

ذرق

1. ذَرَقَ, aor. ذَرَقَ and ذَرَقَ, (S, Mgh, Mgh, K,) inf. n. ذَرَقٌ (Mgh, Mgh,) said of a bird, (S, Mgh, Mgh, K,) It muted, or dunged; (JK, Mgh, Mgh;) [like ذَرَقَ]; as also ذَرَقَ (Zj, JK, Mgh, K,) inf. n. ذَرَقٌ (JK:) it is also, sometimes, † said of a man. (S, TA:) and the latter is sometimes [said of a beast of prey, and [particularly] of a fox. (TA.) — [Hence,] one says, ذَرَقْتُ عَلَى النَّاسِ † When wilt thou behave in a light-hearted, or foolish, manner towards man? or utter foul, or obscene, language against them? (TA.) And هَذَا كَلَامٌ يَذْرُقُ عَلَيْهِ † This is speech, or language, that is deemed foul. (TA.) And ذَرَقْتُ لَكَ أَنْ تَذْرُقَ is a phrase meaning a threat. (TA.) [But how it should be rendered, unless it be said by a woman to her husband, (see ذَرَقْتُ عَلَيْهِ and لَا ذَرَقْتُكَ be for لَا ذَرَقْتُكَ, (R) and ذَرَقْتُ عَلَيْهِ, (I know not.)) — ذَرَقُ الْإِنْسَانِ, (in the JK written ذَرَقَ, but said in the TA to be like فَرَحَ, meaning The cattle suffered from eating the herb called ذَرَقُ, is] from الذَّرَقُ. (JK, TA.)

4: see the first sentence above. — اذْرَقْتُ الْأَرْضَ The land produced [the herb called] ذَرَقُ. (S, K.)

5. تَذَرَقَتْ She applied مَذْرُوفٌ as a collyrium to her eyes; as also † اذْرَقَتْ, of the measure اِفْتَعَلَتْ: [see accord. to the copies of the K: but] in the “Nawādir al-Aqrāb” it is said, اذْرَقَتْ اذْرَقَتْ the woman applied collyrium to her eyes. (TA.)

signify the number of the ذرية. (M.) One says, *ذُرُّوا الله ذُرًّا* and *ذُرُّوا*, meaning *May God increase [the number of] thine offspring.* (T.) — And *ذُرُّوا النار* occurs in a trad., as some relate it, instead of *ذُرُّوا النار*, as others relate it; meaning [either *The children of the fire of Hell, agreeably with what next precedes, or*] to be scattered in the fire. (S and TA in art. ذر.) — Also, *ذُرُّوا*, The curved extremity of a bow. (So in a copy of the S.)

ذُرِّي, also written ذَرَا, (or, accord. to some copies of the S, ذَرِي) *A thing [such as dust &c.] that the wind has raised, or made to fly, and carried away:* (S:) or it signifies what one has winnowed; (M;) or *ذُرُّوا* [what thou winnowest, as is indicated by the context of this explanation; like as *ذُرُّوا* signifies *ذُرُّوا*]. (T.) — And ذُرِّي or ذَرِي (accord. to different copies of the S) *Tears poured forth:* (S:) or so ذُرِّي [or ذَرِي]. (M, TA.) — Also *A shelter:* (M, TA:) anything by which one is protected, or sheltered: (S, Mgh:) *a shelter from the cold wind, consisting of a wall, or of trees:* and particularly a shelter that is made for camels such as are termed *شُول*, by pulling up trees of the kind called *عَرَج* &c. and placing them one upon another in the direction whence blows the north, or northerly, wind, in the camels' nightly resting-place. (T.) [Hence,] one says, *ذُرِّي فِي ذُرِّي* Such a one is in the protection of such a one. (T.) And *ذُرِّي* *أَنَا فِي ظِلِّ ذُرِّي* I am in the protection of such a one, and in his shelter. (S.) And [hence, perhaps,] *إِنَّ فُلَانًا كَثِيرُ الذَّرِي* Verily such a one is generous in disposition. (AZ, T.) — Also The court, or yard, (ذَرِيَّة) of a house. (Har pp. 56 and 442.) — See also ذَرُو, in two places.

ذُرِّي, see ذُرِّي, in two places: — and ذُرُوَّة. ذُرُوَّة *Much property;* like ذُرُوَّة: so in the saying, *ذُرُوَّةٌ هُوَ ذُو ذُرُوَّةٍ* [He is a possessor of much property]. (TA.) — See also ذُرُوَّة.

ذُرُوَّة: see what next follows. ذُرُوَّة and ذُرُوَّة The upper, or uppermost, part of a thing (S, M, Mgh, K) of any kind; (M, Mgh:) and so, accord. to Et-Takreeh Esh-Shemense, ذُرُوَّة: (TA:) and particularly of a camel's hump, (S, M,) and of the head: (M:) and a camel's hump itself: (TA:) pl. ذُرِّي. (S, TA.) It is said in a trad., *أَتَى يَابِلَ غُرِّ الذَّرِي* [or ذُرِّي] *He brought camels having white humps.* (TA.) And in another trad., *عَلَى ذُرُوَّةِ كُلِّ نَبِيٍّ شَيْطَانٌ* [On the hump of every camel is a devil]. (TA.) And in a prov., *ذُرُوَّةٌ فِي الذَّرُوَّةِ* [He ceased not to twist the fur of the upper part and the fore part of the hump: originating from, or occurring in, a trad., which see explained in art. ذر:] it means, *He ceased not to render familiar, or tame, [or rather to endeavour to do so,] and to remove refractoriness.*

(TA.) — [Hence,] *الذَّرُوَّةُ وَالنَّاصِيَةُ* [The married among the noble and high of them. (T, M*)]

ذُرِّي = ذُرِّي ذُرِّي *A warm shelter.* (TA.)

ذُرِّيَّة *A she-camel by means of which one conceals himself from the objects of the chase on the authority of Th: but the more approved word is with ذ [i. e. ذُرِّيَّة, or, accord. to AZ, ذُرِّيَّة]. (M)*

ذُرُوَّة (vulgarly pronounced ذَرُوَّة, TA) *What has become broken into small particles, (M, K,) and dried up, (M,) or of what has dried up, (K,) of a plant, or of herbage, and has been blown away by the wind. (M, K.) — And What has fallen off, or from, corn, (M, K,) or especially wheat, (Lh, M,) in the process of winnowing. (M, K.) And What has fallen off, or from, a thing; as also ذُرِّي. (M, K.)*

ذُرُوَّة: see ذُرِّيَّة.

الذَّرِيَّاتُ [as used in the Kur li. 1] means *The winds (S, Bq, Jol) raising, or making to fly, and carrying away, or dispersing, the dust &c.: (Bq, Jel:) or † the prolific women; for they scatter children: or † the causes of the scattering of the created beings, angels and others. (Bq.)*

مَذْرِي (S, M) and مَذْرِيَّة (M) *A wooden implement, (S, M,) or a small wooden implement, (so in one copy of the S,) having [several] extremities [or prongs], (S,) with which one winnows (S, M) wheat, and with which the heaps of grain are cleared [from the straw &c.] (S:) or the former word signifies the thing with which the wheat is carried to be winnowed: and the latter, the wooden implement with which one winnows. (T.) — Also, the former word, The extremity of the buttock: (A O, T, M, K:) or † مَذْرِيَّة signifies the two extremities of the two buttocks; (A'Obeyd, T, S, M, K,*) or the two uppermost parts of the two buttocks; (Meyd in explaining a prov. cited below;) and it has no sing.; (A'Obeyd, T, S, M, Meyd, K;) for if the sing. were مَذْرِي, the dual would be مَذْرِيَّان. (A'Obeyd, T, S, M, Meyd.)*

Hence, (Meyd,) *جَاءَ يَنْفُضُ مَذْرِيَّيْهِ* [He came shaking the two extremities, or the two uppermost parts, of his buttocks]; (S, Meyd, K;) a prov., applied to one behaving insolently (بَغْيًا), and threatening; (S, K,*) or to one threatening vainly: (Meyd, and Har p. 603:) and *جَاءَ يَضْرِبُ مَذْرِيَّيْهِ* [He came striking &c.]; a prov. also, applied to him who has come empty, not having accomplished that which he sought. (Har ubi supra.) — † مَذْرِيَّة also signifies The two sides of the head: (M, K:) or مَذَار signifies the temples of the head, and the sing. is مَذْرِي; accord. to AA. (S.) — Also, † مَذْرِيَّان, The two places, of a bow, upon which lies the string, in the upper portion and the lower: (AHn, S, M, K,*) and in this sense it has no sing.: (S:) or, accord. to AA, its sing. is مَذْرِي. (M.)

مَذْرَا: see the next preceding paragraph, first sentence.

مَذْرِيَّان: see مَذْرِي, in five places.

مَذْرِي, from مَذْرَا, *A sheep having a portion of its wool left unshorn between the shoulders when the rest has been shorn. (T.) [See 2.]*

ذعب

ذَعِبَ, (TA,) *ذَعِبَتْهُ الْجَنَّةُ* (K,) *as also ذَعِبَتْهُ الْجَنَّةُ* (K,) *The jinn frightened him, or terrified him. (K.)*

ذَعِبَ, (K,) *as also ذَعِبَ*, the latter thought by Az to be the original word, (TA,) *It (water) flowed, ran, streamed, or poured: it flowed in a continuous stream. (K.)*

ذَعِيَان *A young wolf. (K.)*

ذَعِبَ, (K,) *رَأَيْتُهُمْ مَذْعَابِينَ كَأَنَّهُمْ عَرَفَ ضِعَابِينَ* (TA,) *I saw them following one another as though they were the mane of a male hyena. (As, K.)*

ذعر

ذَعِرَ, aor. ذَعَرٌ, inf. n. ذَعْرٌ, (S, A, Mgh, K;) and ذَعِرَ, (TA,) inf. n. ذَعْرٌ; (K;) *He frightened him; made him afraid. (S, A, Mgh, Mgh, K, TA.)* Hence, *قُرِئَاتِ الْقَوْمِ وَلَا تَذْعُرِي عَلَيَّ* *Aries thou, and go to the people, meaning Kuryaysh, but do not make them to be frightened at me; i. e. do not acquaint them with thyself, but go clandestinely, lest they take fright at thee: said to Hothafish, on the night of the Ahzab [on the occasion of the war of the Moat]: so in a trad.: and in another trad. is mentioned the following saying of 'Omar, to some men contending together in throwing colicynths: كَذِبُكَ لَا تَذْعُرُنِي عَلَيْنَا*, meaning, *Let that suffice you: make not our camels to be frightened at us. (TA.) — ذَعِرَ, (S, K,) inf. n. ذَعْرٌ; (TA;) and ذَعِرَ, (TA;) [and app. ذَعِرَ, of which see the act. part. n., below;] He became frightened, or afraid. (S, K, TA.) [You say, ذَعِرَ مِنْهُ He was frightened at him, or it.]*

4: see above, first sentence.

5 and 7: see 1.

ذَعِرَ *Fright. (S, Mgh, Mgh, K.)*

ذَعِرَ *A state of stupefaction, (K,) by reason of shame, or pudency. (TA.)*

ذَعِرَ, a possessive epithet, (T, TA,) or ذَعِرٌ, (K,) *A thing feared; a frightful thing. (T, K.) — See also مَذْعُور.*

ذَعِرَ: see ذَعِرَ.

ذَعْرَةٌ *A fright. (TA.)*

ذَعْرَةٌ [an intensive epithet, *Very fearful. — And hence,] A certain bird, (K,) a small bird, (T,) found in trees, always naggling its tail, (T, K,) never seen otherwise than frightened. (T, TA.)*

سَنَةً ذُعْرَةً *A severe year.* (A, K.)

ذُعُورٌ: see مَذْعُورٌ. — Also, [without ذ,] *A woman who becomes frightened at a thing that induces suspicion, or evil opinion, (S, A, Mgh, K.) and at foul language. (K, TA: or, accord. to the CK and a MS. copy of the K, "foul language" is a distinct signification of the word.) A poet says,*

* تَتَوَلَّى بِمَعْرُوفِ الْحَدِيثِ وَإِنْ تَرَدَّدَ
سَوَى ذَاكَ تَذَعُرُ مِنْكَ وَهِيَ ذُعُورٌ

[*She will give thee kind discourse; but if thou desirest other than that, she will be frightened at thee, for she is one who is frightened at a thing inducing suspicion &c.*] (TA.) — Also *A she-camel which, when her udder is touched, takes fright, and will not yield her milk. (So accord. to two copies of the S. [Expl. by ذَا] مَسْ شَوْكَهَا غَارَتْ and accord. to the TA. in a copy of the A, غَارَتْ, which has a similar meaning: in some copies of the K, غَارَتْ, without tashdeed, i. e., is jealous.)*

مَذْعُورٌ: see the next paragraph.

مَذْعُورٌ *Frightened; or that becomes frightened, (S, A, K;) as also ذُعُورٌ (A) and ذُعُورٌ (K) and مَذْعُورٌ (M, TA,) or مَذْعُورٌ (K). — مَذْعُورَةٌ, and مَذْعُورَةٌ (K, TA,) or مَذْعُورَةٌ (so in the CK, and a MS. copy of the K.) A mad she-camel. (K.)*

مَذْعُورٌ }
مَذْعُورٌ } see the next preceding paragraph.
مَذْعُورٌ }

ذَعْفٌ

1. ذَعَفَ (S, K,) aor. -, (K,) inf. n. ذَعْفٌ (TK,) *He gave him to drink ذَعْفٌ [i. e. poison, or instantaneuous poison]. (S, K.) — [And He poisoned food: (see مَذْعُورٌ:) for] ذَعْفٌ also signifies the infecting with poison. (KL) = ذَعْفٌ and ذَعْفٌ, aor. -, (K,) inf. n. ذَعْفَانٌ (K, T, K,) *He died. (K:) [or he died quickly: like ذَأَفَ.]**

4. اذَعَفَ *He, or it, slew him, or killed him, quickly. (K.)*

7. اذَعَفَ *His breath became interrupted, or short, (أَنْفَسَ) and his heart broke (فُتِّدَ) [a phrase probably to be understood in a figurative sense; like اذْنَأَفَ]. (K.)*

ذَعْفٌ: see ذَعْفٌ. ذَعْفُ الْعَبَابِ *A serpent that kills quickly. (K.)*

ذَعْفَانٌ *Death. (K.) [See 1, last sentence.]*

ذَعْفٌ *Poison: (S, K:) or instantaneuous poison, as also ذَعْفٌ (K:) or such poison is called مَوْتُ ذَعْفٍ (Mgh:) pl. ذَعْفٌ. (K.) — مَوْتُ ذَعْفٍ i. q. ذَوَّافٌ (S, K:) i. e. *A quick death; that kills quickly; (S;) and so مَوْتُ مَذْعُورٍ. (K.)**

مَذْعُورٌ: see what next precedes.

طَعَامٌ مَذْعُورٌ *[Poisoned food, or] food in which ذَعْفٌ is.* (S, K.)

[This mt. is wanting in the copies of the TA known to me. Compare with it art. رَعَفَ.]

ذَعَنٌ

1. ذَعَنَ: see what next follows

4. اذَعَنَ لَهُ (S, Mgh, K, &c.) inf. n. اذَعَانٌ (Mgh,) *He was, or became, quick in obedience to him, or it: (K) this is its [proper, or primary,] meaning, accord. to Abou-Is-hak, in the language of the Arabs: (TA) and he acknowledged, or confessed, to him: (K:) and he was, or became, lowly, or humble, and abject, to him: (S, K:) and he was, or became, tractable, submissive, or manageable, to him: (S, Mgh, K, TA;) and easy; (K* TA;) not disobedient; (Mgh;) as also ذَعَنَ, aor. -, (K,) inf. n. ذَعْنٌ. (TA.) You say, اذَعَنَ لِي بِحَقِّي *He obeyed me with respect to that [right, or due,] which I sought to obtain from him, and hastened to render it: and he acknowledged, or confessed, to me my right, or due, willingly, not against his will; as also اذَعَنَ. (TA.)* Some have used اذَعَانٌ as meaning *Perception, and understanding* but there is no foundation for this in the language of the Arabs; and its being tropical, as some of the shoykhs have endeavoured to show it to be, is improbable. (MF.)*

وَلَنْ يَكُنْ لَنْبَرٍ أَلْحَشَى [act. part. n. of 4.] يَأْتُوا إِلَيْهِ مَذْعِينِينَ, in the Kur [xxiv. 48], means [*But if the right be theirs, they come to him quickly obedient: (TA:) or [simply] obedient; not compelled against their will: (Fr, TA:) or acknowledging, or confessing, and lowly, or humble: or tractable, submissive, or manageable, and easy. (TA.)*] ذَعْنٌ, also, signifies *Tractable, submissive, or manageable, (Mgh, K,) to her leader, (TA,) and easy in the head; (K:) applied to a she-camel. (Mgh, K:) and, applied to a man, tractable, submissive, or manageable. (A, TA.)*

مَذْعَانٌ: see what next precedes.

رَأَيْتُهُمْ مَذْعَانِينَ is a mistake for رَأَيْتُهُمْ مَذْعَانِينَ, meaning *I saw them following one another, or doing so uninterruptedly. (K.)*

ذَفٌ

1. ذَفٌ, aor. -, (S, M, Mgh, K,) inf. n. ذَفَاتَةٌ (M,) *He, or it, (a thing, Mgh,) was quick (S, M, Mgh, K) and light, (M,) in the affair. (K:) or he was light [or went lightly] upon the ground. (M.) You say, ذَفَ عَلَى وَجْهِهِ, and ذَفَ, (IAar, T in the present art. and in art. ذَف,) i. e. *He went lightly upon the ground. (TA in art. ذَف.)* — Also, aor. as above, said of a pestilence, *It was quick; and despatched, or killed, quickly. (K.)* And ذَفَ عَلَيْهِ (M, K,) inf. n. ذَفٌ, and ذَفٌ (S, K,) or ذَفٌ (M;) and ذَفٌ (T in art. ذَف, S, M, Mgh,) or ذَفٌ (K,) inf. n. ذَفِيْفٌ (S;) and ذَفٌ عَلَيْهِ (K.)*

(T, M, K, in the CK اذَفَ) and ذَفَهُ (M, K, in the CK اذَفَهُ) and ذَفَهُ عَلَيْهِ (M,) or ذَفَهُ (K;) namely, a wounded man; (S, M, Mgh, K;) *He despatched him; i. e., hastened and completed his slaughter. (T, S, M, Mgh, K;) as also عَلَيْهِ [&c.]. (Mgh in art. ذَف. [See 3 in that art.])* — Also ذَفَ (T, M,) nor -, inf. n. ذَفِيْفٌ (M;) and ذَفَفَ (T, M, K;) *It (a thing, or an affair,) was, or became, easy; (T;) within one's power or reach; (M;) feasible, practicable, or prepared. (M, K.)* You say, ذَفَ وَمَا اسْتَدَقَّ لَكَ and ذَفَ مَا ذَفَ لَكَ and ذَفَ: all signify the same: (T, K.) i. e. *Take thou what is easy [&c.] to thee. (T. [See 10 in art. ذَف.]* — [The signification "*Celeriter obviae suerunt manumque lacrymarum*," assigned by Goliard to the first of these verbs, as on the authority of the KL, is a mistake: it is taken from an explanation of ذَفٌ, which, in my copy of the KL, immediately follows the explanations of ذَفٌ and ذَفِيْفٌ.]

2: see 1, in two places. — You say also, ذَفَ جَهَارٌ رَاحِلَتِكَ *Lighten thou the travelling-uppuratus of thy riding-camel. (K.)*

3: see 1, in two places.

4: see 1, in two places.

10: see 1, in two places. — Also *It (an affair, or a thing,) was, or became, rightly disposed or arranged; in a right state; or complete, and in a right state; as also اسْتَدَقَّ. (IKh, IB, TA in art. ذَف.)*

R. Q. 1. ذَفَفَ: see 1. — Also *He walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (IAar, T, K.)*

ذَفٌ *Sheep or goats. (K, M, K.)*

ذَفَاتٌ (M, K) and ذَفَاتٌ (M, K) *A small quantity of water; water little in quantity: (T, S, M, K:) or the last two signify, (K,) or the last but one signifies, (M,) moisture: (M, K:) the pl. [of mult.] (of ذَفَاتٌ, T, K, or ذَفَاتٌ, K) is ذَفَاتٌ (T, K) and [of pauc.] اذَفَاتٌ. (T, M.)*

ذَفَفَ: see what next precedes.

ذَفَاتٌ a subst. from ذَفَ عَلَيْهِ [and as such signifying *The act, or a means, of despatching a wounded man; i. e., hastening and completing his slaughter: and hence, of finishing a thing.*] (El-Hejere, M, K) A poet says, referring to a draught of water,

تَكُونُ شِفَاءً أَوْ ذَفَاتًا لَنَا بِهَا

[*That may be a cure, or a means of finishing, of what is in me, i. e., of what I am suffering.*] (El-Hejere, M.) — See also the next paragraph.

ذَفَاتٌ: see ذَفَفَ, in two places. — ذَفَاتٌ and ذَفَاتٌ — You say also, ذَفَاتًا ذَفَاتًا *I tasted not a little thing, or a thing small in quantity: (M:) or ذَفَاتًا ذَفَاتًا and ذَفَاتًا ذَفَاتًا [like ذَفَاتًا] *He tasted not anything. (K. In the CK ذَفَاتٌ.)**

ذَفَّافٌ (AA, T, S.) or ذَفَّافٌ (M.), or both, (K.) *Deadly poison* (AA, T, S, M, K.) because it kills quickly him who drinks it. (AA, T.) — You say also ذَفَّافٌ فِيهِ, meaning مُتَعَلِّقٌ بِه [i. e. *There is not in it that whereby one may retain life; or a bare sufficiency of the means of subsistence*]. (K.) — See also ذَفَّافٌ and ذَفَّافٌ.

ذَفَّافٌ *Quick*: (S, Mgh:) or, as also ذَفَّافٌ, *quick and light*: or *light, or going lightly*, upon the ground. (M, K.) You say also ذَفَّافٌ ذَفَّافٌ (T, S, K.) meaning *Quick*, (S,) and in like manner ذَفَّافٌ ذَفَّافٌ (T, K.) in each case using the latter word as an imitative sequent. (K.) — Also A death, (M,) or a posthume, (K.) that kills quickly. (M, K.) — Also The male *فُتُلْد* [or *hedge-hog*]. (M.)

ذَفَّافٌ *A swift and light arrow*. (K.)

ذفر

1. ذَفْرٌ, aor. ذَفَرْتُ, (S, Mgh, K.) inf. n. ذَفَرْتُ, (Mgh.) *He, or it, had, or emitted, a pungent, or strong, odour, or smell*; (S, Mgh:) or a very pungent, or very strong, odour, or smell; (M, K.) whether sweet or stinking; (S, M, Mgh:) or he had stinking arm-pits; or it (this arm-pit) stank. (Lh, M, K.) [See also ذَفْرٌ, below.] — ذَفْرُ النَّبْتِ *The plants became abundant*. (AHn. M.)

10. ذَفْرٌ *استدبر في الأمر* + *He became very determined, and hardy*, [as though he drew forth from himself a pungent odour by sweating,] *to do the thing, or affair*. (M, TA) — *استدبرت* said of a woman, i. g. *استدبرت* [q. v.]. (TA.)

ذَفْرٌ inf. n. of 1. (Mgh.) — *Pungency, or strength, of odour*; (S, A, Mgh, Mgh:) or *intense pungency or strength thereof*; (M, K.) whether sweet or stinking; (S, M, A, Mgh, *Mgh:) as also ذَفْرٌ ذَفْرٌ (K, TA.) or ذَفْرٌ ذَفْرٌ (so in the TT, as from the M.) a subst. to which it is prefixed, or an epithet by which it is qualified, shows whether it mean sweet or foul. (TA.) or any pungent, or strong, odour; whether sweet or stinking. (T:) or stench of the arm-pit (Lh, M, K:) or it has this signification as well as the first: (S, M:) or stink, or stench, [absolutely,] (IAqr, M, K.) except when relating to musk; not used with reference to any other perfume, or sweet-smelling substance: (IAqr, M:) but ذَفْرٌ and the unpunctuated ذَفْرٌ signifies only “stink, or stench.” (M.) — The seminal fluid (مَنَّة) of a stallion. (K.)

ذَفْرٌ (S, M, A, Mgh, K.) and ذَفْرٌ (M, K.) *Having, or emitting, a pungent, or strong, odour, or smell*; (S, *Mgh:) or *having, or emitting, a very pungent, or very strong, odour, or smell*; (M, K:) whether sweet or stinking: (S, M, Mgh:) or especially, (Lh, M, K,) or also, (S, M, A,) a man having stinking arm-pits, (S, M, A, K,) and a foul smell: (S, M, A:) fem. of the former, ذَفْرَةٌ; and of the latter, ذَفْرَةٌ (M:) or ذَفْرَةٌ signifies a woman having a strong smell; whether sweet, like that of musk, or foul, like that of the arm-pits. (Mgh.) You say ذَفْرٌ ذَفْرٌ (S, A,

Bk. I.

M, K.) and ذَفْرٌ (M, K.) *Pungent, or strong-scented, musk*: (S, A:) or *musk of the utmost excellence*. (K.) And ذَفْرٌ ذَفْرٌ [A pungent, or strong-scented, or] sweet-smelling [follicle, or vesicle, of musk]: Er-Râ'ee says, speaking of camels that had pastured upon herbage and its flowers, and gone to water, and come back from it with their skins moist and diffusing a sweet smell,

لَهَا قَارَةٌ ذَفْرَةٌ خُلَّ عَشِيَّةً
كَمَا تَقَى الْكَائُورُ بِالنَّاسِكِ قَاتَعَهُ

[They have an odour like that of a strong-scented vesicle of musk, every evening; as when one has imparted additional fragrance to camphire by mixing with it musk]. (T, M, TA) One says also ذَفْرٌ ذَفْرٌ (S, A) A sweet-smelling meadow. (TA.) And ذَفْرَةٌ ذَفْرَةٌ A stinking arm-pit. (A.) And ذَفْرَةٌ ذَفْرَةٌ (S, K,) كَتَبَتْهُ الرَّاكِبَةُ (A.) An army, or a collected portion thereof, or a troop of horse, having a foul smell from the rust of the arms or armour. (S, A, K.) — ذَفْرَةٌ A certain plant, (K,) which grows in the midst of herbage, little in quantity, of no account, growing in hard and level ground, upon a single root, having a yellow fruit, resembling the جَعْدَةُ in [the sweetness of] its odour. (TA.) — And ذَفْرَةٌ ذَفْرَةٌ A certain herb, or leguminous plant, (K,) which remains green until the cold smites it: [a coll. gen. n.; and with *tenween*; for] the n. un is ذَفْرَةٌ (TA.) [but it is from ذَفْرَةٌ, fem. of ذَفْرٌ: a certain herb, of foul odour, which camels &c. scarcely ever eat: (Yankool, S:) or a certain tree, also called الرَّمَّةُ or, accord. to AHu, a species of [the tree called] حَبَضٌ: or, as he says in another place, a certain green herb, which rises a span high, with round leaves, and with branches, having no flower; the odour of which is like that of a slight wind from the anus: it makes the breath of camels to stink; and they desire it eagerly: it is bitter, and grows in rugged places: and Abu-n-Najm describes it as in meadows. (TA.) [Ruta sylvestris. (Golius, from Er-Râ'ee.)]

ذَفْرَةٌ A single emission of pungent, or strong, odour. (Mgh.)

ذَفْرَةٌ }
ذَفْرَةٌ } ذَفْرٌ.

ذَفْرِي, without *tenween*, (S, K,) because the alif [written ي] is the characteristic of the fem. gender, (S,) and sometimes, (S, K,) more rarely, (Sb,) ذَفْرِي, with *tenween*, (S, K,) when indeterminate, (S,) the alif in this case being considered as making the word quasi-coordinate to ذَفْرِي, (S, K.) The place that sweats, in the back of a camel's neck, behind the ear: (Lh, S:) or, in a man, (M,) and in any animal, the part extending from the مَقَدُّ [or part between the two ears, erroneously written in the CK مَقَدَّم] to the half of the قَدَالِ [or entire back of the head]: or the prominent bone behind the ear: (M, K:) or a bone in the upper part of a man's neck, on the right and left of the small hollow which is in the

middle: (Sh:) or the ذَفْرِيَانِ [which is the dual] are the two protuberances on the right and left of the small hollow in the middle of the back of the neck: (M:) it is from ذَفْرُ الْعَرَقِ [“the pungency of the odour of sweat”], because it is the first part that sweats in a camel: (S:) pl. ذَفْرَاتٌ and ذَفْرَاتِي (S, K) and some say ذَفْرَاتِي. (S.)

ذَفْرٌ: see what next follows.

ذَفْرِي A camel large in the part called ذَفْرِي: fem. with ذ: (AZ, S, K:) or a great camel: (AA:) or (so in the TA; but in the K, “and”) hard, or firm, and strong. as also ذَفْرِي: (K:) but the former (ذَفْرِي) is of higher authority: also applied to a camel; fem. with ذ: and in like manner to an ass: (TA:) or (so in the TA; but in the K, “and”) great in make: (K:) also a young man tall, perfect [in make], and hardy, strong, or sturdy: (S, K) and ذَفْرِي an excellent she-camel, (K,) long-necked: (TA:) and, accord. to the K, a bulky, or thick, ass: but this is at variance with what is found in other lexicons. (TA.)

ذَفْرِي and ذَفْرِي: see ذَفْرِي, in eight places.

ذَفْرَةٌ ذَفْرَةٌ رَوْعَةٌ مَذْفُورَةٌ *A meadow abounding with wildflowers*. (K.) [See ذَفْرِي.]

ذق

1. ذَقَّهَ (JK, S, A, K,) aor. ذَقَّهَ, (JK,) inf. n. ذَقَّنَ (TK,) *He struck his ذَقْنِ [or chin]:* (JK, S, A, K:) or *he struck him on the back of his neck, or on his head at the part next the back of the neck, with the inside of his hand; syn. قَعَّه*. (K, TA. [In the CK, erroneously, *نَقَّه*].) And *He struck him, or beat him, with a staff, or stick*. (JK.) — ذَقَّنَ عَلَى يَدِهِ (K,) or ضَعَا (JK, K,) *He put his ذَقْنِ [or chin] upon his hand, or upon his staff, or stick*, (JK, K, TA,) and leaned [upon it], (TA:) and يَسْوِيهِ ذَقْنِ [He leaned his chin upon his nape]: (TA:) as also ذَقَّنَ. (K.) — ذَقَنْتِ الدَّنُو (JK, S, K,) aor. ذَقَّنَ, (JK, K,) inf. n. ذَقَّنَ, (JK,) *The bucket was, or became, such as is termed ذَقْنُون* (S, K) or ذَقْمَا. (JK.)

2: see the preceding paragraph.

3. ذَقَّاهَ *He straitened him*. (K.)

[4. ذَقَّنَ is said by Golius, as on the authority of the KL, to signify *Opem tulit in tollenda re*: but the word explained in the KL as signifying the doing this is the inf. n. of ذَقَّنَ, not of ذَقَّنَ.]

ذَقْنٌ A decrepit, old and weak, or extremely aged, man. (K.)

ذَقْنٌ [The chin:] the place where the نَحْيَانِ [here meaning the two lateral portions of the lower jaw] combine, (JK, S, Mgh, K,) at their lower part: (K:) it is of a man (S, Mgh) [and of a beast]: also pronounced with *kear* (Ish, K) to the ذ [i. e. ذَقْنٌ]: (TK:) of the masc. gender, (Lh, K,) only: (Lh, TA:) pl. أَذْقَانٌ, (Mgh, K.)

a pl. of pauc.; and the pl. of mult. ذُقُونٌ. (Mḡb.) Hence, (K.) مَقْلٌ أَتَعَانَ بِذَنْبِهِ [A heavily-burdened, or overburdened, camel sought to help himself to rise by means of his chin:] (S, M, K:) a prov., applied to a low, base, or mean, and weak man, who seeks to help himself by means of another man like himself; (S:) or to him who seeks to help himself by means of one who has no power of defending, and by means of one more low, base, or mean, and weak, than he: (M:) or to him who seeks to help himself by means of one less than he: (K:) originating from the fact that a camel laden with a heavy load, and unable to rise, bears with his chin upon the ground. (S, K.) You say also, حَرُوا لِرَأْسِهِمْ [They fall down prostrate, with their chins to the ground: see the Kur xvii. 108 and 109:] and [hence,] رَجَعَتْ الْأَشْجَارُ لِلْأَذْقَانِ [A wind blew violently, so that the trees fell, or bent themselves down to the ground:] (A in art. رَجَعَتْ) and هَبَّتِ الرِّيحُ فَكَبَّتِ السَّحَرُ عَلَى [The wind blew, and overturned, or threw down, or bent down, the trees:] and, of a stone, كَبَّتِ السَّيْلُ لَدُنْهُ [The torrent overturned it.] (TA.) — The hair that grows upon the chin: used in this sense by the vulgar; and said by Esh-Shihāb El-Khafāḡ, in the “Shifā el-Ghaleel,” to be post-classical: Z says, in the “Rabeṣ el-Abḡar,” that it signifies the beard in the language of the Nabateans. (TA.)

ذَقْنٌ: see the next preceding paragraph, first sentence.

ذَقْنِي: see the paragraph next following.

ذُقُونُ A she-camel that relaxes her chin [so as to make her lower lip hang down] in going along: (S, K:) or that moves about her head in going along: (JK:) or that stretches her steps, and moves about her head, by reason of strength, and briskness, liveliness, or sprightliness, in going along: (A, TA:) pl. ذُقْنٌ: (TA:) and ذُقَانَةٌ, applied to a she-camel, signifies the same as ذُقُونُ. (Idar, TA.) — ذُلُو ذُقُونُ + A bucket [of leather] which one has sewed in such a manner that its lip inclines on one side: (S, K:) or a large bucket inclining on one side: (Er-Rāghib, TA.) and ذُلُو ذُقْنِي a bucket with an inclining lip: (IB, TA:) and ذُلُو ذُقَانَةٍ a bucket that has had an addition made to one of its two sides, and consequently inclines on one side. (JK.)

الذَّقَانَةُ The part beneath the ذَقْن [or chin]: (K:) or the part of the breast, that is reached by the ذَقْن: or the ذَقْن [itself]: (TA:) or the head of the حَقْفُور [or windpipe]: (K:) or the prominent extremity of the حَقْفُور. (S, K:) thus explained by A'Obeyd and AA in the saying of Ashsh, “[The Prophet died] between my خَافَةِ and my ذَّقَانَةِ.” (TA: [see الذَّقَانَةُ:]) or the تَرْفُوت [or collar-bone: or it may here mean the fore part of the throat, next the chest; or the uppermost part of the chest]: (K:) but this, in the M, is an explanation of الذَّقَانَةُ: (TA:) or the lower part of the belly, next the navel: (K:) but this, also, is given as an explanation of الذَّقَانَةُ,

by ISd and by Z: (TA:) or the pit of the uppermost part of the breast, or chest: or the upper part of the belly: (K:) and the stomach: (JK:) pl. ذُقَاوِن. (S, TA.) [See also الذَّقَانَةُ.] Hence the prov. لَأَحْصَنُ حَوَاقِفِكَ بِذَوَاقِفِكَ [explained in art. حَقْن]: الذُّوَاوِنُ, accord to AZ, means the lower part of the belly. (S.) — See also ذُقُونُ.

ذَقْنٌ A man long in the ذَقْن [or chin]: and so [the fem.] ذُقَانَةٌ applied to a woman. (K.) — And A man having the two sides of the mouth inclining, or wry. (JK.) — And [hence, app.] ذُقَانَةٌ, (K, TA,) applied to a woman, by way of comparison, (TA,) † Having the جَوَانِبُ [or pendentia] inclining, or wry. (K, TA.) — ذُلُو ذُقَانَةٍ: see ذُقُونُ.

ذكر

1. ذَكَرَهُ, [aor. 2.] inf. n. ذَكَرَى, (S, A, Mḡb,) which is fem., (Mḡb,) and imperfectly decl., (S,) and ذَكَرَ (A, K) [and ذَكَرُ, or, accord to Et-Tobreeze, (Ham p 26,) the latter of these two but not the former, or, as is said in the Mḡb, both are properly subs., and a distinction is made between them, as will be shown below,] and ذَكَرًا, (K.) He preserved it in his memory: (K, TA:) he remembered it: (S, A:) as also ذَكَرَهُ بِقَلْبِهِ [to distinguish it from ذَكَرَ in a sense afterwards to be explained,] (S, Mḡb,) and ذَكَرَهُ: (S, A,) and ذَكَرَ (S, K, TA,) originally (S,) and ذَكَرَ (TA, and so in the CK,) and ذَكَرَهُ (K,) and استذكرَهُ (AZ, K,) signify the same as ذَكَرَ (K) [as explained above]: ذَكَرَهُ signifies also he became reminded of it: (Mḡb:) [and so ذَكَرَ and its variations: and استذكرَهُ seems properly to signify, as also ذَكَرَهُ, he recollected it; or called it to mind: and he sought to remember it. and استذكرَهُ used intransitively, he sought, or endeavoured, to remember.] You say, ذَكَرْتُ الشَّيْءَ بَعْدَ النِّسْيَانِ [I remembered the thing after forgetting]: (S:) and ذَكَرْتُ and ذَكَرْتُ [I remembered the thing forgotten, and I became reminded of it, or I recollected it]: (A:) and بَعْدَ أَمَمِهِ, occurring in the Kur [xii. 45, accord. to one reading of the last word], means He remembered [or became reminded] after forgetting. (S.) And ذَكَرْتُ فِي رِجْلِي إِصْبَعَهُ خِطًا يَسْتَذَكِّرُ بِهِ حَاجَتَهُ [He tied upon his finger a thread or string, seeking to remember, or recollect, or call to mind, thereby the thing that he wanted: such a thread or string is commonly called رِجْمَةٌ]: (AZ:) and استذكرَهُ is used alone with the like signification (i.e. He sought to remember): and also signifies He studied a book and preserved it in his memory, accord. to the K; but accord. to other lexicons, he studied a thing in order to remember it, or preserve it in his memory: (TA:) you say, استذكرَهُ إِدْرَاسَتَهُ He sought to remember by his studying of a book. (A.) — ذَكَرَ عَقْلَهُ (K,) inf. n. ذَكَرَ, (TA,) He was mindful of his right, or claim; and did not neglect it. (K.) Agreeably with this explanation, the words in the Kur [ii. 281, &c.,] وَادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ have been rendered And be ye mindful of, and neglect not to be thankful for, the favour of God conferred upon you: like as an Arab says to his companion, اذْكُرْ حَقِّي عَلَيْكَ Be thou mindful of my claim upon thee; and neglect it not. (TA.) — [In like manner also are explained the words] وَادْكُرُوا مَا فِيهِ, in the Kur [ii. 60,] And study ye what is in it, and forget it not: or think ye upon what is in it, or do ye what is in it. (Bḡ.) — One says, مَا أَسِيكَ أَذْكُرُ (Fḡ and Lb, and so in a copy of the K,) or أَذْكُرُهُ, (so in another copy of the K, and in the TA,) the hemzeh of أَذْكُرُ being disjunctive, (Lb, K,) [in the CK we find أَسِيكَ مَا أَذْكُرُ with a disjunctive hemzeh from أَذْكُرُ which is manifestly wrong,] and with fet-h, because it is the hemzeh of the first person of a triliteral [unaugmented] verb, and with the r mezzoom, because it is the complement of an interrogative phrase: (Lb:) it is expressive of disapprobation, (Lb, K,) and means, Acquaint me with thy name: [or, lit., what is thy name?] I will remember it, or I will bear it in mind (ادْكُر): the conditional phrase [if thou tell it to me] is suppressed because unnecessary, on account of frequent usage of the saying, and because what remains is indicative of it: (Lb, MF:) the saying is a prov.; and is also related with the conjunctive hemzeh, أَذْكُرُ, or أَذْكُرُ; in which case it is most appropriately rendered, What is thy name? Say: or Tell it; but the reading with the disjunctive hemzeh is that which is commonly known: (TA:) [for] ذَكَرَهُ, aor. 2., (TA,) inf. n. ذَكَرَى, fem., [and imperfectly decl.,] (Mḡb,) and ذَكَرُ, (TA,) [or the former of these two (which is the most common of all) but not the latter, or, as is said in the Mḡb, both are properly subs., and a distinction is made between them, as will be shown below,] also signifies He mentioned it; told it; related it; said it, (TA:) and so ذَكَرَ بِلِسَانِهِ [to distinguish it from ذَكَرَ in the first sense explained above,] (S, Mḡb.) You say ذَكَرْتُ لِفُلَانٍ حَدِيثًا وَكَذَا I mentioned, or told, or related, to such a one the story of such and such things. (TA.) And ذَكَرَ لِمَنْ يَلِيكَ [He mentioned, or spoke of, a man as having that attribute which was not in him.] (El-Jāmi' es-Sagheer voce لَمَنْ.) — And ذَكَرَهُ † He magnified Him, namely, God; celebrated, lauded, or praised, Him; asserted his unity: (Zi:) [saying] سُبْحَانَ اللَّهِ, and لَا إِلَهَ إِلَّا اللَّهُ, or اللَّهُ أَكْبَرُ, and الْحَمْدُ لِلَّهِ, or the like. — [And, in like manner, † He spoke well of him, namely, a man; mentioned him with approbation; eulogized, praised, or commended, him: for ذَكَرَهُ بِالْحَمْدِ, or بِخَيْرٍ. See ذَكَرَ, below.] — Also, contr., [for ذَكَرَهُ بِإِسْئَابٍ, or بِسُوءٍ, or بِإِفْجَاحٍ,] He spoke evil of him; men-

inf. n. ذَكَرَ, (TA,) He was mindful of his right, or claim; and did not neglect it. (K.) Agreeably with this explanation, the words in the Kur [ii. 281, &c.,] وَادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ have been rendered And be ye mindful of, and neglect not to be thankful for, the favour of God conferred upon you: like as an Arab says to his companion, اذْكُرْ حَقِّي عَلَيْكَ Be thou mindful of my claim upon thee; and neglect it not. (TA.) — [In like manner also are explained the words] وَادْكُرُوا مَا فِيهِ, in the Kur [ii. 60,] And study ye what is in it, and forget it not: or think ye upon what is in it, or do ye what is in it. (Bḡ.) — One says, مَا أَسِيكَ أَذْكُرُ (Fḡ and Lb, and so in a copy of the K,) or أَذْكُرُهُ, (so in another copy of the K, and in the TA,) the hemzeh of أَذْكُرُ being disjunctive, (Lb, K,) [in the CK we find أَسِيكَ مَا أَذْكُرُ with a disjunctive hemzeh from أَذْكُرُ which is manifestly wrong,] and with fet-h, because it is the hemzeh of the first person of a triliteral [unaugmented] verb, and with the r mezzoom, because it is the complement of an interrogative phrase: (Lb:) it is expressive of disapprobation, (Lb, K,) and means, Acquaint me with thy name: [or, lit., what is thy name?] I will remember it, or I will bear it in mind (ادْكُر): the conditional phrase [if thou tell it to me] is suppressed because unnecessary, on account of frequent usage of the saying, and because what remains is indicative of it: (Lb, MF:) the saying is a prov.; and is also related with the conjunctive hemzeh, أَذْكُرُ, or أَذْكُرُ; in which case it is most appropriately rendered, What is thy name? Say: or Tell it; but the reading with the disjunctive hemzeh is that which is commonly known: (TA:) [for] ذَكَرَهُ, aor. 2., (TA,) inf. n. ذَكَرَى, fem., [and imperfectly decl.,] (Mḡb,) and ذَكَرُ, (TA,) [or the former of these two (which is the most common of all) but not the latter, or, as is said in the Mḡb, both are properly subs., and a distinction is made between them, as will be shown below,] also signifies He mentioned it; told it; related it; said it, (TA:) and so ذَكَرَ بِلِسَانِهِ [to distinguish it from ذَكَرَ in the first sense explained above,] (S, Mḡb.) You say ذَكَرْتُ لِفُلَانٍ حَدِيثًا وَكَذَا I mentioned, or told, or related, to such a one the story of such and such things. (TA.) And ذَكَرَ لِمَنْ يَلِيكَ [He mentioned, or spoke of, a man as having that attribute which was not in him.] (El-Jāmi' es-Sagheer voce لَمَنْ.) — And ذَكَرَهُ † He magnified Him, namely, God; celebrated, lauded, or praised, Him; asserted his unity: (Zi:) [saying] سُبْحَانَ اللَّهِ, and لَا إِلَهَ إِلَّا اللَّهُ, or اللَّهُ أَكْبَرُ, and الْحَمْدُ لِلَّهِ, or the like. — [And, in like manner, † He spoke well of him, namely, a man; mentioned him with approbation; eulogized, praised, or commended, him: for ذَكَرَهُ بِالْحَمْدِ, or بِخَيْرٍ. See ذَكَرَ, below.] — Also, contr., [for ذَكَرَهُ بِإِسْئَابٍ, or بِسُوءٍ, or بِإِفْجَاحٍ,] He spoke evil of him; men-

* لَا تَذْكُرِي فَرَسِي وَمَا أَطْعَمْتُهُ *
* فَيَكُونَنَّ جِلْدُكَ مِثْلَ جِلْدِ الْإِجْرَبِ *

ذَكَرَهُ بِهٖ (S, A,* Mḡb, K,) and ذَكَرَ ۱۲۰ (K, TA) and ذَكَرَهُ (K, TA), and quasi-inf. n. ذَكَرَى, imperfectly deel.; (A,* K,* TA) and اذَكَرَ ۱۲۱ (S, Mḡb, K.) *He reminded him of, or caused him to remember, him, or it.* (S, Mḡb, K.) — اذَكَرَ (TA), inf. n. تَذَكَّرَ (K) [and تَذَكَّرَ ۱۲۲ Also, as in the Kṛ xx. 2.] *He exhorted; admonished; exhorted to obedience; gave good advice, and reminded of the results of affairs; reminded of what might soften the heart, by the mention of rewards and punishments.* (K, TA.) Thus the verb is used in the Kṛ lxxviii. 21. (TA.) — اذَكَرَهُ inf. n. تَذَكَّرَ ۱۲۳ *He made at a word* masculine, contr. اذَكَرَهُ (S,* Mḡb, K.*) — In the Kṛ [ii. 282.] تَذَكَّرَ اِذَاهَا, اذَكَرَهُ is said by some to signify † *That one of them may make the other to be in the legal predicament of a male* [meaning that both of them together shall be as one man]; or, accorrl. to others, *one of them may remind the other.* (TA.) — It is said in a trad., اذَكَرَ فَذَكَرَهُ اَلْزَّوْنُ — *The Kṛ-ān is eminently excellent* [lit., masculine]: *therefore do ye hold it and know it and describe it as such.* (K, TA.) [In the CK, for ذَكَرَ is put ذَكَرَ.] — [Hence,] ذَكَرَهُ (TA), inf. n. تَذَكَّرَ (K,) *He put to it, namely a sword, (TA.), and the head of an axe &c., (K,) an edge of steel.* (K,* TA.) [See ذَكَرَهُ.]

ذَكَرَ [probably originally signifying "men-
tioned," or "talked of," of the measure نَعْل in
the sense of the measure مَقْعُول, like نَقْص in the

sense of مَمْنُونٌ, and حَسَنٌ in the sense of مَحْسُوبٌ, and قَبِيضٌ in the sense of مَقْبُوضٌ, &c.; and hence the first, and perhaps most others, of the significations here following] *Male; masculine; of the male, or masculine, sex, or gender; contr. of أنثى.* (S, A, Mgh, K, &c.) [the corresponding word in Hebrew (רָכַח) has been supposed to have this signification because a male is much "mentioned," or "talked of;" and it is well known that the Arabs make comparatively little account of a female.] pl. ذُكُورٌ (S, A, Mgh, K) and ذُكُورَةٌ (A, Mgh, K) and ذَكَارٌ (K) and ذَكَارَةٌ (S, A, Mgh, K) and ذِكْرَةٌ (S, K) [the last, in one copy of the S, I find written ذِكْرَةٌ, which, if correct, is a pl. of pauc.: and in the TA, in the same phrase in which it occurs in the S, it is written ذِكْرَةٌ, and expressly said to be with damma, so that it is a quasi-pl. n.:] the pl. form with و and ن is not allowable. (Mgh.) One says, كَرِ الذِّكْرُ مِنْ وَلَدِكَ, or ذِكْرُهُ, (accord. to different copies of the S,) or ذِكْرُهُ, with damma, (accord. to the TA.) *How many are the males of thy children?* (S, TA.) — The male organ of generation; the penis; syn. غُوفٌ. (S, K, &c.): of a man: (TA.) or the فرج [an equivocal term, but here evidently used in the above-mentioned sense,] of an animal: (Mgh.) pl. ذُكُورٌ (K), or ذُكُورٌ (Mgh.), or ذَكَارَةٌ (T, TA.), and ذَكَارٌ (S, Mgh, K) the last contr. to analogy, (S, Mgh), as though used for the sake of distinction between this signification and the one immediately preceding: (S:) or of the same class as مَحَاسِنٌ [with respect to] حُسْنٌ and مَلَاحِظٌ [with respect to] لَهْفَةٌ: (ISd.) Akh says that it is a pl. without a [proper] sing., like عَابِدٌ and أَبَائِلٌ: accord. to the T, it has no sing.; or if it has a sing., it is ذِكْرٌ, like مُقَدِّمٌ, of which the pl. مَقَادِيرٌ; and signifies the parts next to the penis: (TA.) or it signifies the penis with what is around it, [or the genitals,] and is similar to مَعَارِثٌ in the phrase ثَانَتْ مَعَارِثٌ رَأْسَهُ: and فَطَعَ مَخَازِيرَهُ signifies *He extirpated his penis.* (Mgh.) — Applied to a man, (A, K), it also signifies *Strong; courageous; acute and ardent; vigorous and effective in affairs; [and also] stubborn; and disdainful:* (TA.): or [masculine, meaning] perfect; like as أنثى is applied to a woman. (T and A in art. اثنتان) The signification of "strong, courageous, and stubborn," and the significations which the same word has when applied to rain and to a saying, are assigned in the K to ذُكْرٌ; but [SM says,] I know not how this is; for in the other lexicons they are assigned to ذَكَرَ. (TA.) You say, لَا يَفْعَلُهُ إِلَّا ذُكُورُ الرِّجَالِ ذُكُورُهُ [None will do it but such as are strong, &c., of men]. (A.) — Applied to iron, † Of the toughest and best quality, (K), and strongest; (TA.); contr. of أَيْشٌ; (S;) [iron converted into steel:] as also ذَكِيرٌ. (K.) [See also ذُكْرَةٌ.] — Applied to a sword, † Having مَدَّةٌ [i. e., diversified many marks, stridals, or grain]; (S;) as also مَنْكُورٌ (S, K) 'or of which the edge is of steel (حَدِيدٌ ذَكَرٌ) and the مَتْنٌ [or

middle of the broad side] of soft iron; of which the people say that they are of the fabric of the Jinu, or Genu: (A'Obeyd, S) or ذُكْرٌ signifies having a sharp iron blade or edge: (Aq) the pl. of the former is ذُكُورٌ. (Ham p. 168) — ذُكُورُ النُّقُولِ † Herbs, or leguminous plants, that are hard and thick: (TA) voice شَبَّ: (or that are thick, and inclining to bitterness. (S, TA.) like as أَخْرَافًا signifies such as are slender and sweet: (TA.) or the former signifies such as are thick and rough. (AHeyth.) ذُكْرَةُ الطَّبَسْبِ (K), and ذُكْرَةٌ (TA), and ذَكَارَتُهُ (TA) † Perfume proper for men, exclusively of women: i. e., (TA), that leaves no stain; (K, TA); that becomes dissipated, such as musk, and aloes-wood, and camphire, and غَالِيَةٌ and ذُيْبَةٌ. (TA) [See the contr., طَبَسْبٌ مُؤْتٍ, in art. اثنتان] ذُكْرٌ applied to the Kur-ru signifies † Eminently excellent (K.) See 2. — Applied to a saying, † Strong and firm and in like manner to poetry. (A.) — The Arabs disliked a she-camel's bringing forth a male; and hence they applied the term ذُكْرٌ, met, to † Anything disliked. (A.) — [Thus,] applied to rain, it signifies † Violent, (A, K); falling in large drops. (K.) They said, أَصَابَتِ الْأَرْضُ ذُكُورَ الْأَسْبَةِ: Rain bringing intense cold and torrents fell upon the earth. (A.) — Applied to a day, † Severe, distressing, hard to be borne. see also مَذْكَرٌ. (A.) — IDri says, I think that the name الذِّكْرُ [so in the TA, without any syll. signs; app. الذِّكْرُ] is applied by some of the Arabs to السَّيَّاحُ الرَّامِحُ [or the star Arcturus]. (TA.)

ذَكَرَ } ذَكِيرٌ.
ذَكَرَ }

ذُكْرٌ ذُكْرٌ. سَيْفٌ ذُكْرٌ.

مَذْكَرٌ. ذُكْرَةٌ.

ذُكْرٌ: see ذُكْرٌ, in two places: — and ذُكْرٌ, in two places. — Also † A piece of steel that is added [to the edge of a sword and] to the head of an axe &c. (K, TA.) — And † Sharpness of a sword: [see also ذُكْرٌ:] and of a man. (S, A, K) You say, وَهَبَتْ ذُكْرَةَ السَّيْفِ, and ذُكْرَةَ الرَّجُلِ, † The sharpness of the sword, and the sharpness of the man, went. (S, A.)

ذُكْرٌ: see ذُكْرٌ, in two places: — and ذُكْرٌ, in two places.

ذُكْرَةٌ } مَذْكَرٌ.
ذُكْرَةٌ }

ذِكْرِي: see ذُكْرٌ, in three places — Remembrance with the reception of exhortation. so in the following passage of the Kur [xlvii. 20], فَأَنَّى يُبَدِّلُهَا إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ [Then how, that is, of what avail, will be to them their remembrance with the reception of exhortation when it (the hour of the resurrection) cometh to them: or] how will it be to them when it (the hour) cometh to them with their remembrance and their reception

of exhortation: (K, TA.) i. e., this will not profit them. (TA.) — Repentance: so in the Kur [xxxix. 24], وَاتَّبِعْ لَهَ الذِّكْرِ, i. e. And how shall he have repentance? (K, TA.) — A reminding, or causing to remember: so in the Kur viii. 1, and xi. 121, (K), and li. 55. (Fr.) See 2. — An admonition: so in the Kur xxxvii. 42, and xl. 58. (K.) — A being reminded, or caused to remember. so in the Kur [xxxviii. 48], in the phrase ذُكِّرُوا الدَّارَ Their being reminded of, or caused to remember, the latter abode, and being made to relinquish worldly things, or not to desire them: (K) or it may mean their remembering much the latter abode. (B, TA.)

ذَكِيرٌ A man possessing an excellent memory. (S.) — Also, (AZ, K), and ذُكْرٌ, (accord. to a MS. copy of the K, and so, as is said in the TA, accord. to the method of the author of the K), or ذُكْرٌ, (accord. to the CK), and ذُكْرٌ and ذُكْرِي (K), † A man possessing ذُكْرٌ (K), i. e., fame, or renown: or glory, or boastfulness. (TA.) — See also ذُكْرٌ, in the latter half of the paragraph.

ذَكِيرٌ: see the next preceding paragraph.

ذُكْرَةُ The males of palm-trees. (K)

مَا حَلَلْتُ بِهِ ذَاكِرًا وَلَا ذَاكِرَةً [act part. n. of I]. — ذَاكِرٌ: see art. اذكر.

أَذْكَرٌ A more, and most, sharp, (S, TA,) acute and ardent, vigorous and effective in affairs. (TA.) Moḥammad used to go round to his wives in one night, and to perform the ablution termed غُسْلٌ for his visit to every one of them; and being asked wherefore he did so, he answered, أَذْكَرُ † It is more, or most, sharp [or effective]; syn. أَشَدُّ. (S, TA, from a trad.) And it was said to Ibn-Ez-Zubeyr, when he was prostrated, † By God, women have not brought forth one more acute and ardent and vigorous and effective in affairs than thou. (TA from a trad.)

تَذْكَرَةٌ an inf. n. of 2. (A, TA.) — [And hence,] A thing by means of which something that one wants [or desires to remember] is called to mind; a memorandum. (S, K, TA.) — [A biographical memoir. — And, in the present day, Any official note; such as a passport; a permit; and the like.]

مَذْكَرٌ A place of remembrance: pl. مَذَاكِرٌ: whence التَّهْدَاكِرُ in a trad., app. meaning The black corner or stone [of the Ka'abah]. (TA)

مَذْكَرٌ: see its fem., with ة, voco مَذْكَرٌ.

مَذْكَرٌ A woman [or other female (see 4)] bringing forth a male: (S, K:) or a woman that brings forth men-children. (TA in art. رجل.) — And † A desert that produces herbs, or leguminous plants, of the kind called ذُكُور. (Aq.) [See ذُكْرٌ: and see also مَذْكَرٌ.] — And † A road that is feared (A, K.) — See also مَذْكَرٌ, in two places — And see ذُكْرٌ, in the former half of the paragraph.

مَذْكَرٌ [A masculine word; a word made mas-

culine]. — **مَذْكُرَةٌ** A she-camel resembling a he-camel in make and in disposition. (S.) And also, (K, TA,) or **مَذْكُرَةٌ**, (accord to the CK,) A woman who makes herself like a male; (K;) as also **مَذْكُرَةٌ**, (L, and so in a copy of the K,) or **مَذْكُرَةٌ**, (so in another copy of the K, and in the TA,) or **مَذْكُرَةٌ**, (so in the CK,) and **مَذْكُرَةٌ**. (K.) — **مَذْكُرَةُ النَّبَاِ** A she-camel having a large head, (K, TA,) like that of a he-camel. (TA) because her head is one of the parts that are excepted in the game of chance [called **الْمَيْسِرُ**] for the man who has sold her: [therefore those parts are termed **النَّبَاِ**]: (K:) or resembling the make of the male in [the largeness of] the head and legs. (Th, M in art. **تَبَيَّنَ**). — And **مَذْكُرٌ** † A day that is severe, distressing, or hard to be borne; as also **مَذْكُرٌ**, (K, TA,) or in which a severe fight, or slaughter, has taken place (A, TA.) [See also **مَذْكُرٌ**, last sentence but one.] — And **مَذْكُرَةٌ** † **مَذْكُرَةٌ** † A severe calamity or misfortune; (A, K,) and so **مَذْكُرٌ** [without † because it is from this epithet applied to a she-camel as meaning “bringing forth a male;” for her doing so was disliked, as has been mentioned **مَذْكُرٌ**]: (K:) or the latter means which none can withstand but strong, courageous, stubborn men. (TA.) — See also **مَذْكُرٌ**, in two places, in the latter half of the paragraph.

مَذْكُورٌ A woman [or other female] that usually brings forth males. (S, K.) And A man who usually begets male children. (TA.) — Also † Land that produces herbs, or leguminous plants, such as are termed **مَذْكُورٌ**: (A, TA: [see **مَذْكُورٌ**, and **مَذْكُورٌ**];) or that does not produce [anything]: but the former signification is the more common. (TA.) — And **مَذْكُورٌ** † **مَذْكُورٌ** † A terrible desert; (A, A, K;) that is not traversed but by strong, courageous, stubborn men. (A, K.)

مَذْكُورٌ [pass. part. n. of I]. — † A man praised, or spoken of well. (TA.) **مَذْكُورًا** — **مَذْكُورًا** in the Kur [lxxvi. 1], means [accord to some] When he was not a thing existing by itself, though existing in the knowledge of God. (TA.)

مَذْكُورٌ said to be an anomalous pl. of **مَذْكُورٌ** in a sense pointed out above: see the latter word. (S, Mgh, K.)

مَذْكُورَةٌ see **مَذْكُورَةٌ**.

ذكو

1. **ذَكَتِ النَّارُ**, (S, K, &c.), or **تَذَكُّو**, (S,) inf. n. **ذَكَ**, (S, Mgh, K, &c.) accord. to Z (K) and **ذَكُو**, (M, K, TA,) like **عَلُو**; (TA, accord. to the CK) **ذَكَ**; and so accord. to the MA, as well as **ذَكُو** and **ذَكَ**; and **ذَكَتِ** (K:) The fire blazed, or flamed; burned up; or burned brightly or fiercely: (S:) or blazed, or flamed, vehemently, or intensely: (K:) or blazed, flamed, or burned up, completely; agreeably with the primary signification of the root, which is “completeness.” (Mgh.) — **ذَكَ الْمِسْكُ** The musk gave forth odour, or fragrance; (MA;)

[or a strong, or pungent, odour; for] the primary signification of **ذَكَ** in relation to odour is the being strong, [or pungent] in sweetness or in fetidness. (TA.) — **ذَكَى**, or **يَذَكِي**, (S, Mgh, K;) and **ذَكَ**, (Mgh, K,) or **يَذَكِي**, (K,) or **يَذَكِي**; (Mgh;) and **ذَكَو**, (MA, K,) or **يَذَكُو**; (K;) all three mentioned by Isd; (TA;) inf. n. **ذَكَ**; (S, MA, K, TA; [in my copy of the Mgh, the inf. n. of the first is said to be **ذَكَى**; but this is up a mistranscription; or the author perhaps hold **ذَكَى**, more properly written **ذَكَ**, to be the inf. n.; for he says that **ذَكَى** is of the class of **تَعَبَ**, of which the inf. n. is **تَعَبَ**, and afterwards mentions **ذَكَى** as though he held this to be a simple subst.];) said of a man, (S, Mgh,) He was, or became, sharp, or acute, in mind, (S, TA,) with quickness of perception, and of intelligence, understanding, sagacity, skill, or knowledge: (TA:) or quick of understanding, (Mgh, K,) or intelligence, sagacity, skill, or knowledge: (K:) or quick of perception, and sharp, or acute, in understanding: (Er-Rāghib, TA:) or quick in drawing conclusions. (TA. [See **ذَكَى**, below.]) [Also, app., said of a camel, and the like, meaning He was, or became, sharp in spirit. See **ذَكَى**.] — **ذَكَ** seems to have been also used by some as meaning He (a beast) was, or became, legally slaughtered; and consequently, legally clean: or to have been supposed to have this signification. — And hence, **إِنَّمَا أَرْضِي جَفَتِ فَقَدْ ذَكَتِ** means † Whatever ground has become dry, it has become clean, or pure: but [Mr, after mentioning this, adds,] I have not found it in the lexicons. (Mgh. [See also **ذَكَة**, below.])

2. **ذَكَى النَّارُ**, (T, Mgh, K,) inf. n. **تَذَكِيَّة**, (S, TA,) He made the fire to blaze or flame, to burn up, or to burn brightly or fiercely; (T, S, K;) as also **إِذْكَاهَا**, (S, K;) or he supplied the fire fully with fuel: (Mgh, TA:) and **الْأَرْضُ ذَكَتِ** means † He lighted the lamp. (Har p. 53.) — **ذَكَى** (عَقْلٌ) and **ذَكَى** alone, said of a mediocrity &c., It sharpened the intellect. — **ذَكَى**, (Mgh, Mgh,) inf. n. as above, (S, Mgh, Mgh, K,) He slaughtered (S, Mgh, Mgh, K) an animal, (Mgh,) or a camel and the like, (Mgh,) in the manner [prescribed by the law], termed **ذَكْبٌ**, (S, Mgh, K,) i. e., (Mgh, K,) in the manner termed **ذَكَة** [q. v. infra]. (Mgh, Mgh, K.) The proper signification of **الذَّكِيَّة** is The causing the natural heat to pass forth: but it is peculiarly applied in the law to signify the destroying of life in a particular manner, exclusives of any other manner. (Er-Rāghib, TA.) **لَا يَلَا مَا ذَكَّتُمْ** in the Kur [v. 4], means Except that whereof ye shall attain to the **ذَكَة** [or slaughter in the manner prescribed by the law] (B, Mgh, TA) while life yet remains in it. (B.) — Also, (S, K,) said of a man, (S,) He became old, or advanced in age, (S, K,) and big-bodied, or corpulent. (K:) [or he attained to full growth or age: said of a man, and of a horse and the like:] see **ذَكَى**, last sentence. [See also **مَذْكُ**, below.]

4: see 2, in two places. — [Hence,] **ذَكَتِ**

أَذَكَيْتَ عَلَيْهِ — **أَذَكَيْتَ** I kindled war. (TA.) **أَذَكَيْتَ** I sent against him the scouts. (S.)

10: see 1, first sentence. — [Hence, app.,] **أَسْتَذَكِي الْفَحْلَ عَلَى الْأُنْثَى** The stallion pressed vehemently upon the female. (TA.)

ذَكَ an inf. n. of 1; The blazing, or flaming, &c., of fire. (S, K, &c. [See 1, first sentence.]) — See also **ذَكَو**. — And see **ذَكَ**.

ذَكَ a possessive epithet: (Isd, TA:) you say **نَارٌ ذَكِيَّةٌ**, (K, TA,) without teshdeed, (TA, [in the CK **رَذَكِيَّةٌ**],) A fire blazing, or flaming, &c. (K, TA.)

ذَكَة: see **ذَكُو**. — [Also] a subst. (Mgh, Mgh, TA) syn. **تَذَكِيَّةٌ** (Mgh, Mgh, K, TA) as signifying **ذِكْ** [i. e. The slaughter of an animal for food in the manner prescribed by the law]; (Mgh, K, TA,) as also **ذَكَة**, (K, TA, [in the CK **ذَكَة**],) which is likewise said to be a simple subst.: (TA: [in the TK, **ذَكَ**],) and **ذَكَة** are both said to be inf. ns, of which the verb is **ذَكَ**, signifying **ذِكْ**; but this I do not find in any lexicon of authority.] It is satisfactorily performed by the severing of the windpipe and gullet, as is related on the authority of Aljund [Ibn-Hambal], or, as is also related on his authority, by severing them and also the **رَوْدَجَانِ** [or two external jugular veins], less than which is not lawful; or, accord. to Abou-Hanuf, the severing of the windpipe and gullet and one of the **رَوْدَجَانِ** [or external jugular veins] though it be without the severing of the windpipe. (Mgh.) The saying **ذَكَةُ الْجَنِينِ** **ذَكَةُ** is for **ذَكَةُ الْجَنِينِ** **ذَكَةُ** [The legal slaughter of the fetus, or young in the belly, as is the legal slaughter of its mother]: (Mgh, TA:) or it is an instance of the transposition of the inchoative and enunciative, (Mgh, Mgh,) its implied meaning being **ذَكَةُ أُمِّ الْجَنِينِ** **ذَكَةُ** [The legal slaughter of the mother of the fetus, or young in the belly, as a legal slaughter of it also; so that the latter, like the former, may be lawfully eaten]; (Mgh;) i. e., when she is legally slaughtered, it is legally slaughtered: (TA:) the use of the accus. case (Mgh, TA) in the like thereof, (Mgh,) [or] in the phrase **ذَكَةُ أُمِّ**, (i. e., the saying **ذَكَةُ أُمِّ** is a mistake. (Mgh, TA.) — Hence the saying of Mohanmad Ibn-El-Hanafeyeh **ذَكَةُ الْأَرْضِ يَنْبَغِي** [The cleanness, or purity, of the ground is its becoming dry]; i. e., when it becomes dry from the moisture of uncleanness, it becomes clean, like as a beast becomes clean by means of legal slaughter. (Mgh. [See also 1, last sentence.])

ذَكُو, (T, TA, &c.), with damm, not **ذَكُو** as the text of the K indicates it to be (TA) [and as it is written in the copies thereof], and **ذَكْبٌ**, (S, TA,) also with damm, (TA,) [in the copies of the K **ذَكْبَةٌ**], What is thrown upon the fire, (T, S, K, &c.) of firewood, or of camels' or similar dung, (T,) to make it blaze, or flame, or burn up, or burn brightly or fiercely. (S, K.) — Also

of the grape-vine, and making them to hang down. (M.) *وَوَلَّتْ فُطُوبًا*, in the *Kur* [xxxvi. 14], means † *The bunches being evenly disposed, and made to hang down*, (S, JM,) *exposed to be plucked*: (JM:) or being well disposed, and made near: (IAMB, TA:) or being within the reach of the seeker, or desirer: (Ibn-'Arafah, TA:) or being easy to reach by those who will pluck them, in whatever manner they may desire to do so: (Bd:) accord, to Mujāhid, it means that if one stand, the bunch will rise to him; and if one sit, it will hang down to him (TA.) [In like manner,] *التَّذِيلُ* also signifies † *The putting the racemes of the palm-tree upon the branch [near it] in order that it [the branch] may support it*: (AHn, M:) or *تَرْذِيلُ الدَّقُوقِ*, as practised in the present world, is † *the trimmer's making straight, and fecundating before the usual time, the racemes of the palm-tree, when they come forth from their spathe that covered them, these having slit open and disclosed them, by which means one makes them to hang out from among the branches and prickles, so that the fruit is easily plucked when it ripens*. (T. [See also *مَدَّلَ*].) [Hence it is said in the *K* that *ذَلَّ الشَّخْلُ* signifies *وَضَعَ* † *The palm-trees had their racemes put upon the branches in order that these might support them*] — See also what next follows.

4. *ادَّهَ*, (M, Məb, K,) inf. n. *أَدَّلَ*, (TA,) *He* (God, Məb) *lowered, abased, or humbled him, or rendered him low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, abased, humbled, and weak*: (M, Məb, K, TA:) as also *أَدَّلَهُ* † *أَدَّلَهُ* (K, TA) all these signify the same. (S.) — See also 10. — *أَدَّلَ* [as an intrans. verb] *He* (a man, S, M) *became one whose companions were low, base, vile, &c.* (S, M, K.) — And *He* became in a state, or condition, that was low, base, vile, &c. (S in art. *قَدِمَ*.)

5. see 1.

10. *اسْتَدَلَّ* *He saw him to be ذَلِيلٌ* [i. e. low, base, vile, &c.]: (M, K:) or *he found him to be so*; (TA:) as also *أَدَّلَهُ*. (K.) — See also 4. — *اسْتَدَلَ الْجَبَرُ الصَّعْبَ* *As he plucked off the tufts from the refractory camel in order that he might experience pleasure [or relief], and so become at ease, or tranquil*, (M, K,) *with him*. (K.)

[*أَدَّلُوهُ*], a verb of which one of the significations is mentioned in this art. in the *K*, belongs to art. ذلي.

R. Q. 2. *تَذَلَّلَ* [app. from *ذَلَّلَ*] *It was, or became, in a state of commotion, or agitation, and lax, slack, or pendulous*. (K.)

ذَلٌّ and *مَذَلَّةٌ* [all mentioned in the M and MA and K as inf. ns.] contr. of *عَزٌّ*; (S, M;) [i. e.] *Lowness, baseness, vileness, abjectness, meanness, paltriness, contemptibleness, despicableness, ignominiousness, ingloriousness, abasement, humiliation, and weakness*. (Məb, K.)

ذَلٌّ *Nor hath taken to himself any aider to assist Him and league with Him by reason of any lowness of condition in Him, as is the custom of the Arabs to do*: (K, TA: [in the CK, *يُخَالِفُهُ* is erroneously put for *يُصَالِفُهُ*]) for they used to league, one with another, seeking thereby to become strong and inaccessible. (TA.) See also *ذَلِيلٌ*. — And see the paragraph here following, in five places.

ذَلٌّ *Easy, tractableness, submissiveness, or manageable*; (S, M, K, and Ham p 50; [mentioned in the M and Məb and K as an inf. n.];) as also *ذَلٌّ*. (M, K, and Ham ubi supr.) Hence the saying, *بَعْضُ الدَّلِيلِ أَتَقَى لِلْأَهْلِ وَالْبَالِ* [Some what of submissiveness is most preservative of the family and the property]: (S:) *الدَّلِيلُ أَتَقَى لِلْأَهْلِ وَالْبَالِ*, occurring in a trad. of Ibn-Ez-Zubeyr; meaning that abjectness beheading a man when he bears patiently an injury that has befallen him is most preservative of him and of his family and his property. (TA.) —

Also *Gentleness and mercy*; and so *ذَلٌّ*: thus in the phrase, *وَأَخْفِضْ لَهَا جَنَاحَ الدَّلِيلِ* or *الدَّلِيلِ*, (M, K,) in the *Kur* [xvii. 25, lit. *And make soft to them (thy two parents) the side of gentleness*; meaning *treat them with gentleness*]: the former is the common reading: (TA:) or the latter means *easy, tractableness, or submissiveness*: (K) [and so the former, as has been stated above:] Er-Rāghib says that *الذَّلُّ* is a consequence of subjection; and *الدَّلِيلُ* is what is after refractoriness: so that the phrase means, [accord. to the former reading,] *be gentle like him who is subjected to them*; and accord. to the latter reading, *be gentle and tractable, or submissive, to them*. (TA.) — Also *The beaten track*, (K,) or *part that is trodden and made even*, (M,) of a road. (M, K.) Its pl. *أَحْرُ الْأُمُورِ عَلَى أَذْلَالِهَا*, *Let events, or affairs, take their course in the ways, or manners, that are fit, or proper, for them, and easy*. (T.) El-Khansā says,

* *تَجَرَّ الْبَيْتَةُ بَعْدَ الْفَتَى الْمَغَادِرِ بِأَحْوِ أَذْلَالِهَا* *

[*Let fate take its way after the youth left behind in El-Mahru*]; (S, M;) meaning I mourn not for anything after him: cited by AA: (S in the present art. and in art. *مَحْوُ*.) *البحر* is here the name of a place. (S in the latter art.) And one says, *أَمُورُ اللَّهِ جَارِيَةٌ عَلَى أَذْلَالِهَا*, (S, M, K,) and *جَارِيَةٌ أَذْلَالِهَا*, (M, K,) *The decrees of God take their [appointed] courses*: (S, M, K.) here, also, *أَذْلَالٌ* is pl. of *ذَلٌّ*. (M, K.) And *وَعَهُ عَلَى أَذْلَالِهِ* *Leave thou him, or it, in his, or its, [present] state, or condition*: (S, M, K:) in this case it has no sing. (M, K.) [And so in the saying,] *وَعَهُ عَلَى أَذْلَالِهِ* *It came in its [proper] manner*. (S, K.) — See also another usage of *أَذْلَالٌ*, as a pl. having no sing. assigned to it, voce *ذَلَّلَ*, last sentence.

ذَلٌّ: see *ذَلٌّ*. — In the following verse,

لِبَيْتِي تُوَاتِي لَامِيَّيْ غَيْرِ ذَلَّةٍ
صَابِرٍ أَحْدَانُ نَهْتٍ سَخِيفٍ

[*May my heritage give joy to a man not low, or base; slender arrows, singular of their kind, that have a whizzing sound*], the meaning is, *غَيْرِ ذَلَّةٍ* or *غَيْرِ ذِي ذَلَّةٍ*; and *صَابِرٍ* is put in the nom. case as a substitute for *تَرَاتٍ*. (M.)

ذَلٌّ *Easy, tractable, submissive, or manageable*; (S, M, Məb, K:) applied to a beast, such as a horse and the like, (*ذَلَّةٌ*), (S, M, Məb,) and to a man [i. e.]; (M;) and so *ذَلِيلٌ*, applied to a man: (TA, as from the M: [but not found by me in the latter; and I believe that the right reading is *ذَلِيلٌ*, belonging to art. ذلي, q v.];) the former alike masc. and fem.: (M, TA:) pl. *ذُلُلٌ* (S, M, Məb, K) and *أَذْلَةٌ*. (K.) A poet applies the epithet *ذُلُلٌ* to spear-heads, as meaning *Made easy [to pierce with] by being sharpened, and made thin and slender*. (M.) — See also the next paragraph, in two places.

ذَلِيلٌ *Low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, lowered, brought low, abased, humbled, and weak*; (T, S, M, Məb, K;) applied to a man; (T, S;) and *ذَلِيلٌ* signifies the same, as a sing.; (Ibn-'Abbād, K:) or the latter is a pl. of the former, (T,) as also *أَذْلَةٌ* (S, M, Məb, K) and *أَذْلَةٌ* (T, S, Məb, K) and *ذُلُلٌ*. (M, K.) — [Also *Gentle; and merciful*. Hence,] *أَذْلَةٌ عَلَى الْمُؤْمِنِينَ أَعْرُ* [i. e. *Gentle, (Zj, T,) and merciful, (T,) to the believers, rough in behaviour, (Zj, T,) and hard, or severe, (T,) to the unbelievers. (Zj, T.)* — Also applied to a road, meaning † *Made even, or smooth, and easy to be travelled, or to walk or ride upon*; as also with *ع*; being applied to *طَرِيقٌ* [which is fem. as well as masc.]; (M,) and so *ذَلِيلٌ*: (T:) pl. of the latter, (T,) or of the former, (M,) *ذُلُلٌ*: (T, M:) and [in like manner] *مَدَّلٌ*, so applied, *beaten, or trodden, and [made] even, or easy [to walk or ride upon]*: (T:) [in like manner also]

ذَلِيلٌ is applied to land or ground &c. [as meaning *easy to be travelled, or to walk or ride upon, &c.*]. (S, M, voce *تَرْبُوتٌ*). — Also † *Low*, applied to a wall, and to a house, or chamber; (T;) and [so] applied to a mountain: (S and K in art. *دَلَّ*;) or *low and thin*, applied to a wall: (Mgh:) and † *short*, applied to a spear. (T.) — You say also *ذَلِيلٌ* [meaning *Exceeding lowness or baseness &c.*; or *lowering, or abasing, lowness or baseness &c.*; i. e.], using the latter word as an intensive epithet; or as signifying *ذُلِيلٌ*. (M, K.)

ذَلِيلٌ *Good and easy in respect of natural disposition*: pl. *ذُلُوبُونَ*. (Ibn-'Abbād, K. [In the CK, *الْخَلْقُ* is erroneously put for *الْخَلْقُ*].) See also *ذُلُولٌ*.

ذَلِيلٌ: see *ذَلِيلٌ*.

ذَلَّلَ is sing. of **ذَلَّلَ**, which signifies *The lower, or lowest, parts, (AZ, T, S,) that are near the ground, of a shirt, (S,) or of a long shirt; (AZ, T;) and Idris says that the sing. is ذَلَّلَ, and ذَلَّلَ, also; and they are also called ذَلَّلَ, pl. of ذَلَّلَ; (T;) and ذَلَّلَ (K in art ذن : ذن ذل) or ذَلَّلَ and ذَلَّلَ and ذَلَّلَ and ذَلَّلَ all signify the lower, or lowest, parts of a long shirt (M, K) when it dangles and becomes old and worn out; (M;) as also ذَلَّلَ; (K;) [or rather] this last is pl. of all the foregoing words; (M;) and ذَلَّلَ and ذَلَّلَ [in some copies of the K, erroneously, ذَلَّلَ, ذَلَّلَ, or ذَلَّلَ, or ذَلَّلَ] signify the same; (K;) [or rather] the former of these two is a contraction of the pl. ذَلَّلَ (S, M) [and the latter of them is the same contracted pl. with the addition of z] — [Hence, ذَلَّلَ النَّاسِ + Those who are the last of the people; (K;) or the last of a few of the people; so in the Mohabbat; (TA;) ذَلَّلَ النَّاسِ and ذَلَّلَ النَّاسِ, (K, TA, [in the CK, erroneously, ذَلَّلَ النَّاسِ, ذَلَّلَ النَّاسِ, the latter a dim., (TA,) and ذَلَّلَ النَّاسِ, signify the same: (K;) or this last signifies the lower, baser, viler, or meaner, of them. (O, TA)]*

ذَلَّلَ and **ذَلَّلَ** and **ذَلَّلَ** and **ذَلَّلَ** } see ذَلَّلَ, in eight places.

ذَلَّلَ and **ذَلَّلَ** and **ذَلَّلَ** and **ذَلَّلَ** } see ذَلَّلَ.

ذَلَّلَ [More, and most, low, base, vile, &c.] .
اسخف .

ذَلَّلَ as a pl. without a sing. : see ذَلَّلَ (of which it is also a pl.), in two places : = and see ذَلَّلَ, last sentence.

ذَلَّلَ : see ذَلَّلَ. — [Hence,] **عَبْرَ الذَّلَّةِ** + The wooden pin, peg, or stake : (S, K) because its head is broken [or battered by beating] (S). [See **عَبْرَ**.]

ذَلَّلَ : see ذَلَّلَ. — Also, [applied to palm-trees (نخل),] + Having the fruit thereof bent [down] in order that it may be [easily] gathered : [see also its verb (ذ) :] so in the following verses of Imra-el-Kays : (Sgh, TA.)

وَصَحَّ لَطِيفُ كَالْجَدِيدِ مُصَحَّرٌ
وَسَاتِي كَاتِبُوبِ السَّيِّئِ الْبُذَّلِ

meaning *And a waist slender like the camel's nose-rein of [twisted] leather, thin; and a shank resembling, in the clearness of its colour, the stalk (lit. internodal portion) of the papyrus (بردي) growing among irrigated palm-trees having their racemes bent down (ذَلَّلَ) by reason of the abundance of their fruit; so that their branches overspread these papyrus-plants: or, accord. to some, and a shank resembling the stalk of the irrigated papyrus that is bent down (ذَلَّلَ) by saturation : (EM pp. 25 and 29.) As says that it means, [agreeably with the former explanation,] سَاتِي كَاتِبُوبِ بَرْدِي بَعَنَ هَذَا السَّيِّئِ الْبُذَّلِ AO*

says that **سَاتِي** means *watered [naturally,] without occasioning one's taking any trouble to water* . Idris explained **الْبُذَّلِ** as meaning *having the way of the water thereto made easy* : and some say that by **السَّيِّئِ** is meant *the tender, moist, stalk of the بردي* . (T.)

ذَلَف

1. **ذَلَفَ**, aor. ذَلَفَ, inf. n. **ذَلَفٌ**, said of a nose, *It was short and small (M, Mgh;) or short in the bone, and small in the tip, or lower portion : or ذَلَفَ is like حَسَنَ [inf. n. of حَسَنَ, q v.] : (M;) or the verb means it was small, and even in the tip, or lower portion : (S, K;) or small and slender : or thick and even in the lower cavity; (M, K;) or, as some say, it had in it what resembled a pit, or depression; (M;) not being very thick (كَبِيعٌ غَلِيظٌ) : (M, K) * [in the latter I*

find **كَبِيعٌ غَلِيظٌ**, which I doubt not to be a mistranscription:] or it was short in the tip, or lower portion, and even in the bone, without prominence. (M.) And said of a man, *He had a nose such as is above described. (S, K.)*

أَذَلَفَ A man having a nose such as is described above : (S, Mgh, K;) or having a short and slender nose. (Mgh.) fem. **ذَلَفَةٌ** : (S, Mgh, Mgh, K;) pl. **ذَلَفٌ**. (S, K.) And A nose such as is described above. (K.) — And **ذَلَفَ**, applied to sands, + *Even and compact; as also ذَلَفَ. (AHn, M.)*

ذَلَقَ

1. **ذَلَقَ**, aor. ذَلَقَ, (S, K,) inf. n. **ذَلَقٌ**, (S,) *It (a spear-head [and the like]) was, or became, sharp, cutting, or penetrating. (S, K.)* — And in like manner, aor. and inf. n. as above, [the inf. n. erroneously written in the CK ذَلَقَ,] said of the tongue, *It was, or became, sharp and eloquent, as also ذَلَقَ, aor. ذَلَقَ, inf. n. ذَلَقٌ; and ذَلَقَ, aor. ذَلَقَ, (K, TA;) and i. g. ذَلَبَ [which means it was, or became, sharp properly speaking, and also chaste, or eloquent; and profuse of speech, or clamorous]. (S. in explanation of the first verb, and app. of the second also, i. e. ذَلَقَ, inf. n. ذَلَقٌ; and K in explanation of the first only.)* — Also, i. e. like **فَرِحَ**, + *It (a lamp, or lighted wick,) gave light, shone, was bright, or shone brightly : (K;) [or] so ذَلَقَ, inf. n. ذَلَقٌ. (JK.)* — Also, i. e. **ذَلَقَ**, aor. ذَلَقَ, inf. n. **ذَلَقٌ**, *It, or he, was, or became, unsettled, unsteady, unquiet, restless, disquieted, disturbed, agitated, flurried; or in a state of commotion. (S, TA.)* You say, **ذَلَقْتُ** I rose from my place, and became disquieted, or disturbed. (JK.) — And, said of the [lizard called] **ضَبٌّ**, (K,) inf. n. as above, (TA.) *It came forth from the roughness of the sand to the softness of the water. (K.)* — And **ذَلَقَ** He (a man) became at the point of death from thirst : (K;) or he became affected severely by thirst so that his tongue protruded. (TA.) — **ذَلَقَ**, (JK, K,) aor. ذَلَقَ, (TA,) inf. n. **ذَلَقٌ**, (JK, TA,) *He sharpened it; (JK, K;)*

namely, a knife, (K,) or anything; (JK;) as also **ذَلَقَ**, (Lth, K,) and **ذَلَقَ**, (K,) inf. n. **ذَلَقٌ**. (TA.) — And **ذَلَقَ** soil of the [hot wind called] **سَمُور**, or of fasting, *It weakened him, (K,) and emaciated him, and disquieted him, or disturbed him; (TA;) as also ذَلَقَ. (K, TA;) or the latter, thus used, it affected him severely, afflicted him, or distressed him. (JK.)* — **ذَلَقَ** said of a bird, *ذَلَقَ [It muted, or changed;] (K; and in like manner, ذَلَقَ ذَلَقَ [It muted, or changed;] (K, TA) it cast forth its dung quickly. (TA.)*


2. **ذَلَقَ**, inf. n. **ذَلَقٌ**: see 1. — and 4. — **ذَلَقَ**, (inf. n. **ذَلَقٌ**, (JK, K,) inf. n. as above, (K,) i. g. **ضَمَرُ** [He made the horse lean, or light of flesh; or prepared him for racing, &c., by feeding him with food barely sufficient to sustain him, after he had become fat, or after he had been fed with fodder so that he had become fat, &c.;] (JK, K;) and took good care of him. (JK.)

4. **ذَلَقَ** as syn. with **ذَلَقَ** and **ذَلَقَ**: see 1. — Also, (inf. n. **ذَلَقٌ**, (TA,) + *He made it to give light, shine, become bright, or shine brightly; namely, a lamp, or lighted wick. (JK, K.)* — Also **ذَلَقَ**, or it, unsettled, disquieted, disturbed, agitated, flurried, or put into a state of commotion, him, or it. (JK, S, K.) You say, **أَتَانِي نَوَسٌ فَذَلَقَنِي** News came to me, and unsettled me, or disquieted me, &c. (JK.) And it is said in a trad. of Mā'iz, **جَمَعَ الْجَبَارَةُ جَمَعَ**, (Mgh, TA,) i. e. When the stones disquieted him, &c. : (TA;) or when the stones hit him, or hurt him, with the point, or edge, [or rather the points, or edges,] thereof, he ran [or went] quickly. (Mgh.) He also i. e. last sentence but one. You say also, **أَتَانِي قَوْلٌ ذَلَقَنِي قَوْلٌ** Thy saying afflicted me, or distressed me, so that I wretched, or showed that I was hurt. (TA.) And **ذَلَقَ الصَّبَّ** *He poured water into the hole of the [lizard called] ضَبٌّ in order that he might come forth, (S, K, TA,) thus disturbing him; (TA;) as also ذَلَقَ, (K,) inf. n. ذَلَقٌ. (TA.)* — **أَسْخَفَ ذَلَقَ** also signifies *He dug [i. e. furrows, trenches, or channels; or rivulets, or streamlets]. (TA.)* — And **ذَلَقَ** The casting quickly. (JK, TA.) See 1, last sentence.

7. **ذَلَقَ** *It (a branch) hail [or presented to one (for the verb occurs in a trad. cited as an ex. in the TA followed by [إي] a point, or an extremity, (K, TA,) to be cut off. (TA.)*

10. **اسْتَذَلَقَ السَّيْفَ** *He sought, or endeavoured, to make the [lizard called] ضَبٌّ come forth from its hole. (TA.)* One says likewise, **الْبَطَرُ يَسْتَذَلِقُ الْحَشْرَاتِ** The rain draws forth the reptiles, or small creeping things, or makes them to come forth, from their holes; us also **يَسْتَذَلِقُ**. (TA in art. ذَلَقَ) And **اسْتَذَلَقَ السَّيْفَ** and **اسْتَذَلَقَ** *He drew forth the sword, or made it to come forth. (TA) ibid.*

ذَلَقَ (JK, S, Mgh, K) and **ذَلَقَ** and **ذَلَقَ** (K) and **ذَلَقَ** (S, K) The point, extremity, or edge, (JK, S, Mgh, K,) of anything : (JK, S, K;) and the sharpness thereof : (AA, TA;) and the last, [particularly,] the extremity of a spear-head,

and † of the tongue. (S, K.) — And the first, *The slender part of an arrow.* (TA) — And *The place in which turns the pin, or pivot, of the sheave of a pulley.* (S, TA.) = For the first, also, see , in three places.

ذَقَّى inf. n. of ذَلَّى. (S, K, T.A.) — It may be also pl. of ذَالَى, signifying *Sharpened*, or *pounded, in the iron head or blade*: [like مَدَقَّى] — and it may be used by poetic license for ذَقَّى. (L.) — See also the paragraph next following.

دَقِيٌّ and دَقِيٌّ, applied to a spear-head [and the like], *Sharp, cutting, or penetrating* (S, K.) pl of the latter دَقِيٌّ. (K, TA.) — And in like manner, both words, applied to the tongue, i q. ذَرَبٌ [which means *Sharp*, properly speaking; and also *chaotic, or eloquent, and profuse of speech, or clamorous*]: (S, K.) and دَقِيٌّ and دَقِيٌّ and دَقِيٌّ and دَقِيٌّ, so applied, signify *sharp and eloquent*. (K.) You say دَقِيٌّ بِلِسَانٍ طَلِقٍ, expl. in art. طَلِقٌ [i v.]: (K.) and دَقِيٌّ and طَلِقٌ and رِجَتِيٌّ طَلِقِيٌّ and دَقِيٌّ بِلِسَانٍ دَقِيٍّ and طَلِقِيٌّ and طَلِقِيٌّ and طَلِقِيٌّ ذَقِيٌّ [or طَلِقِيٌّ ذَقِيٌّ] meaning [a tongue] *sharp, penetrating, or effective*: (S, K.) and طَلِقِيٌّ ذَقِيٌّ and أَلَسَنَةً دَقِيَّةً and طَلِقِيٌّ and طَلِقِيٌّ. (TA.)

And **ذَلِيلٌ** and **ذَلِيلٌ** (S, K) †[*An orator,*
or a *preacher*,] *chaste in speech, or eloquent*:
(K, *TA.) the fem of each of these epithets is
with **ة**. (S, K *)

ذُلُّ and ذُلُّ: see the next preceding paragraph,
each in two places.

ذَلَّى and ذَلَفَةٌ : see ذَلَّى.

ذَلِيلٌ : see ذَلِيلٌ, in four places. — Also A *vehement* run or running. (JK, TA.)

دَلَّيْ . ۛۛۛ دَلَّيْ

ذَلِكَ ۝ ۝ ذُوْلَق

ذَوَلَيْفَةٍ: see the paragraph next following, in two places.

الحُرُوفُ الدَّلَقُ — دَلَقَ. and its pl. دَلَقَ: see دَلَقَ. *The letters [that are pronounced by means of the tip of the tongue and the lip:] (س, ذ, ز): sing. أَذَقَ. they are six, (٦) [comprised in the phrase مُمْ يَعْلُ: three of these are termed ذَّلَقِيَّةٌ, namely, ر and ل and ن; and three, سَفِيَّةٌ, namely, س and ف and ق: (٣, ٦): gr all of these six letters are termed ذَّلَقِيَّةٌ. (TA vocable عَسَجَد.) Every quadrilateral-radical or quinquilateral-radical word [that is genuine Arabic] contains one or two or three of these six letters. every word of either of these classes that does not contain one of these six letters is to be judged adventitious: all the other letters are termed الحُرُوفُ الْبَصِيَّةُ. (JL).*

مَذْقٌ Anything sharpened, or pointed, at the extremity: (S:) [like ذَالِقٌ:] or a sharp point. (TA.) — Also Milk mixed with water: (AZ, Bk. I.

Ḳ:) [like مُدَرِّق.] accord. to Ibn-'Abbād, like نَسِيء. (TA.)

مَذْلَاقَةٌ A quick-paced she-camel. (TA.)

ذلك

ذَلِكَ : see art. ذَا ; and ك as a particle of allocution.

ذیل

1. **الرُّبَطُ** **رَبَطَى**, like **رَبَعَ** (**K**₂) [i.e., **r**]. aor. **رَبَعَ**, inf. n. **رَبَطٌ** (**TA**.) *He gathered the fresh ripe dates*: (**K**₂) so in the copies of the **K**, in which is added, **فَمَنْدَلِي** but what we find in the *Tekmilch* is this: **نَظَّلَ يَدِي الرُّبَطُ اِي سَحِيهِ**: **سَبَدَلِي** and **يَدِي** is written as [the aor. of] a quadrilateral [i.e. as the aor. of **رَبَطَى**], for it is without a shaddah: (**TA**.) [here, however, **سَبَدَلِي** is evidently, in my opinion, a mistranscription for **فَمَنْدَلِي** and the right reading and rendering I therefore hold to be as follows

الرُّبَطُ **مَنْدَلِي** **يَدِي**, **رَبَطَ** or perhaps **رَبَطَى** means *He continued gathering the fresh ripe dates, they hanging down with him*: for the gatherer laying hold upon the raceme, it hangs down with his weight. In the **TK**, this passage in the **TA** has been misunderstood and misrepresented, as though it meant that **أَذْنَى مَعَهُ** signifies "he gathered with him."]

4: see the precoding paragraph.

5. تدلى *q. تدلى* [*He became lowly, humble, or submissive; or he lowered, humbled, or submitted, himself*]: (T, K:) the latter verb is the original the former being like تظلى, originally نظى. (T.) [See also the next paragraph.]

13. **اِدْلَوِي** (T, S, M, K,) inf. n. **اِدْلَوِي** (S,) *He went away hiding himself; stole away secretly.* (T, S, M, K.) — **اِدْلَوِي** hastened, made haste, sped, or went quickly; (TA;) [like **اِدْلَوِي**] and (TA) *he did so in fear lest a thing should escape him.* (T, TA.) And **اِدْلَوِي قَبَمَ** *He went back, or away, running quickly.* (T.) — *He was, or became, easy, tractable, submissive, or manageable.* (M, K.) [See also 5.] — *He (a man) was, or became, broken-hearted.* (T, K.) — *It (the رُكْبَة) stood in a low state.* (T, K.)

ذُلُولِي, [in copies of the K ذُلُولِي,] applied to a man, i. q. مَذْلُولِي [part. n. of 12, q. v.] - (K, TA: [in some copies of the K مَذْلُولِي:] of the measure نَعْوَعْل; or, as some say, فَعْلَعْل. (TA.)

رِشَاءٌ مُدْلُولٌ [A well-rope] *unsteady*; or *moving about, or to and fro, or from side to side.* (T.)

ذم

1. ذَمُّهُ, (T, S, M, &c.) uor. ذُ, (T, M, Mgh),
inf. n. ذَمَّرَ (T, S, M, Mgh, Mgh, K) and ذَمَمَهُ
(M, K), *He blamed, dispraised, discommended,
found fault with, censured, or reprehended him,
in respect of evil conduct; الذَّمُّ signifying*
the fault (T, Mgh) *فِي الذَّمِّ* (T); *contr. of* الذَّمُّ
(S, M, Mgh, Mgh, K) *or of* الذَّمُّ (Mgh):

and **ذَمِّمَ**, (MA,) inf. n. **تَذْمِيمٌ**, (KL,) signifies the same: (MA, KL:) [or this has an intensive meaning: see its pass. part n., below.] Hence the saying, **ذَمَّرَ خَلَاكًا وَحَلَاكًا**, (T, S, K,) i. e. **أَفْعَلَ**, meaning [Do thou such a thing, and] thou wilt not be blamed; (ISK, S, K;) or thou wilt have an excuse; [lit.] *blame will fall from thee*: (S in art. **خَلَوُ**: one should not say, **خَلَاكَ دَنًّا**. (ISK, S in the present art.) **ذَمَّرَ**, also, signifies *He was satirized*, particularly in verse. (IAqr, T.) And *He was made to suffer loss or diminution* [app. in respect of his reputation]. (IAqr, T.) — **ذَمَّرَ الْهَكَانَ** † *The place was, or became, afflicted with drought, or barrenness, and its good things [or produce] became scanty*. (TA.) [But perhaps **ذَمَّرَ** is here a mistranscription for **ذَمَّرَ**; for] you say of a land, **ذَمَّرَ مَرْعَاهَا**, [*He dispraised, or discommended, its pasture, when its pasture is scanty*]. (S and M and K in art. **بَدَأَ**) — **ذَمَّرَ**, [aor. -] said of the nose, (S, K,) *It flowed [with ذَمِيرٌ, i. e. mucus]*; (K;) like **دَنَّنَ**. (S, K.) And [the aor.] **يَذْمُرُ** is said of ذَمِيرٌ; (S, K;) like **يَدْنُنُ**; (S, TA;) meaning *It flows*. (TA.)

2; see **1**, first sentence.

3. قَلَانٌ يُدَامُ عَيْنَهُ + Such a one passes his life
contended with scantiness. (TA.)

4. *أمر* *He* (a man) *did* [or *said*] *that* *for* *which* *he* *should* *be* *blamed*, *dispraised*, *discommenced*, *found* *fault* *with*, *censured*, *or* *reprehended*;
(S;) *contr.* of *أُحْمَدَ*. (A in art. *حَمِدَ*) And
استندم (M, K), or *إلى الناس* (S) *He* *did* *not*
to *him*, *or* *to* *the* *people*, *that* *for* *which* *he* *should*
be *blamed*, &c. (S, M, K) — [Hence,] *أَزَمْتُ*
رَاحِلَتَهُ † *His* *riding-camel* *ceased* *going* *on*, *as*
though *she* *made* *the* *people* *to* *blame* *her*. (TA.)
And *أَزَمْتُ رُكَابَهُم* † *Their* *camels* *upon* *which*
they *were* *riding* *became* *jailed*, *and* *lagged* *behind*,
(S, M, K, TA), *not* *keeping* *up* *with* *the* *main*
body *of* *camels*; (S, TA,) [as *though* *they* *made*
their *riders* *to* *blame* *them*; or] *as* *though* [the
idea of] *their* *strength* *in* *journeying* *were* *derived*
from *دَمَ* meaning “a well having little water.”

(TA.) And اذمر به بعيره [His camel became jaded, and lugged behind with him]. (S, TA.) And اذمرت بالركب said of a sho-ass, [She hent back the company of riders upon camels by her weakness and her ceasing to go on. (TA from a trad.) اذمه = اذمه He found him, or it, to be such as is blamed, dispraised, &c.; (S, M, K, TA;) contr. اُحْمِدُهُ. (TA.) Ono says, اُنْثِثَ مَوْضِعًا اُحْمِدْتُهُ, i. e. [I came to such a place, and] I found it to be such as is discommended. (S.) اذمر به (S), or بهر (M, K), He held him, or them, in little, or light, or mean, estimation, or in contempt: (S, K.) or he left him or them blamed, dispraised, &c., among the people. (Lag, M, K.) = Also, اذمه, He protected him; granted him protection, or refuge. (S, K.) = And اذمر له عليه He took, or obtained, a promise, or an

assurance, of security or safety, and a compact, or covenant, for him, or in his favour, of, or against, him [i. e. another person, making the latter responsible for his (the former's) security, or safety, &c.]. (M, K, TA.) = See also the next paragraph.

5. تَذَمَّرَ *He shunned, or avoided, (T, Mgh,)* or *he preserved, or guarded, himself from, (MA,)* blame, dispraise, &c. (T, MA, Mgh;) this is the proper meaning; and hence, (Mgh,) *he felt disdain, or scorn, and shame.* (S, MA, Mgh, K, KL.) One says, *لَوْ لَمْ أَتَزَكَّ الْكَذِبَ تَأْتِي تَزَكَّتُهُ* [If I did not refrain from lying for the purpose of abstaining from sin, I would refrain from it from a feeling of disdain, or scorn, or shame]. (S, K.) And تَذَمَّرْتُهُ [He abstained, or refrained, from it to avoid blame, or through disdain, or scorn, or shame; disdained, or scorned, it; or was ashamed of it]. (K in art رَبَّحَ) And Abou-'Amr Ibn-El-'Alâ mentions his having heard an Arab of the desert use the expression لَا يَذْمُونَ [app. لَا يَذْمُونَ, for the ل in the measure

أَفْعُل sometimes has a privative property,] meaning *They do not shun, or avoid, blame, (لَا يَذْمُونَ)* and are not affected with shame. (TA.) It is said in a trad. *حِلَالُ الْكَأْبَرِ، الذَّمُّ لِلصَّاحِبِ* [Of the properties of generous, or honourable, practices, is] the being regardful of everything that is entitled to reverence, respect, honour, or defence, in the character and appertenance of the companion, or friend, and dispuelling from oneself the blame that he would incur from men if he were not regardful thereof (TA.) And one says, *لِلْجَارِ عَذْرٌ تَذَمَّرُ* and مُسْتَدْرٌ [To the neighbour, with thee, is shown regard of everything that is entitled to reverence, respect, honour, or defence, in his character and appertenance. تَذَمَّرُ being app. an inf. n. of ذَمَّرَ, and this being syn. with ذَمَّرَ]. (TA.)

6. تَذَامَرُوا *They blamed, dispraised, discommended, found fault with, censured, or reprehended, one another.* (M, K.)

10. اسْتَذَمَّرَ *He required blame, &c.; as though he called for it; or] he was blamed, or dispraised, &c. (KL.)* See also 4, second sentence. — And see 5, last sentence. — اسْتَذَمَّرَ بِدَمَامِهِ is used by post-classical writers, and is perhaps a classical phrase, meaning *He begged, or implored, his protection.* See an instance in "Abulfeda Annales," vol. iii. p. 170.]

R. Q. 1. ذَمَّرَ *He made his gift small, or scanty.* (IAgr, T, K.)

ذَمَّرَ inf. n. of ذَمَّ. (T, S, M, &c.) [As a simple subst., *Blame, dispraise, or censure.*] — And [the pl. ذَمُورٌ signifies *Fices, faults, defects, or the like.* (M, K. [See ذَامَرُ.]) = See also ذَمِيرٌ. = And see ذَمَّةٌ.

ذَمَّرَ: see ذَمِيرٌ. — Also *Excessively lean or emaciated; and perishing:* (K.) or *like him who is perishing.* (T, TA.) — See also ذَمَّةٌ.

ذَمَّةٌ [as a subst.]; (T, Mgh;) and ذَمَّةٌ, بَيِّنَةٌ

(T, S, M, Mgh, K,) in which the latter word is an epithet, (Mgh,) and ذَمَّةٌ also, with kesr, (so in one of my copies of the S,) and ذَمِيرٌ, and ذَمِيَّةٌ; (M, K;) *A well containing little water;* (T, S, M, Mgh, K,) because discommended (M, Mgh.) and, (M, K,) as some say, (M,) *containing much water* — thus having two contr. significations: (M, K:) pl. ذَمَامَرُ (T, S, M, K) and ذَمَرٌ, (T, TA,) [or rather the latter is a coll. gen. n., of which ذَمَّةٌ is the n. un.] A poet says, (S,) namely, Dhu-r-Rummeh, describing camels whose eyes were sunk in their sockets by reason of fatigue, (T,)

عَلَى جَمِيرَاتٍ كَأَنَّ عِيُونَهَا

ذَمَامَرُ الرِّكَابِ أَتَزَنَّبَهَا الْوَاتِحُ

[Upon camels of Hameyer that were as though their eyes were wells containing little water which the camels employed to draw it had exhausted]. (T, S.)

ذَمَّةٌ *A compact, a covenant, a contract, a league, a treaty, an engagement, a bond, or an obligation;* (T, S, M, Mgh, Mgh, K,) because the breaking thereof necessitates blame: (Mgh.) and *a right, or due, (حَقٌّ), for the neglect of which one is to be blamed* (B in ix 8) [an inviolable right or due:] and ذَمَامَرٌ and ذَمِيَّةٌ and ذَمِيرٌ signify in like manner a compact, a covenant, &c. as above, for the neglect, or non-observance, of which a man is to be blamed: (Mgh.) or these three words [in the CK the first and last only] signify a right, or due; syn. حَقٌّ: (M, K.) or so the first of them (T, S, S.); and each of them, (M, K,) or the first of them, i. e. ذَمَامَرُ, (T, S, Mgh,) i. g. حُرْمَةٌ [which includes all the significations of ذَمَّةٌ likewise, those above and those which follow, but appears here to be used as meaning especially a thing that should be sacred, or inviolable; or which one is under an obligation to reverence, respect, or honour, and defend; everything that is entitled to reverence, respect, honour, or defence, in the character and appertenance of a person], (S, M, Mgh, K,) every حُرْمَةٌ for the neglect, or non-observance, of which one is to be blamed: (T:) ذَمَامَرَةٌ also, and ذَمَامَرٌ, are syn. with حَقٌّ and حُرْمَةٌ: (TA:) and ذَمَّةٌ signifies also i. g. أَمَانٌ [as meaning security, or safety; security of life and property; protection, or safeguard; a promise, or an assurance, of security, safety, protection, or safeguard, indemnity; or quarter]; (S, Mgh, Mgh, KL, TA;) and so ذَمَامَرُ. (MA, KL: [explained in both by the Pers. زَنْبَار, and in the latter by حُرْمَةٌ and حَقٌّ also.]) and responsibility [for the fulfilment of an obligation, for the payment of a sum of money, for the restitution of a thing, or for the safety, or safe-keeping, of a thing or person]; suretiship; (M, Mgh, Mgh, K;) as also ذَمَامَرَةٌ and ذَمَامَرٌ; (M, K;) [in the former of which, these two words are said to be syn. with ذَمَّةٌ, app. meaning, in all the senses mentioned above;]) and ذَمَرٌ: (M, K. [said in the M to

be syn. with ذَمَّةٌ in the first only of the senses mentioned above in this paragraph in the CK, and الذَّمُّ is erroneously put for الذَمَرُ]) the pl. of ذَمَّةٌ is ذَمَامَرُ (T, Mgh) and ذَمَامَرُ: (T.) and the pl. of ذَمَامَرُ as [a sing.] syn. with ذَمَّةٌ and ذَمَامَرٌ is ذَمَمَةٌ. (M, K.) Hence, i. e. from ذَمَّةٌ in the first of the senses explained above, أَهْلُ الذَّمَّةِ (S, Mgh, TA.) and الذَّمَّةُ, (T, M, Mgh, K, TA,) with the prefixed noun أَهْلُ supposed, (TA,) *The people with whom a compact, or covenant, &c., has been made;* (T, S, M, K, TA;) [and particularly] those, of the believers in a plurality of gods, [by which are here meant the Christians, Jews, and Sabians, but no others,] who pay the [tax called] جَزْنَةُ: (T, TA:) [i. e. the free non-Muslim subjects of a Muslim government, who pay a poll-tax for which the Muslims are responsible for their security and freedom and toleration: see أَهْلُ:] the appellation ذَمِيَّةٌ, (Mgh, Mgh,) a rel. n. from الذَّمَّةُ, (Mgh,) is applied to a person of this class, (Mgh, Mgh;) because he is rendered secure, or free from fear, for his property and his blood, by means of the جَزْنَةُ. (Mgh.) جَعَلَ عُمَرُ أَهْلَ السَّوَادِ ذَمَّةً means 'Umar treated [lit. made] the people of the Soudan as those who are termed الذَّمَّةُ. (Mgh.) And أَهْلُ الذَّمَّةِ [or أَهْلُ الذَّمَّةِ], in the prayer of the traveller, means *Resort us to our family in safety.* (TA.) It is related in a trad. of 'Alâ, that he said, ذَمَّتِي بِمَا أَقُولُ رِبْعَةً وَأَنَا بِهِ زَمِيرٌ meaning *My responsibility is pledged for [the truth of] what I say, and I am answerable for it.* (Mgh, TA;*) i. e. this my saying is true, and I am responsible for it. (Mgh.) And it is said in another trad., قَدْ ذَمَّتْ رِسْمَتِي مِنْهُ الذَّمَّةُ [Then the responsibility of God is clear, or quit, of him]; i. e. there is given to every one, by God, a covenant whereby He binds Himself to preserve and protect him; and when he throws himself into destruction, or does that which is unlawful for him to do, or acts in variance with that which he is commanded to do, the covenant of God fails to aid him. (TA.) ذَمَّتِي فِي شَيْءٍ means *virtually I am responsible for such a thing;* i. e. for paying it, or restoring it, &c.; but lit. in my responsibility is such a thing, or on my responsibility rests, or lies, or is, such a thing; for فِي may be here used, as it is in many other instances, in the sense of عَلَى. (Mgh:) [or,] in the saying ذَمَّتْ فِي ذَمَّتِي كَذَا, [which means *Such a thing became, or has become, binding, obligatory, or incumbent, on me,*] the term ذَمَّةٌ is applied to designate [the moral sense considered as] the seat [of the sense] of obligation to fulfil what is [properly] termed ذَمَّةٌ [i. e. a compact, or covenant, or the like]. (Mgh.) ذَمَمْتُ الرِّضَاعَ (T, S, Mgh,*) meaning *What will put away from me the obligation of] the right, or due, of the woman who has suckled for the suckling?* is a question occurring in a trad., (T, S, Mgh,*) as put by a man to the

Prophet (T.) and the answer was, "A slave, male or female:" (T, S, Mgh.) Eu-Nakla'es says, (S,) they liked, on the occasion of the weaning of a child, to give the woman who had suckled it something beside the milk: (S, Mgh.) **مَدَمَّة** in this case is a dial var. of **مَدَمَّة**: (Mgh.) or, as IAdh says, the former is from **الذمر**; and the latter, from **الذمة**. (TA.) You say also, **أَذَيْتَ عَنْكَ مَدَمَّةَ الرِّضَاعِ بَنَى نَعِيْبِهِ**, meaning [Put away from thee the obligation of] the right, or due, that is incumbent on thee to render her for the suckling of thy child [by something that thou shalt give to her who has suckled]. (T.) And **أَذَيْتَ عَنْكَ مَدَمَّةَ بَنَى**, **مَدَمَّتِهِ**, and **مَدَمَّتِهِ بَنَى**, to different copies of the S and K, in which **عك** is omitted, meaning a dial var., (T,) i.e. [Put away from thee the obligation of their right, or due, by something; meaning] feed them with something, (T,) or give to them something, (S, K,) for they have a right, or due. (T, S, K.) And **فَقَى مَدَمَّتَهُ** and **فَقَى مَدَمَّتَهُ** [He paid his right, or due;] meaning he did good to him, or conferred upon him a benefit or benefits, in order that he might not be blamed. (M, K.) And **رَجُلٌ ذَمٌّ** [in the CK the latter only, A man who has a right, or due,] meaning **خَلَّ النَّاسَ** [a man who is a burden upon people, to be maintained, or supported, by them] (M, K, TA.) = Also (i.e. **ذَمَّة**) A *repast*, or *banquet*, to which guests are invited, [simply] for food, or for a wedding. (K.) = See also **ذَمَّة**.

ذَمَّرَ: see **ذَمَّة**, in three places. It is also a pl of **ذَمَّ** [as well as syn. therewith]. (T.)

ذَمِّرَ Blamed, dispraised, discommended, found fault with, censured, or reprehended; (S, M, Mgh, K;) i. q. **مَدَمَّرَ**; (T, M, Mgh, K;) as also **ذَمَّرَ** (T, K, TA) and **ذَمَّرَ**, (M, K, TA,) which last is an inf. n. used as an epithet, and, like [its contr.] **حَسَدَ**, is applied to a man and to a place of alighting or sojourning or abiding. (TA.) [See **مُدَمَّرَ**.] — See also **ذَمَّة**. — Also, applied to water, *Dulified*, or *disapproved*. (S, K,*) = [As a subst.] Urine and mucus, (K,) as in the copies of the K, but correctly, (TA,) mucus, and urine (S, TA) that flows from the pens of the goat: (S, K, TA:) or a fluid that flows from the nose. (IAdh, T.) — And in like manner, *Milk* [that flows] from the teats of sheep or goats; (K;) or, as in some copies of the S, from the teats of the she-camel; (TA:) or from the teats of the sheep or goat: (so in one of my copies of the S: in the other of those copies omitted:) or milk that becomes sprinkled upon the udders: (Th, M:) or milk that flows upon the thighs and udders of camels and sheep or goats. (M.) — Also *Dew*, (M, K,) absolutely; (TA:) accord. to IDrd: (M:) or *dew that falls on the night upon the trees, and upon which dust lights, so that it becomes like bits of clay or mud*. (M, K.) — And A thing [meaning the

sebaceous matter] that comes forth from the pores of the soft part of the nose, like the eggs of ants: (S:) or *pimples*, or *small pustules*, (بُتْر, T, K,) or a thing resembling **بُتْر**, black, or red, (M,) like the eggs of ants, (T, M,) coming forth upon the nose, (T,) or arising upon the faces (M, K) and the noses, (M,) from heat (T, M, K) or from the scab: (M, K:) or the duty matter that comes forth upon the nose. n. un. with **ذ**. (TA.) — And *Whiteness upon the nose of a kid*. (K, M, K.)

ذَمَّامَةٌ: see **ذَمَّة**, in two places. — Also *Shame, and fear of blame*: whence the saying, **أَحْذَرْتُ مِنْ صَاحِبِهِ ذَمَّامَةً** [Shame, and fear of blame, with respect to his companion, seized him]: and **أَصَانَتْهُ مِنْهُ ذَمَّامَةٌ**, i.e. *Shame and disgrace affected him on account of him, or it* (TA.) One says also, **أَخَذْتَنِي مِنْهُ مَدَمَّةً** and **مَدَمَّةً**, meaning *Shame and disgrace by reason of the neglect of that which should be sacred or inviolable, or of that which was entitled to reverence, respect, honour, or defence, or of the obligation or duty, or the right or due, that should be regarded as sacred or inviolable*, (مِنْ تَرَكِ الْحَيَّةَ) [veiled me on account of him, or it] (S, K.)

ذَمَامَةٌ + A remain, remainder, remaining portion, remnant, or relic. (K.) [See also **ذَمَّامَةٌ**, below.]

ذَمَامَةٌ: see **ذَمَّة**, in two places.

بِهِ ذَمِيَّةٌ In him is a crippleness, or a chronic disease, (K,) [in the CK **ذَمَامَةٌ** is erroneously put for **ذَمَامَةٌ**,] or an infirmity arising therefrom, or from some evil affection, (M,) that prevents him from going forth. (M, K.)

أَبْقَى ذَمَامَةَ الشَّيْءِ [He left] the last remains [of what was poured out, or forth, at once]: so in the A. (TA.) [But the last word is there written without any syll. signs.] [See also **ذَمَامَةٌ**.]

ذَمِّي: see **ذَمَّة**, in the former half of the paragraph.

ذَمَّرَ One who blames, dispraises, discommends, &c., much, or often (TA.)

ذَامٌ and **ذَامٌ**, with and without tashdeed, [the latter belonging to art. **ذَمِرَ**.] A vice, fault, defect, or the like. (A, S, T.) [See also **ذَمَّرَ**.]

أَذَمَّرَ A horse fatigued, and standing still. (TA.)

مَدَمَّرَ and **مَدَمَّرَ**: see **ذَمَّة**, in the latter part of the paragraph.

مَدَمَّرَ A thing blamed, dispraised, &c.; [like **ذَمِيرَ**;] or made, or caused, to be faulty, or defective, or to have a vice, fault, defect, or the like, (S, K;) as also **مَدَمَّرَ**. (K.) — And A man (S) in whom is no motion. (S, K.)

مَدَمَّرَ: see the next preceding paragraph.

مَدَمَّةً, with fet-h only [to the ذ, A cause of blame, dispraise, discommendation, censure, or reprehension; a blamable, or discommendable,

quality or action;] a thing for which one is, or is to be, blamed, dispraised, discommended, found fault with, censured, or reprehended. contr. of **مُحَمَّدٌ** (S) [pl. **مُحَمَّدَاتٌ**.] You say, **مَدَمَّةً**, (S, K,) i.e. [Niggardliness is] one of the things for which one is, or is to be, blamed, &c. (S.) And **بَانَكَ وَابْدَانَكَ** [Beware thou of, or avoid thou, or remove thyself far from, causes of blame, &c.] (TA.) — See also **ذَمَّة**, in six places. — And see **ذَمَامَةٌ**.

مَدَمَّةً: see **ذَمَّة**, in six places. — And see also **ذَمَامَةٌ**.

مَدَمَّرَ A man blamed, dispraised, discommended, found fault with, censured, or reprehended, much. (S, K.) — And A place held in reverence, respect, or honour. (TA.)

مَدَمَّرَ: see **ذَمِيرَ**, first sentence.

مُسْتَمَرَّ: see 5, last sentence.

ذمر

1. **ذَمَّرَ** (S,) inf. n. **ذَمَرٌ**, (K,) *He* (a lion) *revenged*. (S, K.) = **ذَمَّرَ**, ar. **ذَمَّرَ**, (S, M, A,) inf. n. **ذَمَرٌ**, (T, S, M, K,) *He* excited, incited, urged, or instigated, him, (T, S, M, A, K,*) with chiding, or reproof, (T, M, A, K,*) and encouraged him, (L,) **ذَمَّرَ** **أَعْلَى الْأَمْرِ** to do the thing; (A;) as also **ذَمَّرَ** (L, TA:) and *he threatened him*; (L, K,*) and *was angry with him*. (L.) = **ذَمَّرَ**, ar. **ذَمَّرَ**, and **ذَمَّرَ**, [inf. n. **ذَمِيرَ**;] *He* felt his **مَدَمَّرَ** [q. v.]. (M) You say also, **ذَمَّرَ الرَّائِي السَّبِيلَ** The pastor felt the place where the head of the young camel just born was set upon the neck, to know if it were a male or a female: (A:) [or its inf. n., **ذَمَرٌ**, signifies the same as] **تَدَمَّرَ** a man's inserting the hand into the vulva of a she-camel, to discover if her foetus be a male or a female. (S.) [See **مَدَمَّرَ**.]

2: see 1, in three places. — **تَدَمَّرَ** also signifies The determining the quantity, measure, size, or bulk, of a thing; or computing by conjecture the quantity or measure thereof. (K, TA.)

5. **ذَمَّرَ**, an irreg. quasi-pass. of **ذَمَرٌ**, (M,) [or rather a reg. quasi-pass. of **ذَمَّرَ**, which is mentioned in the L, and meaning *He* excited, incited, urged, or instigated, himself;] as though he blamed himself for a thing that had escaped him: (S:) or he blamed himself (M, K) for a thing that had escaped him: (K:) or he blamed himself for negligence, in order to inspire himself, that he might not be negligent a second time: (A:) or he blamed himself for the escape, or loss, of [what he was bound to preserve and defend, or] what is termed **ذَمَارٌ**. (TA.) — *He* became angry. (M, K.) — *He* disliked a thing, and was angry in consequence thereof. (Har p. 517.) — **تَدَمَّرَ عَلَيْهِ** *He* became changed, or altered, to him, and threatened him with evil. (S, K.) — But in the trad. in which it is said of Moses, **كَانَ يَتَدَمَّرُ عَلَى رَبِّهِ**, this expression means that *He* emboldened himself to his Lord, and raised his voice in his expression of disapproval. (TA.)

6. تَفَارَّسُوا *They excited, incited, urged, or instigated, one another, (S, K.) in war, (S.) or to fight. (K.)* — Also, sometimes, *They blamed one another for neglecting an opportunity (TA)*

ذَمْرٌ ذَمِيرٌ ذَمِيرٌ ذَمِيرٌ A courageous man: (S, M, K.) or who combines sagacity, or sagacity and cunning and craftiness, with courage, (M.) or with strength; (T.) and ذَمَائِرُ has also this last signification: (TA:) or the four preceding words signify, (M.) or signify also, (K.) clever, intelligent, and a good assistant. (M, K.): pl. of the first (S, M) and second and fourth, (M.) ذَمَائِرُ; (S, M;) and pl. of the third, ذَمَائِرُ. (M.) الذَمَائِرُ and الذَمَائِرُ are also names of Calamities, or misfortunes. (K.)

ذَمْرٌ: } see the next preceding paragraph.
ذَمِيرٌ: }

ذَمَارٌ a verbal noun, like نَزَالٌ; [signifying *Excite thou, or incite, urge, or instigate, thy companions to the fight, or, perhaps, be thou excited, &c.*] ذَمَرَهُ فِي الْحَرْبِ. (R.)

ذَمَارٌ: see the next paragraph.

ذَمَارٌ Whatever one is obliged, or bound, to preserve and guard and defend or protect, (T, M, K.) and for the loss or neglect of which one must be blamed: (T:) things that are saved, or inviolable; a man's family, and property (حَوْزٌ), and servants or dependents, and relations: (A, T:) as also ذَمَارٌ: (TA:) things for which, if he did not defend or protect them, a man would be blamed, and severely reprov'd. (A:) or what is behind a man, [as a bird on him,] of those things which it is his duty to defend or protect; for they say حَامِيَ الذَّمَارِ, [see below,] like as they say حَامِيَ الْحَقِيقَةِ and those things are termed ذَمَارٌ because anger (ذَمَرٌ) on their account is incumbent on him to whom they pertain; and they are termed حَقِيقَةٌ because it is the duty of him to whom they pertain to defend them. (S.) حَامِيَ الذَّمَارِ signifies *The defender, or protector, of those things for which a man is to be blamed, and severely reprov'd, if he do not defend or protect them:* (A:) [or of those things which he is bound to preserve and guard and defend, &c.: see above:] or one who, when he is incited, (S.) instigated, and angry, defends, or protects. (S.) One says also, فَلَنْ أَمْنَعَ ذَمَارًا مِنْ فَلَانٍ [app. *Such a one is a greater defender of those things which it is his duty to defend than such a one.*] (S.) يَوْمَ الذَّمَارِ The day of war: or of penitence: or of anger. (El-Towahheeh.)

ذَمِيرٌ: see ذَمْرٌ. — Also A man goodly, or beautiful, (K, TA,) in make. (TA.)

ذَمَارَةٌ Courage: (M, K:) or sagacity, or sagacity and cunning and craftiness, combined with courage [or with strength: see ذَمْرٌ]: or cleverness, intelligence, and the quality of rendering good assistance. (M.)

ذَمِيرٌ: see ذَمْرٌ, in two places.

ذَمِيرٌ (K, TA,) with دَامٌ to the م, (TA,) [in the CK ذَمِيرٌ] A man sharp in temper, who adheres to things and minds them pertinaciously. (K, TA) [And so ذَمِيرٌ]

ذَمِيرٌ The bark of the neck: (M, K) or two bones in the base of the back of the neck or the part called ذَمِيرٌ [behind the ear]: or the ذَمِيرُ [or upper part of the back, near the neck]: (M) or this last-mentioned part with the neck and what surrounds it as far as the ذَمِيرُ; which is what the ذَمِيرُ [ق. v.] feels. (A, S.) or the place where the head of a camel is set upon the neck. (A.) بَلَغَ الْأَمْرُ الذَّمِيرَ: The affair, or case, or event, reached a distressing pitch; (A, K:) like نَبَحَ الصَّبَقِ (A.)

ذَمِيرٌ A man who inserts his hand into the vulva of a she-camel, to discover if her fetus be a male or a female: (S, M, K:) because he feels its ذَمِيرٌ, and thus knows it: he feels its jaw-bones: if they be thick, it is a male; and if thin, a female. (M) El-Kuneyt says,

وَقَالَ الذَّمِيرُ لِلنَّاسِ
مَتَى ذَمِيرْتُ قَبْلِي الْأَرْجُلُ

[And he whose business it was to feel the fetus, for the purpose of discovering if it were male or female, said to those assisting the she-camels in bringing forth, When, before my time, were the legs felt to discover the sex of the fetus?]. (S, M:) for it is the head that is felt, as above explained. (M.) The ذَمِيرُ is, to camels, as the midwife to human beings. (A.)

ذمل

1. ذَمَلْتُ (S, M, K,) and ذَمَلْتُ (T,) aor. 2 (T, S, M, K) and ذَمَلْتُ (S, M, K,) inf. n. ذَمِيلٌ (T, S, M, K) and ذَمَلْتُ and ذَمَلْتُ (M, K,) said of a camel, (T, S,) *He, or she, went a gentle pace:* (T, M, K:) or went a pace above that which is termed الْعَتَقُ (S, M, K,) and above that which is termed الرِّبْدُ [for] A'Obeyd says, when the pace rises a little above that which is termed الْعَتَقُ, it is termed الرِّبْدُ; and when it rises above this, it is termed الذَمِيلُ; and then, الرِّبْدُ: A says that no camel goes the pace termed الذَمِيلُ for a day and a night except the مَهْبَرُ. (S.)

2. ذَمَلْتُ, inf. n. ذَمِيلٌ, I urged him, or made him, (namely, a camel, TA,) to go the pace above mentioned. (K.)

ذَمَلْتُ ذَمَلْتُ [A she-camel that is accustomed to go the pace above mentioned]: (M, K) pl ذَمَلْتُ (M, and so in my MS. copy of the K,) or ذَمَلْتُ. (TA: in the CK ذَمَلْتُ.)

ذَمِيلَةٌ Fatigued, or jaded; (IAgr, T, K;) applied to a she-camel. (IAgr, TA.)

ذَمَلْتُ ذَمَلْتُ [A she-camel going the pace above mentioned]: pl. ذَمَائِلُ. (T.)

ذمى

1. ذَمَى (M, K, and so in some copies of the S,) aor. يَذْمِي (K, and some copies of the S;) or ذَمَى aor. يَذْمِي (T, and so in some copies of the S,) or both; (Sgh, TA;) inf. n. ذَمًا (T, S, M, K, TA,) said of a slaughtered animal, (S, TA,) *It mired.* (T, S, M, Sgh, K, TA) And ذَمَى (M,) or ذَمَى aor. يَذْمِي (K;) inf. n. as above, (M, K,) *He retained remains of the soul, or vital principle or had strength of heart [remaining]: app. said of one dying.* (M, K.) [These meanings are there indicated, but not expressed.] You say, مَرَّ ذَمِي, inf. n. as above, *He passed by at his last gasp of breath.* (Har p. 220.) And ذَمَى aor. يَذْمِي, inf. n. ذَمَى [and app. ذَمًا also, as seems to be indicated by what here follows, or perhaps the latter only], *He (a sick person) was seized by the agony of death, and was long in suffering the disquietude thereof* whence one says, مَا أَطْوَلَ ذَمَاءَهُ [From long is his suffering of the agony and disquietude of death]. (A, T.) [See ذَمَاءٌ below.] You say also, of a man, ذَمَى, inf. n. ذَمًا, meaning *He remained long sick, or diseased.* (M.) = يَذْمِي aor. يَذْمِي, inf. n. ذَمًا, *He hastened, made haste, sped, or went quickly:* (Fr, T, S, M, K:) some also mention ذَمَى aor. يَذْمِي, [in this sense, and thus I find in one copy of the S,] but [ISd says,] I am not sure of this. (M.) = ذَمَى لِي مِنْهُ نَسْءٌ means *Some one hat thereof was, or became, prepared for me; or feasible, or practicable, to me:* (M:) [and so, app., ذَمَى لِي, for] one says, فَلَانٌ مَا ذَمَى لَكَ ذَمَّتِي الرِّيحُ = ذَمَّتِي الرِّيحُ The odour annoyed me, or distressed me; (S, M, K;) accord. to AIHu: (M:) and took away my breath: referring to a wind emitted from the anus; inf. n. ذَمَى. (M) and killed me; (T, M;) accord. to AZ; (T;) aor. يَذْمِي (M,) inf. n. ذَمَى: (TA:) but Abou-Malik disallows this, and says, you say, ذَمَّتْ فِي أَنْفِهِ الرِّيحُ meaning *The odour flew [or rose] into his [nose and] head:* and accord. to Agh, you say, يَذْمِي ذَمَّتِي فِي أَنْفِ الرَّجُلِ بِضَائِهِ aor. يَذْمِي, inf. n. ذَمَى, *The Abyssinian annoyed the man in his nose by the odour of his armpits.* (T.) One says also, ذَمَى, aor. يَذْمِي, meaning *He, or it, emitted a displeasing odour.* (M.)

4. ذَمَا ذَمَا *He left him ill, or sick, (أَوْقَدَهُ, T, or وَقَدَهُ, K, (which latter may mean thus, or he beat him, or struck him, violently, or so that he became at the point of death, &c.)) and left him at his last gasp.* (T, K.) And ذَمَى ذَمَى *He failed of hitting the animal at which he shot, or cast, in a vital part, and therefore hastened to kill it:* (T:) [or] he hit the animal at which he shot, or cast, and drove it along, and it drove along with him. (M.)

10 استدعى *He sought, or demanded, a thing* (M.) or *he sought, sought for, or sought after, repeatedly, or gradually,* (S, K,) and took, (S,) a thing that another had. (S, K.)

ذمی *A fetid odour:* (M.) *an odour that is disliked, hated, or hateful.* (K.)

ذَمَّةٌ [an inf. n. of 1, (q.v.) in several senses as a simple subst., it signifies] *Motion* [in a slaughtered animal. see 1]: (T, M, K.) and remains of the soul, or vital principle, (S, M, K,) and Meyd in explanation of a prov. cited in what follows, in a slaughtered animal: (S.) or strength of heart: (M, K:) or the state between slaughter and the exit of the soul; but there is no ذَمَّةٌ in the case of a human being: or strong tenaciousness of life after slaughter. (Meyd in explaining the prov. above referred to) It is said, *الْقَبْطُ أَطْوَلُ شَيْءٍ ذَمَّةً* [The lizard called صَبْ is the longest thing in retaining the remains of life, &c.] (T, S.) Hence the prov., أَطْوَلُ ذَمَّةً مِنَ الصَّبِّ [Longer in retaining the remains of life, &c., than the صَبْ]. (Meyd, TA.) — Also *Slowness*; as in the saying, *عَلَانِ نَاقِي ذَمَّةً* Such a one is long suffering sickness (MF) — And *A fracture of the head*: and a *penitence*, or the like, such as is termed جَانِفٌ [q v.] (Meyd ubi supra.)

ذَامٌ (M, K) and ذَمْدَمَةٌ (M,) and ذَمْدَمَةٌ (K,) *An animal shot at, or cast at, which is hit,* (M, K,) and which one drives along, and which drives along with one. (M)

ذَمْدَمَةٌ, or ذَمْدَمَةٌ. see what next precedes.

ذَنْ

1. ذَنْ, aor. يَذْنُ, inf. n. ذَيْنٌ (S, M, K) and ذَنْ, (K,) [but the latter app. belongs to the verb as said of a man,] *It* (what is termed ذَيْنٌ, S, or mucus, TA, or a thing, and likewise the seminal fluid, M,) *flowed*; (S, M, K, TA.) [like ذَمَرٌ, aor. يَذْمُرُ] as also يَذْنُ, inf. n. ذَيْنٌ, (IAqr, T, K,) said of what is termed ذَيْنٌ. (IAqr, T.) — And ذَنْ said of the nose, *It flowed* [with what is termed ذَيْنٌ]; (Lth, T,) like ذَمَرٌ. (S and K in art. ذَمَر.) — And ذَنْ said of a man, (MA,) or ذَيْنٌ, (K,) [but this latter I think doubtful,] see pers. ذَنْتُ, (A'Obeyd, T, S, M,) aor. يَذْنُ, (A'Obeyd, T, S,) inf. n. ذَيْنٌ (A'Obeyd, T, S, M, K) and ذَيْنٌ, (K,) [but this latter app. belongs to the verb in the senses explained above,] *His nose flowed* (A'Obeyd, T, S, M, MA, K) with what is termed ذَيْنٌ: (A'Obeyd, T, S, M, K) and both his nostrils flowed. (M.) — ذَنْ also signifies *The flowing of the eye with tears* (M.) [You say, app., ذَنْتُ الْعَيْنَ, meaning *The eye flowed with tears*] — *هُوَ يَذْنُ* † *Verily he is weak and perishing, by reason of extreme old age, or of disease*; (S, K, TA.) said of a man: (S:) or يَذْنُ فِي شَيْءٍ (K,) or يَذْنُ فِي شَيْءٍ, inf. n. ذَيْنٌ, (As, T,) means *he walks, or goes along, in a weak manner.* (As, T, K.) And

ذَنْ, as an inf. n. [of ذَنْ], signifies † *The being in a state of perishing.* (KL.) — مَا رَأَى يَذْنُ † *He ceased not to labour, or exert himself,* (A, K, TA,) with moderation and gentleness [to attain that object of want until he accomplished it] (A, TA.) — ذَنْ الْبَرْدِ, inf. n. ذَيْنٌ, † *The cold became intense.* (TA.)

2: see 1, first sentence.

3. ذَيْنٌ هُوَ يَذْنُ عَلَى حَاجَةٍ † *He seeks, or demands, of him an object of want.* (S, L, K.)

4: see ذَانَةٌ, below.

ذَنْ, for إِذَنْ or إِذَا, in art. إِذَا.

ذَنْ [originally an inf. n. see 1.] *Dirt, or filth*; and تَعْلُ or تَعْلُ, meaning *saliva*; or *spit*, or *foam*, or *the spit*; or perhaps it is a mistranscription for تَعْلُ, meaning *sediment, settlings, dregs, or lees, &c.*: mentioned by Sub. (TA)

ذَانٌ: see what next follows.

ذَيْنٌ (Lth, T, S, M, K) and ذَانٌ (Lth, S, M, K) [the former originally an inf. n. see 1.] *Mucus* (Lth, T, S, M, K) of any sort, (Lth, M,) or thin mucus, (M, K,) or a thin fluid, (K,) or any fluid, (Lth, M, K,) that flows from the nose. (Lth, T, S, M, K.) — And the former signifies also *The seminal fluid* of a stallion, and of an ass, and of a man, (M, TA,) that flows from the penis by reason of excessive appetite. (TA.)

ذَانَةٌ *A remainder, or remains, of a thing that is weak, or frail,* (S, L, K,) and *perishing*; (S, L;) in both of which is added, سَيِّئًا بَعْدَ شَيْءٍ [app. meaning *that leaves it portion after portion, by perishing, or passing away, gradually*; but this rendering is purely conjectural, for I have not found the verb here used anywhere explained, nor elsewhere even mentioned]; and particularly of a debt, or of a promise: it is distinguished from ذَانَةٌ, which signifies a remainder, or remains, of a thing that is sound, or valid, or substantial. (S, L.) — Also *An object of want*; syn. حَاجَةٌ. (K.)

ذَانِي The mucus of camels: (K:) or [a fluid] like mucus, that falls from the noses of camels or, accord. to Kr, it is ذَانِي: [but see this latter word:] or, as is said by some persons in whom confidence is placed, [in the TA, "in whom confidence is not placed,"] it is termed ذَانِي: (M:) or it is a dial. var. of ذَانِي: or it is correctly ذَانِي. (K.)

ذَانِيَةٌ is mentioned by AHn as being in wheat, but not explained by him, except by his likening it to مَرَزَزَةٌ, which is taken forth from wheat and thrown away. (M.) [It is perhaps a mistranscription for ذَانِيَةٌ, q.v.]

ذَنْتُ, (S, M,) or ذَيْنْتُ, (T,) The lower, or lowest, part (T, M) of a shirt, (T,) or of a long shirt; a dial. var. of ذَنْتُ (M) [or ذَيْنْتُ]; mentioned by AA: pl. ذَنْتَانُ (T:) the ذَنْتَانُ of a shirt, (ISK, S,) or of a garment, (K,) are like ذَنْتَانُ: (ISK, S, K:) and some say that the

ن of the former is a substitute for the ل of the latter. (TA.)

أَذَنْ *A man* (S, M) whose nose flows with what is termed ذَيْنٌ: (S, M, K.) and one whose nostrils flow. (T, M:) fem. ذَنْتٌ, (S, M, K,) applied to a woman. (S, M.) — It is also applied to a nose; as in the prov., وَإِنْ كَانَ أَنْفُكَ مِنْكَ وَإِنْ كَانَ أَذْنُ [Thy nose is a part of thee though it be flowing with ذَيْنٌ]. (TA.) — Hence, (TA,) the fem. signifies also † *A woman whose menstrual discharge ceases not.* (S, M, K.) — And ذَنْتٌ † *A wound* that will not be stanch'd. (TA.)

ذَنْبٌ

1. ذَنْبٌ, (M, K,) aor. ذَنْبٌ (S, M, A, K) and ذَنْبٌ, (M, K,) inf. n. ذَنْبٌ; (TK;) and ذَنْبٌ † *And he followed his tail, not quitting his track:* (M:) [and hence, tropically,] † *he followed him* [in any case], not quitting his track. (K.) You say, *الْإِبِلُ ذَنْبٌ* † *He followed the camels.* (A: there mentioned among proper significations.) El-Kilābees says,

وَحَاتَبَتِ الْخَيْلُ جَمِيعًا ذَنْبَهُ

[And the horses, or horsemen, came all together, following him]. (S) [in which the meaning is indicated by the context, but whether it be proper or tropical in this instance is not shown.] And Ru-bah says,

مِثْلُ الرَّجُلِ الذَّنْبُ وَالرَّوَاكِبُ

[Like the hired man,] he was at the tails of the ridden camels. (T, S.) ذَنْبٌ الْقَوْمِ, and ذَنْبٌ الشَّعَابِ يَذْنُبُ بَعْضُهُ, and ذَنْبٌ الشَّعَابِ, are tropical phrases [meaning † *The people followed one another, and the road followed on uninterruptedly, and the affair, or case, or event, proceeded by successive steps, uninterruptedly, and the clouds follow one another*]. (A.) — See also 2.

2. ذَنْبٌ, (T, M, A,) inf. n. ذَنْبٌ, (T, A,) said of the locust, *It stuck its tail into the ground to lay its eggs*: (A:) or, said of the [lizard called] ذَنْبٌ (Lth, T, M,) and of the locust, (M,) and of the [locust in the stage in which it is termed] قَرَّاشٌ (Lth, T, M,) and the like, (Lth, T,) *it desired to copulate*, (Lth, T, M,) or to lay eggs, and therefore stuck its tail into the ground: (M:) or, said of the صَبِّ, it signifies only *it struck with its tail a hunter or serpent desiring to catch it*: (T:) or, said of the صَبِّ, it signifies also *it put forth its tail* (M, A) *from the nearest part of its hole, having its head within it, as it does in hot weather,* (M,) or when an attempt was made to catch it: (A:) [or it put its tail foremost in coming forth from its hole; contr. of ذَنْبٌ الْبَيْتِ] (T, S, M, K,) or ذَنْبٌ الْبَيْتِ (As, A, Mgh,) or ذَنْبٌ الْبَيْتِ (Mgh,) inf. n. ذَنْبٌ, (Mgh, K,) [† *The full-grown wriggles date or dates, or the ripening dates*], began to ripen, (Mgh,) and so in a copy of the S,) or shon ed ripening, (Mgh,

and so in a copy of the S₁) or became speckled by reason of ripening, (A₂, T, M, K₁) or ripened, (A₁) at the ذنب, (A₂, T, S, M, A, Mgh, K₁) i.e. the part next the base and stalk (Mgh) The dates in this case are termed ذُنُوبٌ (Fr, T, S, M, A, K₁) in the dial. of Bano-Asad, (Fr, T₁) and ذُنُوبٌ (Fr, T, K₁) in the dial. of Tameem (Fr, T) and مَذْنِبٌ (A, Mgh) and a single date is termed مَذْنُوبَةٌ (T, M, K₁) and مَذْنِبَةٌ (T, S₁) = ذَنْبٌ الذَّبُّ [or, probably, ذَنْبٌ, being similar to رَأْسٌ and جَنْبٌ and &c., or perhaps both,] *He seized the tail of the* صَبَّ; said of one endeavouring to catch it (A.) ذَنْبُ الْأَقْعَى = ذَنْبُ الْأَقْعَى [He made a tail to his turban,] (S, K, T₁, A₁) i.e. he made a portion of his turban to hang down like a tail: (S, T₁, A₁) you say of him who has done this, ذَنْبٌ. (S, A, K, T₁, A₁) — ذَنْبٌ كَلَامُهُ [and كِتَابُهُ] I added an appendix to his discourse and his writing, or book; like ذَنْبُهُ. (A, T₁, A₁) [Hence, the inf. n. نَذْنِبُ is used to signify + An appendix; like نَذْنِيبُ. ذَنْبُوا خُشْبَانَهُ They made channels for water (which are termed مَعَادِبُ) in its rugged ground. (T₁, A₁ as a trad.)]

3. ذَانَبَتْ, (A₂, T, K₁) written by Sgh, with his own hand, with ذ, but by others without, (MF), said of a mare [in parturition], *She was in such a state that her foetus came to her* فَخُفَّحَ [or *ischum* (here described by MF as the place of meeting of the two hips)], and the بَقِي (q.v. (here explained by MF as a skin containing yellow water)) was near to coming forth, (A₂, T, K₁) and the root of her tail rose, and the part thereof that is bare of hair, and she did not [or could not] lower it. (A₂, T₁, A₁) In this case, she is said to be ذَانَبَتْ. (A₂, T, K₁)

4. اَذْنَبَ *He committed a sin, crime, fault, misdemeanour, &c.*; (S₁, M₁, A₁, Mgh, K₁) he became chargeable with a ذَنْبٌ [or sin, &c.] (Mgh): it is an instance, among others, of a verb of which no proper inf. n. has been heard; [ذَنْبٌ being used instead of such, as a quasi-inf. n.] for اَذْنَبَ, like اِذْنَبَ, [though mentioned in the K₁, as signifying the committing of a sin or the like, and also in the T₁, K₁] has not been heard. (MF.)

5. تَذَنَّبَ عَلَى قُلُوبٍ *He accused such a one of a sin, crime, fault, misdemeanour, or the like, which he had not committed, or though he had not committed any.* (A, T₁, A₁) = See also 2, near the end of the paragraph. — تَذَنَّبْتُ الْوَادِيَّ I came to the valley from the direction of its ذَنْبٌ [q.v.]. (A.) And تَذَنَّبَ الطَّرِيقَ I took the road; (K₁, T₁, A₁) as though he took its ذَنْبَ, or came to it from [the direction of] its ذَنْبَ. (T₁, A₁.)

10. اِسْتَدْبَنَ *He found him to be committing [or to have committed] a sin, crime, fault, misdemeanour, or the like; and he attributed, or*

imputed, to him a sin, &c. (Har p. 450.) = See also 1, in three places = اِسْتَدْبَنَ الْاَمْرَ + *The affair was, or became, complete, [as though it assumed a tail,] and in a right state.* (K, T₁, A₁.)

ذَنْبٌ *A sin, a crime, a fault, a misdemeanour, a misdeed, an unlawful deed, an offence, a transgression, or an act of disobedience; syn. اِثْرٌ, (T, M, A, Mgh), or حُرْمٌ, (S₁) or both, (T₁, A₁) and مَعْصِيَةٌ, (T, T₁, A₁) or it differs from اِثْرٌ in being either intentional or committed through inadvertence, whereas the اِثْرُ is peculiarly intentional (Kull p. 13.) or a thing that precludes one from [the favour of] God: or a thing for which he is blamable who does it intentionally: (KT) pl ذُنُوبٌ (M, Mgh, K) and pl. pl. ذُنُوبَاتٌ (M, K₁) وَبَرَّ عَلَى ذَنْبٍ [in the Kur xxvi 13, said by Moses, meaning *And they have a crime to charge against me*] refers to the speaker's slaughter of him whom he struck, who was of the family of Pharaoh. (M.)*

ذَنْبٌ and ذُنُوبٌ (T, S, M, A, Mgh, K) and ذَنْبٌ and ذُنُوبٌ (El-Hijero, M, K) signify the same; (T, S, M, &c.): i.e. The tail; syn. ذَيْلٌ: (T₁, A₁) [in the CK, الذَّيْلُ is erroneously put for ذَنْبٌ: but accord to Fr, one uses the first of these words in relation to the horse, and the second in relation to the bull (T₁) or the first is used in relation to the horse (S, A) and the ass (and the like) (S) more commonly than the second, (S, A₁*) and the second is used in relation to a bird (S, M, A, Mgh) more commonly than the first, (S, M₁*) or more chastely: (M₁, Mgh.) or the second is [properly] of a winged creature; and the first is of any other; but the second is sometimes, metaphorically, of the horse: (El-Riyāsheh, T₁, A₁) or, as some say, the second signifies the place of growth of the tail [or tail] (M₁): the pl. of ذَنْبٌ is ذُنُوبٌ. (S, M, A, Mgh, K.) [Hence the following phrases &c.] — رَجَبٌ ذَنْبَ الْغَيْرِ [lit. *He rode on the tail of the camel*, meaning] *the was content with a deficient lot.* (T, A, K₁) — صَرَبَ ذَنْبَهُ [lit. *He smote the earth with his tail*, اَلْاَرْضُ being understood, meaning] *he (a man) layed, or abode, and remained fixed.* (K₁) [See also another explanation of this phrase below] — اَقَامَ رَأْسًا وَعَرَّ ذَنْبَهُ And [lit. *He stayed, or abode, in our land, and remained fixed, or] did not quit it; [lit. and stuck his tail into the ground:] originally said of the locust. (A, T₁, A₁) [See art. غَزَر.] — بَنَى ذَنْبَهُ [lit. *Between me and him is the tail of the* (صَبَّ) means *between me and him is opposition or competition [as when two persons are endeavouring to seize the tail of the* صَبَّ]. (A, T₁, A₁) — اِسْتَرْخَى ذَنْبَ التَّنِيخِ The old man's tail became lax, or languid. (A, T₁, A₁) — رَجَبٌ ذَنْبَ الرِّيحِ [lit. *He rode upon the tail of the wind*,] means *he outwent, or outstripped, and was not reached, or overtaken.* (T, A, K₁) — وَلَّى ذَنْبَهُ [lit. *He turned his tail upon the fifty*,] means *he passed the [age of] fifty [years]:* (M, T₁, A₁) and so وَلَّى الْخَمْسُونَ ذَنْبَهُ*

[lit. *the fifty turned their tail upon him*]. (A, T₁, A₁) the former accord to Yankob accord to IAg, El-Kilābe, being asked his age, said, اِسْمُكَ قَدْ وَلَّى لِي الْخَمْسُونَ ذَنْبَهُ [lit. *The fifty have turned their tail to me*]. (M, T₁, A₁) — اِسْمُكَ قَدْ وَلَّى لِي الْخَمْسُونَ ذَنْبَهُ [lit. *He followed the tail of an event retreating*,] means *he regretted an event that had passed.* (T, A₁, T₁, A₁) — [The ذَنْبُ of a man is] The part corresponding to the tail: and hence, اِسْمُكَ قَدْ وَلَّى لِي الْخَمْسُونَ ذَنْبَهُ [A man hard in the caudal extremity,] meaning *a man very patient in enduring riding.* (IAg, M, and the K₁ in art. رَوَّحَ) — [And of a garment, The skirt:] you say, تَلَعْتُ يَأْتِيَهُ [I cling to his shirt]. (A) — The ذَنْبُ of a ship or boat is [The rudder. (Lih and S₁ and L in art. سَكَنَ. [See also اِسْمُكَ قَدْ وَلَّى لِي الْخَمْسُونَ ذَنْبَهُ] [Anything resembling a tail. — Hence,] The extremity of a whip (Mgh, Mgh) And, of an unripe date, (M, Mgh) and of any date, (M₁) The hinder part; (M₁) the part next the base and stalk. (Mgh.) — And [The outer extremity of the eye, near the temple; as also ذَنْبٌ and ذُنُوبٌ. (M, A) and ذُنُوبٌ (A) and ذُنُوبٌ, as used in the K voce اِرْوَحَ, in art. رَجَبٌ. — See also ذُنُوبٌ, third sentence — Also The end; or last, or latter, part; of anything: pl. ذُنُوبٌ (T) and ذُنُوبَاتٌ (M, Mgh) and ذُنُوبٌ (K₁) or ذُنُوبٌ (so in the TT as from the M₁) has this meaning, (M, K₁) You say, كَانَ ذَنْبُكَ فِي ذَنْبِ الْوَقْتِ That was in the end of the time [past]. (M.) And اِدْوَادِي ذَنْبُ ذَنْبِ الْوَادِي both signify the same [i.e. + The end of the valley] (A₁ Olweil, M, T₁, A₁) or ذَنْبٌ and ذُنُوبٌ and ذُنُوبٌ signify the last, or latter, part, (K, T₁, A₁) in some copies of the K₁ the last, or latter, part, (T₁, A₁) [and so in the TT as from the M₁, and this meaning seems to be indicated in the A₁] of a valley, (A, K, T₁, A₁) and of a river, (A, T₁, A₁) and of time, (K₁, T₁, A₁) [and ذُنُوبٌ app. has the former of these two significations in relation to a valley, accord to Az, for he says,] it seems that ذُنُوبٌ and ذَنْبٌ in relation to a valley are pls. of ذَنْبٌ, like as جِبَالٌ and جِبَالَةٌ are pls. of ذَنْبٌ: (T₁) — ذَنْبَةٌ (S, Mgh), the former of which is more common than the latter, (Th, S, Mgh), signifies the place to which finally comes the torrent of a valley. (S, Mgh): the pl. of ذَنْبٌ is ذُنُوبٌ: (T₁) the ذَنْبُ of a valley and its ذَنْبٌ are the same; [i.e. + the lowest, or lower, part thereof;] (T₁) [for the pls.] ذُنُوبٌ (T, T₁, A₁) and ذُنُوبَاتٌ (T₁, T₁, A₁) signify the lowest, or lower, parts of valleys. (T, T₁, A₁) and ذُنُوبٌ signifies [in like manner] the last, or latter, parts, of [water-courses such as are termed] تَلَامٍ. (T, T₁, A₁) [See also ذَنْبٌ.] It is said in a trad. لَا تَمْنَعَنَّ فُلَانٌ ذَنْبَ تَلْعَةٍ [Such a one will not impede the last part of a water-course]; applied to the subject, weak, and contemptible. (T₁) And اَذْنَبَ اُمُورَ means *The last, or latter, parts of affairs or events.* (M.) You say also, اِسْمُكَ قَدْ وَلَّى لِي الْخَمْسُونَ ذَنْبَهُ [A long-tailed story:] a

story that hardly, or never, comes to an end (M) And ذَنْبٌ عَوِيلٌ + A day of which the evil does not come to an end: (TA.) — ذَنْبٌ has this meaning; (T, M, TA.) as though it were long in the tail, (M;) or means + a day of long-continued evil. (K) — اتَّبَعَ الْفَقِيرُ الْغَنِيَّ، وَذَنْبًا، وَالْإِبِلَ، I followed [the last of] the people, and the camels, not quitting their track (A.) — Also [The followers, or dependants, of a man: (T, TA.) and ذَنْبٌ + a [single] follower, or dependant: (S, K.) and ذَنْبٌ (M, A, K) and ذَنْبَانِي (S) and ذَنْبَانِي [pl. of ذَنْبَانِي] (A) and ذَنْبَانِي (so in the TT as from the M,) or ذَنْبَانِي (K,) but some state that this last is not said of men, (Ham p. 240.) [The followers, or dependants, (S, M, A, K,) of a people or party; (M, K;) and the lower, or lowest, sort, or the rabble, or refuse, thereof; (M, A, K;) and such as are below the chiefs. (TA.)] صَرَبَ يَقُوبُ الدِّينَ بِذَنْبِهِ, in a trad. of 'Alec, means, [accord. to some, + The leader of the religion] shall go away through the land with followers, or dependants, (T, TA.) and those holding his opinions. (T. [But see art. صرب.]) And غَفِيلٌ طَوِيلَةُ الذَّنْبِ, a phrase mentioned by IAA, but not explained by him, app. means + [The tribe of] 'Oheyh have numerous horsemen. (M.) — [Also ذَنْبٌ (as will be shown by the use of its pl in the verses here following) and ذَنْبَانِي (S, K, TA,) or ذَنْبَانِي (so in the TT as from the M.) + The sequel, consequence, or result, syn. صَفْبٌ, of anything. (S, M, K.) A poet says,

* تَعَقَّبْتُ مِنْ أَذْنَابِ نَوِّ بَلْبَنِي
* وَتَبْتُ كَلَوَ خَيْفَةً لَيْسَ يَنْفَعُ

[From considering what might be the sequels of "if," (i.e. of the word نَوِّ) Thou clungest to the reflection "Would that I had done so and so;" but "would that," like "if," is disappointment: it does not profit]. (TA.) And one says, مَنْ لَكَ نَوِّ؟ [Who will be responsible to thee for] the sequel [of the word نَوِّ]؟ (TA.): [or, as in the Proverbs of El-Meydāne, نَوِّ، which means the same.] — ذَنْبُ السَّرْحَانِ: ser. art. — ذَنْبُ الْعَرِيسِ: ser. art. — ذَنْبُ السَّرْحَانِ (M, K, TA) in the shy, (TA,) resembling the ذَنْبُ [or tail] of the horse. (M, K.) [The ذَنْبُ is a name applied to each of several stars or asterisms: as + The star α of Cygnus; also called ذَنْبُ السَّجَّاحَةِ، and الرِّوْفُ: and + The star β of Leo, also called الرَّسَبُ. ذَنْبُ وَالذَّنْبُ: ذَنْبُ signifies + The two nodes of a planet: see تَبَيَّنَ. — ذَنْبُ الْحَيْلِ (K,) or أَذْنَابُ الْحَيْلِ (M,) + A certain herb, (M, K,) of which the expressed juice concretes: so called by way of comparison [to horses' tails: the latter name is now applied to the *erigastum*, or horse-tail]. (M.) [Accord. to Forskål, (Flora Egypt. Arab., p. exii.) the *Portulaca oleracea* (or garden-purslane) is called in some parts of El-Yemen القَرِيسُ ذَنْبُ.] ذَنْبُ

الْعَقَبُ + A certain plant, resembling the ذَنْبُ [or tail] of the fox; (M, K;) a name applied by some of the Arabs to the ذَنْبَانِ [q. v.] (T.) — ذَنْبُ السَّعِ: + *Caula leonis*, i.e. *circium* (or *crisum*): (Gohus, from Diosc. iv 119.) now applied to the common creeping way-thistle. — ذَنْبُ الْعُورِ: + *Cauda muris*, i.e. *plantago*. (Gohus, from Ibn-Beytār.) — ذَنْبُ النُّورِ: + A species of *aristida*, supposed by Forskål (Flora Egypt. Arab. p. civ.) to be the *aristida adscensionis*. — ذَنْبُ الْعَقْرَبِ: + *Scorpioides*, or *scorpion-grass*. so called in the present day.]

ذَنْبٌ, and its pl ذَنْبَاتُ: see the next preceding paragraph, in three places.

ذَنْبٌ: see ذَنْبٌ, in the latter half of the paragraph.

ذَنْبٌ A certain plant, (T, S,) well known, called by some of the Arabs ذَنْبُ الْعَقَبِ (T) a certain plant having long branches, somewhat dust-coloured (M, TA) in its leaves, growing in plain, or soft, land, upon the ground, not rising high, approved as pasture, (TA,) and not growing except in fruitful years: (M, TA.) or a certain herb, or plant, like ذَرَّةٌ [or millet]; (K;) or a certain herb having ears at its extremities like the ears of ذَرَّةٌ, (M, TA,) and having recils, [i.e. قَصَبٌ, M,) or twigs, (قَصَبٌ, i.e. قَصَبٌ, TA,) and leaves, growing in every place except in unwatered sand, [for حَرُّ الرَّمْلِ in the TA, I find in the M الرَّمْلُ] and growing upon one stem and two stems (M, TA.) or, accord. to AHn, a certain herb, having a جَرَّةٌ [app. meaning rhizoma like the carrot, which is not eaten, and twigs bearing a fruit from the bottom thereof to the top thereof, having leaves like those of the طَرُخُونُ, agreeing well with the pasturing cattle, and having a small dust-coloured blossom upon which bees feed; (M, TA;) rising about the height of a man, (TA,) or half the height of a man; (M;) two whereof suffices to satiate a camel: (M, TA.) [a coll. gen. n.:] u. un. with ذ. (M, K.)

ذَنْبِي and ذَنْبِي: see ذَنْبٌ, first sentence.

ذَنْبٌ: see ذَنْبٌ, in two places.

ذَنْبٌ: see ذَنْبٌ, in five places: — and see also ذَنْبٌ. — Also A small cord with which a camel's tail is tied to his hind girth, lest he should swing about his tail and so dirt his rider. (M, K.)

ذَنْبٌ A horse (T, S, &c.) having a long tail: (T, S;) or having a full, or an ample, tail. (M, A, K.) [See also أَذْنَابُ.] — Hence applied to a day: see ذَنْبٌ, in the latter half of the paragraph. — Also A great دَلْوٌ [or bucket]: (Fr, T, M, S;) or one that has a ذَنْبٌ [or tail]: (TA:) or one that is full (S, M, M, S, K) of water; (S, M, S;) not applied to one that is empty: (S, TA:) or one that is nearly full of water: (Isk, S;) or one containing less than fills it: or one containing water: or a دَلْوٌ (M, K) in any case: (M:) or a

bucketful of water: (A.) masc. and fem.; (Fr, Lb, T, S, M, M, S, K,) sometimes the latter: (Lb, M) pl. (of pauc, S) أَذْنَابٌ and (of mult., S) ذَنْبَاتُ (S, M, K) and ذَنْبَاتُ. (M, A, S, M, S, K.) Fr. cites as an ex.,

لَنَا ذُؤُوبٌ وَلَكُمُ ذُؤُوبٌ
فَإِنْ أَهْبِئْتُمْ فَنَّا الْقَبِيبُ

[as meaning For you shall be a great bucket, and for us a great bucket: or, if ye refuse this, for us shall be the well]. (T.) [Accord. to the K, it also signifies A grave: but this is evidently a mistake, which seems to have arisen from a misunderstanding of a statement by Isd, who says,] Abou-Dhu-eyb uses it metaphorically in relation to a grave, calling it [i.e. the grave] a well, in his saying,

كُنْتُ ذُؤُوبَ الْبُيْرِ لَمَّا تَبَيَّنْتُ
وَسَرَّيْتُ أَصْفَانِي وَوَبَّيْتُ سَاعِدِي

[app. meaning + And I was as though I were the corpse of the grave (lit. the bucket of the well) when she frowned, and clad with my grave-clothes, and made to recline upon my upper arm: for the corpse is laid in the grave upon its right side, or so inclined that the face is turned towards Mekkeh]. (M.) [And Umuiyeh Ibn-Abec-Auth El-Huhalale, describing a wild he-ass and she-asses, likens to it a certain rate of running which he contrasts with another rate likened by him to a well such as is termed خَسْفٌ: see Kosegarten's "Carmina Hudusularum," p. 189.] — Hence metaphorically applied to + Rain. (Ham p. 410.) — [Hence, also,] + A lot, share, or portion: (Fr, T, S, M, A, M, S, K.) [see the former of the two verses cited in this paragraph:] in this sense m. n. (M, S) and in this sense it is used in the Kur li. last verse but one. (Fr, T, M.) — Also + The flesh of the [portion of the back next the back-bone, on either side, which is called the] مَتْنُ (M, K;) or the part where the مَتْنُ ends; (M;) the flesh of the lower, or lowest, part of the مَتْنُ. (S;) or the [buttocks, or parts called] أَلْيَةٌ and مَأْكِرٌ (M, K) or the flesh of the أَلْيَةٌ and مَأْكِرٌ (CK) and the ذُؤُوبَانِ are the [two parts called the] مَتْنَانِ (M, K,) on this side and on that [of the back-bone]: (M;) or ذُؤُوبُ الثَّيْنِ means the flesh that is called يَرْابِيعُ الثَّيْنِ [which are the portions of flesh next the back-bone, on either side thereof]. (A.)

ذَنْبٌ [dum. of ذَنْبٌ: = and] i. q. ذَنْبِي q. v. (TA.)

ذَنْبَةٌ The أَلْفُ [i.e. toe, or foremost extremity, also called the] أَسْلَةُ of a sandal. (K.) — See also ذَنْبٌ, in six places. — And see ذَنْبٌ.

مَذَنْبٌ: see ذَنْبٌ, in six places: — and see مَذَنْبٌ, in two places. — ذَنْبَةُ الطَّرِيقِ + The point, or place, to which the way, or road, leads; syn. وَجْهَةٌ. (IAr, M, K.) So in the saying of Abul-Jarrāh, إِلَى كَرْتَيْتُ ذَنْبَةَ الطَّرِيقِ، [+ Verily thou didst not follow a right course in

respect of the point, or place, to which the way that thou tookst lead[s]. (TAgr, M.) = Also + Relationship; nearness with respect to kindred, or near relationship (K.)

ذَنْبِي: see ذَنْبٌ, in three places. — It is also applied to Four [feathers] in the wing of a bird, after what are called الْخَوَافِي (S.). — It is said in a trad., مَنْ مَاتَ عَلَى ذَنْبِي طُيِقَ قَبُورُ مَنْ أَهْلُهُ, meaning [+Whosoever dies] purposing to pursue a way leading to some particular end, [he is to be reckoned as one of the people thereof.] (TA.) = Accord. to Fr and the S, it signifies also A fluid like mucus that falls from the noses of camels but this is a mistake: the right word, as stated by IB and others, is ذَنْبَانِي. (L, MF, TA.)

ذَنْبَانِي A certain grain that is found in wheat, whereof the latter is cleared [by winnowing or other means]. (M, K.) [See also ذَنْبَانِي, in art. ذَنْب.]

ذَنْبِي + A certain kind of [the striped garments called] بُرُود [pl. of بُرْد]; (AHsyth, K.); as also ذَنْبِي. (TA.)

ذَنْبٌ † Following in the track of a thing. (TA.) See also ذَنْبٌ, in the latter half of the paragraph.

أَزَنْبٌ A [lizard of the kind called] ضَبٌ having a long tail. (T, L.) [See also ذَنْبٌ.]

وَذَنْبٌ and ذَنْبٌ, and with ة: see 2.

مُذَنْبٌ: see the next paragraph.

مُذَنْبٌ A long tail. (IAgr, T, K.) — And [hence, app for مُذَنْبٌ (T), or ذَنْبٌ (TA), [but see this latter below,]] A [lizard of the kind called] ضَبٌ. (T, TA.) — Also, (S, K.), مُذَنْبٌ, like مُضَعَدٌ, (A.), and مُضَعَدٌ, (M, TA.), + A ladle; (S, M, A, K.), because it has a tail, or what resembles a tail: (M.) pl. مُذَنْبَاتٌ. (S, M.) — And + A water-course, or channel of a torrent, in a tract at the foot of a mountain; (Lth, T, S, M, A, K.) not wide; (A.) or not very wide; (M;) or not very long and wide; (Lth, T.); as also ذَنْبَةٌ (S:) this ذَنْبَةٌ is in the lower part of a mountain (Lth, T, A) or in an acclivity: (Lth, T, S, A:) also a water-course or channel of a torrent, between what are termed تَلْعَانٌ (TA); [see تَلْعَةٌ, and see also مَرْقَعٌ]; or this is termed تَلْعَةٌ (T); or it is termed ذَنْبٌ, of which the pl. is ذَنْبَاتٌ: (M, K.) — Also a water-course, or channel of a torrent, [running] to a tract of land: (M, K.) and a rivulet, or streamlet, (K,) or the like thereof, (AHu, T, M,) flowing from one رَوْحَةٌ (or meadow) to another, (AHu, T, M, K,) and separating therein; (T;) as also ذَنْبَةٌ and ذَنْبَةٌ; (K;) and the tract over which this flows is also called مُذَنْبٌ. (T.) See also ذَنْبٌ, in the middle of the paragraph.

مُذَنْبَةٌ: see the next preceding paragraph.

مُذَنْبٌ [app. applied to a sho-camel, accord. to the K, or perhaps to a lizard of the kind called ضَبٌ, as seems to be indicated in the TA,]

Finding difficulty in parturition, and therefore stretching out her tail: (K.) [but accord. to Az,] it is applied to a ضَبٌ only when he is striking with his tail a hunter or a serpent desirous to catch him (T) See also مُذَنْبٌ — See also 2, in two places.

مُذَنْبٌ A man followed [by dependants]. (A.)

مُذَنْبٌ A camel that is at the rear of other camels; (K;) as also مُسْتَذِيبٌ. (TA.) — See also 3.

سَحَابٌ مُذَنْبٌ † Clouds following one another. (A.)

مُذَنْبٌ: see مُذَنْبٌ. — Also One who is at the tails of camels, (S, TA,) not quitting their track. (TA.)

ذِه

ذِهِي and ذِهِي: see art. ذِهِي.

ذَهَب

1. ذَهَبٌ (S, A, &c.) aor. ذَهَبَ, (A, K.) inf. n. ذَهَبٌ (S, A, M, K.) and ذَهَابٌ (TA) and ذَهَبٌ (S, A, K) and مُذَهَبٌ, (A, K.) He (a man, S, [and a beast,]) went [in any manner, or any pace], went, or passed, along; marched, journeyed; proceeded: went, or passed, away, departed: syn. مَضَى (A), or سَارَ (K), or مَرَّ (S, A, K:) and said of a mark or trace or the like [as meaning it went away]. (M, K.) [And hence, † It wasted away; became consumed, destroyed, exhausted, spent, or expended.] — ذَهَبَ إِلَيْهِ He went, repaid, betook himself, or had recourse, to him, or it. (TA.) And they say also, ذَهَبَ إِلَيْهِ [He went to Syria]; making the verb trans. without a particle; for although السَّامِ is here a special adv. n., they liken it to a vague locality. (TA.) — ذَهَبَ عَنْهُ He, or it, went from, quitted, relinquished, or left, him, or it. (TA.) — ذَهَبَ بِي الْأَرْضِ and ذَهَابٌ (A, M, K.) inf. n. ذَهَابٌ and ذَهَابٌ, He went away [into the country, or in the land]. (M, K.) [but it often means † he went into the open country, or out of doors, to satisfy a want of nature, or simply] † he voided his excrement, or ordure. (A.) — ذَهَبَ He went, or went away, with him, or it: (A:) and he made him, or it, to go, go away, pass away, or depart; (A, M, K.) as also ذَهَابٌ, (S, A, M, K,) and ذَهَابٌ, (K,) but this is rare; (Zj, TA.) and ذَهَبَ, inf. n. ذَهَابٌ: (MF:) [all may likewise be rendered he removed, dispelled, put away, or banished, it; properly and tropically: and † he made it to cease; made away with it, did away with it, made an end of it; wasted, consumed, destroyed, exhausted, spent, or expended, it; and these meanings may perhaps be intended by أَزَالَهُ, whereby the first is explained in the A and K, as are also the second and third in the K:] or, accord. to some, when ذَهَبَ is trans. by means of بِ, accompaniment is necessarily signified; but not otherwise; so that if you

say ذَهَبَ بِهِ, the meaning is, he went away with him, or it; i. e., accompanying him, or it; [he took away, or carried off or away, him, or it:] but if you say ذَهَبَ أَوْ ذَهَبَ, the meaning is, he made him, or it, to go, go away, pass away, or depart, alone, without accompanying him, or it: thus, however, is not agreeable with the phrase in the K [u 16], ذَهَبَ اللَّهُ تَبَارَكَ [though this may be well rendered God taketh away their light]. (MF, TA.) [Hence,] one says, أَيْنَ يَذْهَبُ, which may mean † Where, or whither, wilt thou be taken away, and what will be done with thee and made to come to pass with thee, if thus be thine intellect? or, accord. to Mtr, it is a saying of the people of Baghdad, addressed to him whom they charge with foolish judgment or opinion, as meaning أَتَنْ يَذْهَبُ بِعَقْلِكَ † [Whither, or whither, is thine intellect taken away?] (Hur p. 574.) [In like manner one says, يَذْهَبُ عَقْلُهُ † He is reason, or intellect, quitted him, or forsook him; he became bereft of his reason, or intellect. And يَذْهَبُ قَوَاهُ † He heart forsook him, or failed him, by reason of fear or the like.] And يَذْهَبُ لَحْمُهُ † [His flesh wasted away]. (K in art. بَسَر, &c.) And يَذْهَبُ الرَّجُلُ فِي الْغُيُوبِ † This man became lost [or he disappeared] among the people, or party. (A.) And يَذْهَبُ إِلَى اللَّبَنِ † The water became lost [or it disappeared] in the milk. (A.) — ذَهَبَ عَلَيْهِ † It escaped his memory; he forgot it. (S, TA.) And † It was, or became, dubious, confused, or vague, to him. (MA.) — ذَهَبَ مَذْهَبًا (S, A, TA) † He pursued a good way, course, mode, or manner, of acting or conduct or the like. (TA.) And يَذْهَبُ فِي الدِّينِ مَذْهَبًا † He formed, or held, an opinion, or a persuasion, or a belief, respecting religion: or, accord. to Es-Sarakustee, he introduced an innovation in religion. (M, K.) And يَذْهَبُ مَذْهَبًا † He pursued the way, course, mode, or manner, of acting, &c. of such a one. (M, K.) And يَذْهَبُ لَحْمُهُ † He pursued his way, course, mode, or manner, of acting &c. (J, K, TA.) And يَذْهَبُ إِلَى مَذْهَبٍ † He betook himself to [or took to or held] a belief, a creed, a persuasion, a doctrine, an opinion, a tenet, or a body of tenets or articles of belief. (K, TA.) — فُلَانٌ يَذْهَبُ † Such a one takes to, or holds, [the saying, or] the belief, creed, persuasion, doctrine, &c., of Abou-Ifanrefeh. (A.) [And يَذْهَبُ إِلَى أَثَرِ الْأَمْرِ كَذَا † He held, or was of opinion, that the thing, or affair, or cause, was so. And يَذْهَبُ بِلُفْظٍ إِلَى لُفْظٍ آخَرَ † He regarded a word, or an expression, in his manner of using it, as equivalent to another word, or expression; as, for instance, when one makes a fun. noun masc because it is syn. with a noun that is masc., or makes a verb trans. by means of a certain particle because it is syn. with a verb that is trans. by means of that same particle: and also † he regarded a word, or an expression, as etymologically relating, or traceable, to another word, or expression. And يَذْهَبُ بِإِلَى مَعْنَى كَذَا † He regarded it, or used it, (i. e. a word, or an expression,) as relating to such a meaning, or as

meaning such a thing. — **ذَهَبَ فِي طَلَبِ الشَّيْءِ** [He tried every way, or did his utmost, in seeking the thing]. (K̄ in art. موت.) And **ذَهَبَ فِي اللَّيْنِ كُلِّ مَذْهَبٍ** [It attained the utmost degree of softness]: said of the skin (TA in that art.) — **أَذْهَبَ إِلَيْكَ** + Botake, or apply, thyself to thine own affairs; or occupy thyself therewith. (T and K̄ voice e. — إلى.) — **ذَهَبَ إِلَى أَبِيهِ فِي الشَّيْءِ** [He inclined to his father in likeness; resembled him; or had a natural likeness to him]. (S in art. نزع.) — **ذَهَبَ**, (S, K̄, &c.) aor. ٤, (K̄, &c.) inf. n. ذَهَبَ; (TA, &c.) and ذَهَبَ, with two kesels, (IAur, K̄, &c.) the dial. of Temseem, held by AM to be a variation generally allowable in the case of a verb of which the medial radical letter is a faucal and with kesr; (TA, &c.) **هَ (a man) saw gold in the mine, (S, &c.) or came suddenly, in the mine, upon much gold, and his reason departed in consequence thereof, (K̄, &c.) and his eyes became dazzled, so as not to close, or move, the lids, or became confused, so as not to see, (S, K̄, &c.) by reason of the greatness thereof in his eye.** (S:) it is derived from **ذَهَبَ**: and the epithet applied to a man in this case is **ذَهَبٌ**. (TA.)

2: see 1, in the former half of the paragraph, in two places: — and see also 4.

4: see 1, in the former half of the paragraph, in three places: — Also **أَذْهَبَ**, (Msb, K̄, &c.) inf. n. **أَذْهَبَ**; (S, &c.) and **أَذْهَبَ**, (K̄, &c.) inf. n. **أَذْهَبَ**; (S, &c.) **هَ gilded it; did it over with gold.** (S, Msb, K̄, &c.)

[Q. Q. 2. **مَذْهَبٌ**, from **مَذْهَبٌ**, is used by late writers as meaning + He followed, or adopted, a certain religious persuasion or the like.]

ذَهَبٌ: see **مَذْهَبٌ**: — and see also the last sentence of the paragraph here following.

ذَهَبٌ [Gold;] a certain thing well known; (S, Msb, &c.) accord. to several of the leading lexicologists, (TA, &c.) i. q. **يَزَرُ**; (A, L, K̄, &c.) but it seems to have a more general meaning; for **يَزَرُ** is specially applied to such [gold] as is in the mine, or such as is uncoined and unwrought; (TA:) [it is a coll. gen. n., and therefore] it is masc. and fem.: (S, Msb, K̄, &c.) or it is fem. in the dial. of El-Hijáz: or, accord. to Az, it is masc., and not to be made fem. unless regarded as pl. of **ذَهَبَةٌ**, (Msb, TA, &c.) [or rather as a coll. gen. n., for] **ذَهَبَةٌ** is the n. un., (K̄, &c.) signifying a piece of **ذَهَب** [or gold]: (S, A, L, TA, &c.) or, accord. to El-Kurtubee, it is fem., and sometimes masc., but more commonly fem.: **ذَهَبَةٌ** is the dim. of **ذَهَب**, the ٤ being added because the latter word is fem., like as it is in **قُونَسَةٌ** or **سُمَيْسَةٌ**; or it is the dim. of **ذَهَبَةٌ**, and signifies a little piece of **ذَهَب** [or gold]: (TA:) the pl. of **ذَهَبٌ** is **أَذْهَابٌ** [a pl. of pane] (S, A, Msb, K̄, &c.) and **ذُؤُوبٌ** (S, K̄, &c.) and **ذُهَابٌ** (Nh, Msb, K̄, &c.) and **ذُهَابٌ**. (Nh, TA.) **مِزَازُ الذَّهَبِ** means Water-gold; gold-powder mixed with size, for ornamental writing &c. — The yolk, or the entire contents, i. e. yolk and white, (مِزَاج, K̄, TA, with the unpointed ح, Bk. I.)

TA, [in the UK and in my MS. copy of the K̄, (مِزَاج)] of an egg. (K̄, &c.) — Also, (S, K̄, &c.) in a copy of the T written **ذَهَبٌ**, (TA, &c.) **A certain measure of capacity, for corn, used by the people of El-Yemen, (S, K̄, &c.) well known:** (S:) pl. **ذُهَابٌ** (K̄, &c.) and **ذُهَابٌ**, [the latter a pl. of pane,] (S, K̄, &c.) and pl. pl. [i. e. pl. of the latter of the pls above] **ذُهَابٌ**, (S, &c.) and so in the K̄ accord. to the TA, mentioned by A'Obeid, (S, &c.) or **أَذْهَابٌ**. (So in the UK.)

ذَهَبٌ: see 1, last sentence.

ذَهَبَةٌ A rain: (S:) or a weak rain: or a copious rain: (A'Obeid, K̄, &c.) pl. **ذُهَابٌ**. (A'Obeid, S, K̄, &c.)

ذَهَبَةٌ: see **ذَهَبٌ**, first sentence.

ذُهُوبٌ: see **أَذْهَابٌ**.

ذُهَيْبٌ: see **مَذْهَبٌ**, first sentence.

ذُهَيْبَةٌ: see **ذَهَبٌ**, first sentence.

ذَاهِبٌ [part. n. of **ذَهَبَ**;] **Going [in any manner, or any pace]; going, or passing, along, marching; journeying; proceeding: going, or passing, away; departing:** [&c.:] (A, K̄, &c.) and **ذُهُوبٌ** signifies the same [in an intensive manner]. (K̄, &c.) — **ذَاهِبٌ فِي الطُّولِ** means + **Excessive in length or tallness.**

مَذْهَبٌ is an inf. n.: (JK, A, K̄, &c.) — and also signifies **A place of ذَهَاب** [or going, &c.]: and **a time thereof.** (JK, &c.) — [Also **A place to which one goes:** see an ex. voce **مَحْضَرٌ**. — And hence,] **‡ A place to which one goes for the purpose of satisfying a want of nature; a privacy:** (TA, &c.)

مَذْهَبٌ, (JK, A, K̄, TA, &c.) in the dial. of the people of El-Hijáz. (JK, A, TA, &c.) — [Also **A way by which one goes or goes away.** — And hence, as in several exs. in the first paragraph of this art.] **‡ A way, course, mode, or manner, of acting or conduct or the like:** (Msb, K̄, TA, &c.) **‡ [a way that one pursues in respect of doctrines and practices in religion &c.; and particularly a way of believing, opining, thinking, or judging,] a belief, a creed, a persuasion, a doctrine, an opinion, a tenet, or a body of tenets or articles of belief,** (K̄, TA, &c.) **an opinion, or, respecting, religion; and, accord. to Es-Sarakustee, an innovation in religion:** (Msb, &c.) and **‡ signifies the same.** (JK, TA, &c.) [The pl. is **مَذَاهِبٌ**. Hence, **ذُؤُوبُ مَذَاهِبٍ** + **Persuasions, as meaning persons holding particular tenets in religion or the like.** — Also + **Origin:** (Ks, Lh, K̄, &c.) so in the sayings, **لَا يَدْرِي لَهُ مَا يَدْرِي لَهُ أَتَيْنَ مَذْهَبَهُ**, i. e. + **It is not known whence is his origin.** (Ks, Lh, TA, &c.)

مُذْهَبٌ Gilt, or done over with gold; (S, A, K̄, &c.) as also **مُذْهَبٌ** (A, K̄, &c.) and **ذُهَيْبٌ**. (T, K̄, &c.) — Also sing. of **مَذَاهِبٍ**, which signifies **Skins gilt, (ISK, JK, TA, &c.) i. e. having gilt lines, or stripes, regularly, or uniformly, succeeding one another:** (ISK, TA, &c.) or **gilt straps or thongs:** (S, TA, &c.) and **variegated, or figured, [garments**

of the kind called] **بُرُود** (JK, TA, &c.) [or it is applied as an epithet to such garments; for] you say **بُرُودٌ مُذْهَبٌ**. (TA, &c.) The pl. above mentioned is also applied [as an epithet] to swords [app. meaning **Adorned with gilding**]. (TA, &c.) — Applied to a horse, **‡ Of a red colour tinged over with yellow,** (TA, &c.) and so **ذُهَيْبٌ** [i. e. of a gilded bay colour]: (S, TA, &c.) fem. with ٤: the mare thus termed is of a clearer colour and thinner skin. (TA, &c.) — **‡ الذُهَيْبُ** is also a name of **The Kaabeh.** (K̄, TA, &c.) — See also the next paragraph, in three places.

الْمَذْهَبُ A gilder. (S, &c.) — **الْمَذْهَبُ**, explained by Lh as the name of + **A certain devil, said to be of the offspring of Iblees, who tempts rectifiers of the K̄ur-án in the performance of [the ablation termed] الوضوء**, (K̄, TA, &c.) and on other occasions, (TA, &c.) is [said to be] correctly [الْمَذْهَبُ], with kesr to the ٤: (K̄, &c.) applied to the devil, (TA in art. شيط.) as meaning + **he who embellishes, or renders goodly in appearance, acts of disobedience [to God], as also الذُهَيْبُ**, (Fr. TA in art. هذب,) IDrd thinks that it is not [genuine] Arabic. (TA, &c.) And accord. to the S and El-Kurtubee and many others, **يَهْ مَذْهَبٌ** [In him is] a vain suggestion [of the devil] respecting the water, and [respecting] the using much thereof in the وضوء: [i. e. a vain suggestion that may induce him to think that the water is unfit, or deficient in quantity, or the like:] but accord. to the K̄, it is correctly **الْمَذْهَبُ**. (TA, &c.) Az says that the people of Baghdád apply the appellation **مَذْهَبٌ** to + **A man who inspires vain suggestions; and that the vulgar among them pronounce it ذُهَيْبٌ**. (TA, &c.)

مُذْهَبَةٌ [A cause, or means, of doing away with, removing, dispelling, or banishing]. Festing is said, in a trad., to be **مُذْهَبَةٌ لِلْأَفْرِ** [i. e. + **A cause, or means, of dispelling emulation, or excessive emulation, and resting the mind upon things agreeable with natural desire**]. (T and S voce مَحْصَنَةٌ, q. v.)

مُذْهَبٌ: see **مَذْهَبٌ**.

ذهل

1. **ذَهَلَ عَنْهُ** (JK, S, Msb, K̄, &c.) aor. ٤, (S, K̄, &c.) inf. n. **ذَهَلٌ**, (JK, S, &c.) or **ذُهُولٌ**, (Msb, &c.) or both; (K̄, &c.) and **ذَهَلَ**, (S, Msb, &c.) aor. ٤, (Msb, &c.) inf. n. **ذُهُولٌ**; (S, &c.) **‡ He forgot it, or neglected it;** (S, &c.) **he has, or became, unmindful of it;** (S, Msb, &c.) or **he neglected it intentionally;** (JK, T, M, K̄, &c.) TA; **‡ he is in the K̄ being a mistake for** **عَلَى عَهْدٍ**, as in the [JK and T and] M; TA; or **‡ in consequence of his being diverted by something:** (T, K̄, &c.) or **he forgot it, or dismissed it from his mind, intentionally, and became diverted from it:** (Z, Msb, &c.) **‡ ذُهُولٌ** is the neglecting a thing, dismissing it from the mind: (Ham p. 31:) or the **quitting a thing, with confusion, or perplexity, or alienation of mind, such as arises from fear &c.:** (Ksh and Bq in xxii. 2:) or the **being diverted from one's constant companion, or familiar, so**

as to forget him; and being content to relinquish him. (K;) or diversion that occasions grief and forgetfulness. (Er-Rāghib, TA.) Hence, in the Kur [xxii. 2.] **يَوْمَ تَذْهَلُ كُلُّ مُرْسِعَةٍ عَمَا** [On the *n*hen thou shalt see it, every woman giving suck shall forget, or neglect, &c., what she has suckled]. (TA.) = See also what next follows.

4. **أَذْهَلَنِي عَنْهُ** (JK, S, Mgh, TA.) inf. n. **أَذْهَلَ** (TA.) *It* (a thing, JK, S, TA.) or *he*, (a man, Mgh.) *caused me to forget it, or neglect it*; (S;) or to be unmindful of it, (S, Mgh;) or to neglect it intentionally. (JK.) [like **أَذْهَبَنِي عَنْهُ**] and sometimes one says **ذَهَلَنِي** (Mgh, TA;) [like **ذَهَبَنِي**]; but this is rare; or, rather, unknown. (TA.)

ذَهَلُ: see what next follows.

ذَهَلُ مِنَ اللَّيْلِ (S, K,*) **ذَهَلٌ** (S, K,*) **ذَهَلٌ** (S, K,*) *He came after a short portion, or a period, (سَاعَةٌ, K, or مُدَّةٌ, S,) of the night*: (S, K;) so called because sleep causes men to forget therein: (Ham p. 4.) or a large portion; such as the third, or the half: so says IDrd; but he doubts its correctness; and ISd holds it to be preferably with *ن*. (TA.) = **ذَهْلُ** also signifies *The tree [or plant] بِشَارُ* [q. v.] (JK, Sgh, K.)

ذَهْلُوكُ *A horse fleet, or swift*: (K;) or *light, or active*: and so a man: **ذَهَالِي**. (JK.)

ذَاهِلٌ [act. part. n. of 1. — And] *A man who cares not for ornament and the anointing of himself*. (JK.)

ذهن

1. **ذُهْنٌ** (MA, TA.) *act. n.* (TA.) inf. n. **ذُهِنَ** (MA, KL.) *He was, or became, intelligent, possessed of understanding, sagacious, acute, skilful, knowing*. (MA, KL, PS, TA.) and *endowed with a retentive mind*. (KL, PS.) You say, **ذُهِنَ إِلَيَّ مَا أَقُولُ** *Understand thou what I say*. (TA.) And **ذُهِنَ لِي مَا أَقُولُ** *He does not understand anything*. (TA.) **ذُهِنْتُ كَذَا** and **ذُهِنْتُ كَذَا** *I understood such and such things*. (TA.) And **ذُهِنْتُ عَنْ كَذَا** *I understood from such a thing*. (TA.) = **ذَاهِنِي فَذُهْنْتُهُ**: see 3. — **أَذْهَبَنِي عَنْهُ**, and **أَذْهَبَنِي**, and **أَذْهَبَنِي عَنْهُ** *He, or it, made me to forget it; diverted me from remembering it*: (K,*) TA.) [like **ذَهَبَنِي عَنْهُ**, and **أَذْهَبَنِي**] **ذُهِنَ** *Memory, or understanding, escaped him, or left him*. (JK.)

3. **ذَاهِنِي فَذُهْنْتُهُ** *He vied with me, or contended with me for superiority, in intelligence, understanding, sagacity, acuteness, skill, or knowledge, and I surpassed him [therein, i. e.] in ذُهْنٍ*. (K.)

4: see 1.

10: see 1. — You say also, **إِسْتَذْهَنْكَ حَبَّ الدُّنْيَا**, [

The love of the present world took away, or has taken away, thy ذُهْنٍ [i. e. intelligence, understanding, &c.]. (TA.) — And **إِسْتَذْهَمَتِ السَّنَةُ** *The year of drought took away the ذُهْنُ*, i. e. pith (بُغْيُ) of the canes, or reeds. (TA.)

ذُهْنٌ (JK, S, Mgh, K, &c.) and **ذُهْنٌ** (S, K) *Intellect, intelligence, understanding, sagacity, acuteness, skill, or knowledge; syn. عَقْلٌ* (JK, K,) and **فَهْمٌ** (K,) and **حِكْمَةٌ** (S, Mgh, K,) and **ذَكَاةٌ** (Mgh;) and *retentiveness of mind, or memory* (JK, S, K;) or, as some say, *a faculty of the soul, provided for the acquisition of the several species of knowledge, including the external and internal senses*: strength thereof is termed **ذَكَاةٌ**: and a good quality thereof for the forming ideas of the things that present themselves to it is termed **نَفْطَةٌ**: (TA.) pl. **أَذْهَانٌ**. (Mgh, K,*) One says, **إِنِّي كَذَا وَكَذَا** [Apply thine intellect, &c., to such and such things]. (TA.) [Both are also inf. n.: see 1, first sentence.] — Also, the former, **ذُهْنٌ** (JK, S, K;) and **فَتْ** (JK, K;) pl. as above (K.) One says, **مَا يَبْرِيئِي ذُهْنٌ** *There is not in my legs any strength to walk*. (TA.) And **ذُهْنٌ** *He is of those endowed with strength [of body]*: and also, of those endowed with intelligence, &c., and *intelligent faculties*. (TA.) And **رَأَيْتُ بِإِلَهِ ذُهْنًا** *I saw not, in the camels, fit and strength*. (JK.) — Also + **ذُهْنٌ** (بُغْيُ) of canes, or reeds. (TA.) = See also ذُهِنَ.

ذُهْنٌ: see the next preceding paragraph.

ذُهْنٌ and **ذُهْنٌ** *Intelligent, possessed of understanding, sagacious, acute, skilful, or knowing, [and endowed with a retentive mind;] each [said to be] a possessive epithet, [signifying possessing ذُهْنٌ, though the former is agreeable with a general rule as part. n. of ذُهْنٌ] applied to a man; the latter app. changed [or contracted] from the former. (TA.)*

[**ذُهْنٌ** *Of, or relating to, the ذُهْنُ, or intellect, &c.; intellectual; subjective; ideal*. Hence, **الأُمُورُ الذُّهْنِيَّةُ** *Intellectual things; the things that are conceived in the mind, or considered subjectively; opposed to الأُمُورُ الْحَارِجِيَّةُ*.]

ذو

ذُو, meaning **صَاحِبٌ** [i. e. *A possessor, an owner, a lord, or a master, but often better rendered having, possessing, possessed of, or endowed with*], (T, S, M, Mgh, Mgh, K, but omitted in the CK,) used as a prefixed noun, (S, Mgh, Mgh, &c.) is originally **ذَوَا**, like **عَصَا**, the *l* being changed from *و*; (S;) or it is originally **ذَوِي**; and if one used it as a proper name, he would say, **هَذَا ذَوِي قَدْ جَاءَ** [This is Dhawī, he has come], (M,) [not **ذَوَا**, as in copies of the S; i. e.,] its third radical letter is *y*, not, as *j* says, *و*; and this *y* being afterwards suppressed; (IB;) [

so that the word becomes **ذُو**, and then, by reason of its being prefixed to another noun, **ذُو**, like as **أَبُو**, the original form of **أَب**, becomes **ذُو**; it is declined [like **أَبُو**] with *و* and *ا* and *ي*; (Mgh;) [i. e.,] the nom. case is **ذُو**, accus. **ذُو**, and gen. **ذُو**: (Mgh:) the fem. is **ذَاتٌ**; (T, S, M, Mgh, Mgh, K; in a copy of the M, **ذَا**, and the CK, **ذَا** [as though it were not a prefixed noun]; and in the case of a pause, some say **ذَات**, and others say **ذَاه**: (Lth, T: the latter usage, only, is mentioned in the S;) dual, masc., **ذَوَا**, (S,*) M.) [accus. and gen. **ذَوِي**] fem. **ذَوَاتَا**. (T, M, Mgh, Mgh, K,) for which **ذَاتَا** is allowable in poetry, but **ذَوَاتَا** is better, (T.) [accus. and gen. **ذَوَاتِي**:] pl., masc. and **ذَوُو**, (T, S,*) M, Mgh, K, but omitted in the CK,) [accus. and gen. **ذَوِي**] fem. **ذَوَاتُ**, (T, S,*) M, Mgh, Mgh, K,) accus. and gen. **ذَوَاتُ**; and **ذَوَاتُ** and **ذَوَاتُ** are like **أُولُو** and **أُولُو** [in signification]. (T. [See art. **أُولُو**]) In this sense it is not used otherwise than as a prefixed noun: when used to characterize an indeterminate noun, prefixed to an indeterminate noun; and when used to characterize a determinate noun, prefixed to [a noun rendered determinate by] the article **ال**. (S.) [Thus you say **رَجُلٌ ذُو مَالٍ** *a man a possessor of wealth*; and **الرَّجُلُ ذُو الْمَالِ** *The man the possessor of wealth*] In the phrase **غَيْرَاتُ الذُّهْنِ** [Not those possessed of weapons, &c.], in the Kur [viii. 7], the fem. form is used as meaning the **حَافَّةُ** [or party]. (T.) **صَارَ ذَا ذَنْبٍ** [He became one having a sin, or crime, &c., attributable to him, i. e. he had a sin, &c., attributable to him,] means **تَحَمَّلَ ذَنْبًا** [he became chargeable with a sin, &c.]. (Mgh in art. **ذَنْب**.) — Accord. to the S, it is not prefixed to a pronoun (مُضَرَّرٌ); nor to a proper name, such as **زَيْدٌ** and **عَبْرٌ** and the like: but there are several instances of its being prefixed, in its pl. form, to a pronoun; among which is the saying of a poet,

إِنَّمَا يَصْطَبِعُ الْبَعْرُوفُ فِي النَّاسِ ذَوُوهُ

[Only they who are possessors thereof do that which is good among men]: (TA.) [this usage, however, is perhaps only allowable by poetic license: see another ex (also here cited in the TA) in the Ham p. 442, and the remarks there appended to it:] and it is also prefixed to proper names, as is shown by the phrase, (TA,) **هَذَا ذُو زَيْدٍ** (M, K, TA,) mentioned, as heard from the Arabs, by Ahmad Ibn-Ibrahim, the preceptor of Th, meaning *This is Zeyd*, (M, TA,) i. e. *this is the owner of the name Zeyd*; (M, K, TA;) and [perhaps] by the name **ذُو الْحَلِصَةِ** for the *حَلِصَةُ* [said by some to be] the name of a certain idol, and **ذُو** is a metonymical appellation of its *بَهْت*; and by the proper names **ذُو رَعِينٍ** and **ذُو بِلَازٍ** and [accord. to some] **ذُو جَدَنٍ** [and the like, of which several are mentioned in the S, as well as in the M &c.]. (IB, TA.) [But see a later portion of this paragraph, where, prefixed to a proper name, it is said to be redundant.] — **ذَوُو الْأَرْحَامِ** [or, as in the Kur viii. last verse, and xxxiii. 6, **رُءُوفُ الرَّحِمِ**, pls. **رُءُوفُ الْأَرْحَامِ**

language, means [The possessors of relationship, i. e.] any relations: and in law, any relations that have no portion [of the inheritances termed *فرائص*] and are not [such heirs as are designated by the appellation] *عَصَبَة* [q. v.: they are so called because they are relations by the women's side: see *زَمَر*]. (KT, TA.) — If you form a pl. from *هُؤُلَاءِ دُوُون*, you say, *هَؤُلَاءِ دُوُون* [These are possessors of wealth]; because in this case the pl. is not a prefixed noun. (S.) Accord. to Lth, *الدُّوُون* signifies *The former, or just, [of persons,] and the more, or most, distinguished.* (T, TA.) Also, (S, M,) and *الأُدُوُون*, [which is another pl. of *دُوُون*]. (S.) *The kings* (S, M) of *El-Yemen*, of the tribe of *Kudd'ah*, (S,) whose surnames commenced with *دُوُون*, (M,) [i. e.] who were named [or rather surnamed] (S) *دُوُونِين* (S, M) and *دُوُون* and *دُوُونَس* (S) and *دُوُونَس* (S, M.) *قُرْبَى* occurring in a trad, means *A Kinsman* in respect of lineage, not of the *أُذُوُون* [above mentioned]. (TA.) — [دُوُون and دَات and دُوُون are also used as prefixed nouns in various expressions here following, in several thereof as meaning *Something in possession, or the like; not a possessor:* or, in these instances, as is said in explanation of the first of the following phrases, and also of the phrase *ذَاتُ الْبَيْتِ* (mentioned below) in *Har* p. 93, that which is contained is made to be as though it were the possessor (صاحب) of that which contains.] — *مُوتَ دَاتُ بَطْنِهَا* [He killed what was in her belly]. (*Har* ubi supr.) And *وَضَعَتِ الْبِرَّةَ دَاتُ بَطْنِهَا* (TA.) *The woman brought forth [her child].* (T, TA.) And *نَزَرَتْ دَاتُ بَطْنِهَا* *She brought forth many children.* (T in art *بَنَر*; and Mgh there and in the present art., in the latter of which it is added that the usual phrase is *بَطْنُهَا*.) *نَزَرَتْ بَطْنُهَا* *The hen laid her egg, or eggs; or mated* (Mgh.) And *أَنَّى الرَّجُلُ دَاتُ بَطْنِهِ* *The man ejected his excrement, or ordure.* (T.) And *الرَّكْبُ مَقْبُوطٌ بَدَى بَطْنِهِ* *The wolf is envious [for what is in his belly, or] for his distention of the belly [with food].* (TA.) — [In like manner, *ذَاتُ الْبَيْتِ* means *Wealthy*, as though it were the possessor of that which contains it: (*Har* ubi supr.): [or what is in the possession of the hand;] or what one possesses, of wealth; because gained by the hand and disposed of by the hand. (*Har* p. 66.) You say, *قَلَّتْ دَاتُ يَدِهِ* *What his hand possessed became little in quantity;* (Lth, T;) or the possessions accompanying his hand; (Mgh;) app. meaning his riches. (Lth, T.) — *ذَاتُ الرِّثَةِ* and *ذَاتُ الْجَنْبِ* are *Two well-known diseases.* (TA.) [See arts. *رَأَى* and *جَنْب*]. — *غَلِمَ بِذَاتِ الصُّدُورِ*, in the *Kur* iii. 115, means [Acquainted, or well acquainted,] with what is in the minds: (Keh, Bā, Jel: [and the like is indicated in the Mgh:]) or with the true, or real, nature of the notions that are concealed in the minds: (IAmb, T:) or with the hidden things of the minds: or with the minds themselves. (Mgh.) [If the last meaning be correct, the phrase should be mentioned with others later in this

paragraph.] [And similar to this is the saying,] *عَرَفَهُ مِنْ دَاتِ نَفْسِهِ* *He knew it from what he conceived in his mind* [without his being informed thereof; i. e. he knew it of himself]. (Lth, T.) And *مِنْ دَاتِ نَفْسِهِ* *جَاءَ مِنْ دَاتِ نَفْسِهِ* (M, K) *He came [from a motive in his own mind; of himself;] of his own accord; or willingly;* syn. *طَعْنًا*: (M, TA.) in the copies of the K, *طَعْنًا*; but the former is the right explanation. (TA.) And *ذَاتُ قَمَرٍ* *مَا كَلَبْتُ قَمَرًا ذَاتُ سَفَةٍ* and *ذَاتُ قَمَرٍ* *I spoke not to such a one a word.* (AZ, T.) — *ذَاتُ السَّيَالِ* and *ذَاتُ الْيَمِينِ* [are adverbial expressions, and] mean *In the direction of the right hand and of the left: properly in the direction that has the name of the right hand [and that has the name of the left hand].* (Bā in xviii. 11.) And *ذَاتُ يَمِينٍ* means *We came on the right hand.* (TA.) — *ذَاتُ صَبَاحٍ* and *ذَاتُ مَرَّةٍ* [also, and the like,] are adverbial expressions, which may not be used otherwise than as such: (S.) you say, *لَقِيتُهُ دَاتُ مَرَّةٍ* [I met him once, or once upon a time], (S,) and *ذَاتُ الْبَرَارِ* many times, (M and K in art. *بَرَر*.) or sometimes, (S in that art.) and *مَرَّةً يَوْمًا* *مَرَّةً يَوْمًا* i. e. *once upon a day, or one day*, therefore you use the fem. form, (T,) and *ذَاتُ لَيْلَةٍ* [one night], (Fr, T, S,) and *ذَاتُ غَدَاةٍ* [one morning, or one morning between daybreak and sunrise], and *ذَاتُ الْعَصَاةِ* [once in the evening at nightfall], (S,) meaning, accord. to Th, in the hour, or time, in which is nightfall, (T,) *ذَاتُ الزَّمَانِ* (Fr, T, S) [some time ago, or] three [or more, or ten,] seasons ago, (Zaman, T, [by *زَمَان* being app. meant periods of two, or three, or six, months,]) *ذَاتُ الْغُيُوبِ* (Fr, T, S) [some years ago, or] three years ago (T,) or three years ago or more, or ten; (AZ on the authority of AZ, TA in art. *عَوَمَر*;) and *ذَاتُ صَبَاحٍ* [one morning], *ذَاتُ مَسَاءٍ* [one evening], (T, S,) *ذَاتُ صَبُوحٍ* [lit. at a time of drinking the morning-draught], and *ذَاتُ غُيُوبٍ* [lit. at a time of drinking the evening-draught]; in these four instances without *ذَاتُ*: and this mode of expression has been heard only in the cases of the times here mentioned: they did not say *شَرِبَ دَاتُ سَفَةٍ* nor *سَفَةٍ*: (S.) or one may also well say *صَبَّاحَ* *ذَاتُ يَوْمٍ* for *ذَاتُ* and *ذَاتُ* both mean the time: and accord. to IAqr, one says, *ذَاتُ الصُّبُوحِ* and *ذَاتُ الْغُيُوبِ* as meaning *I came to him in the morning, or in the morning between daybreak and sunrise, and in the evening, or in the evening between sunset and nightfall.* (T.) — You say also, *لَقِيتُهُ دَاتُ يَدَيْنِ*, (TA,) or *لَقِيتُهُ أَوَّلَ دِي* (M) and *ذَاتُ يَدَيْنِ* (M) [whence it seems to be not improbable that the phrase in the TA is imperfectly transcribed,] meaning *I met him the first thing, (M,) or first of everything.* (AZ, Mgh, TA.) And *أَعْلَهُ أَوَّلَ دِي يَدَيْنِ* [I will do it the first thing, or first of everything]. (M.) And *أَمَّا أَوَّلَ دَاتِ يَدَيْنِ* *فَأَتَيْنِي* (Mgh, TA.) i. e. [Whatever be the case, the first thing, or] first of everything, I praise God. (AZ, Mgh.) — [Respecting the

phrase *ذَاتُ الْبَيْتِ*, which has two contr. meanings, see art. *بَيْت*. It is inadequately explained in this art. in the T and M and K, as follows] *وَأَصْلُهَا* *ذَاتُ بَيْتِكُمْ* (T, M, K,) in the *Kur* [vin. 1], accord. to Ahmad Ibn-Yahyā, means [And do ye rightly dispose, or arrange, or order,] the case that is between you: (T:) or, accord. to Zj, (M,) *ذَاتُ* *wherein consists your union; or in union, respecting that which God and his Apostle have commanded:* (M.) or *ذَاتُ الْبَيْتِ* means the state of circumstances whereby the Muslims become of one accord, or in union: (K.) this is the meaning in the saying, *أَلَبَّيْكَ ذَاتُ الْبَيْتِ* [O God, do Thou rightly dispose &c.] (M.) — *ذَاتُ* is sometimes used as a noun independent in its meaning, (Mgh, Mgh,) so as to denote material [or real] things; (Mgh;) and is described by the epithets *مُتَجَرِّدٌ* [or "distinct"] (Mgh, Mgh) and *دَائِمَةٌ* [as meaning "that has existed from eternity"] (Mgh) and *مُسْتَعِدَّةٌ* [as meaning "that has been brought into existence"] (Mgh, Mgh.) Thus used, (Mgh,) it signifies *The essence of a thing, meaning that by being which a thing is what it is, or that by being which a thing consists; or the ultimate and radical constituent of a thing: and the essence as meaning the peculiar nature of a thing:* syn. *حَقِيقَةٌ*, (T, IB, Mgh, TA,) and *مَاهِيَّةٌ*, (Mgh,) and *خَاصَّةٌ*: (T, IB, TA.) it is also used as meaning a thing's self: (Mgh, Mgh:) [a man's self, or person: (see *شَخْصٌ*);] and a thing; a being; anything, whatever it be, every *شَيْءٌ* being a *ذَاتٌ*, and every *ذَاتٌ* being a *شَيْءٌ*: (Abou-Sa'eed, Mgh, Mgh;) and particularly a substance, or thing that subsists by itself: [hence *أَسْمَرُ ذَاتٍ* meaning a real substantive; also termed *أَسْمَرُ غَيْبٍ*: opposed to *أَسْمَرُ مَعْنَى*, i. e. an ideal substantive:] and [hence] it signifies also a word that is independent in its meaning; [i. e. *ذَاتٌ* (alone), though often used in the sense assigned above to *ذَاتُ*], signifies also, absolutely, a substantive;] opposed to *فَعْلٌ* as signifying a word that is not independent in its meaning. (Kull p. 187.) Its application to God, in the sense of *حَقِيقَةٌ* and *خَاصَّةٌ*, is forbidden by most persons: (TA.) [for] *ذَاتُ اللَّهِ* [as meaning *The essence of God*], used by the scholastic theologians, is said to be an ignominious expression, because the names of God do not admit the fem. affix *ذَاتٌ*; so that one does not apply to Him the epithet *ذَاتٌ*, though He is the all-surpassing in knowledge. (Mgh.) The phrase *ذَاتُ اللَّهِ* is like *ذَاتُ اللَّهِ* [in, or in respect of, that which is the right, or due, of God; or in, or in respect of, obedience to God, or the means of obtaining nearness to God, or the way of God]: and like *لَوْحَةُ اللَّهِ* [for the sake of God; or to obtain the countenance, or favour, or approbation, or recompense, of God]: (Mgh:) or it means in obedience to God; and in the way of God or his religion: (TA.): [or it may be rendered for the sake of God Himself; and so

and fully accomplished, the object of his want. (A, TA.) And اذابوا أَمْرَهُمْ † They put their affair into a good, sound, or right, state. (K.) — اذابوا عَيْنًا (S, M,) or عَيْنَهُمْ (A, K,) inf. n. اِدَابَةٌ. † They made an irrad or incursion, or a sudden attack, mging their horses, upon us, or upon them, (S, M, A, K,) and took spoil [from us, or them, or made, or left, our property, or theirs, to be taken as spoil] (A.) Hence the saying of Bishr (S) Ibn-Abi-Khāzim, (TA.)

تَكَانُوا كَذَاتِ الْغَدْرِ لَمَّا رَفَعَتْ إِذْ عَلَتْ
أَتَشْرِكُنَا مَذْمُومَةً أَمْ تُدْبِيهَا

(S,) وَكُتِبَتْ (M, TA,) and اَتَزَلَّ (so in some copies of the S and M,) meaning † [And they were, or and ye were, like her having the cooking-pot, not knowing, when it boiled, whether she should leave it, or put it down from the fire, disapproved, or] whether she should let it be taken as spoil: (S, TA:) so accord. to AZ: (S:) or the meaning is, [whether she should put it down from the fire, or make it to remain, i. e. تَبَيَّنَا (S, TA,) or نَبَيَّنَا (AIHeyth, TA:) from حَقَّ اذَابَ, expl. above, (S, TA,) or from حَقَّ اَذَابَ, also expl. above: (AHeyth, TA:) or, accord. to Ag, the meaning is, or whether she should melt it; from the prov. mentioned above in this paragraph: (S, TA:) i. e., whether she should leave it in a thick state, [disapproved,] or should melt it, fearing that the butter [in the cooking-pot] would spoil. (TA.) [In the TT, for مَذْمُومَةً, I find مَذْمُومَةً, which, applied to a cooking-pot, means smeared, or done over, with spleen, &c. See also Freytag's Arab. Prov. ii. 920 et seq.]

10. اَذَابَتْهُ signifies اَذَابَتْهُ مَعَهُ الذَّوْبُ [which may be rendered I asked, or desired, of him honey, &c.]: (K:) [but accord. to ISd.] it signifies, agreeably with other verbs of this form, I asked, or desired, of him that he would melt or dissolve [butter &c.]. (M.) — [Hence, perhaps,] استذاب جاجته: see 1. — استذاب الشَّيْءِ 4. — استذاب ذُوْبَةً † He preserved a residue of his wealth, or property. (TA.)

ذَابَ A vice, fault, defect, or the like; (K:) like ذَابَ [and ذَابَ] (TA.)

ذَوْبٌ [What is fluid, or liquid, of water &c.; contr. of جَمْدٌ: see جَامِدٌ: and see also ذَابَ.] Honey, (T, M, K,) in a general sense: (M:) or honey cleared from its wax: (T, M, K:) or honey in the bees' cells. (S, M, K:) and melted, or liquefied, honey: (M:) or melted, or liquefied, honey, cleared from its wax: so in the saying, هُوَ أَحْلَى مِنَ الذَّوْبِ بِالْذَّوْبَةِ [He, or it, is sweeter than honey melted and cleared of its wax, with fresh butter melted in a cooking-pot to clarify it]. (A.) — Gum flowing upon the ground. (TA voiceفرغ.) ذَوْبُ الذَّهَبِ Water-gold: or, accord. to Ér-Rāzes, fluid, or liquid, gold; the inf. n. ذَوْبٌ being used in this instance in the sense of ذَابَ. (Har p. 448.) — † Foolishness, or stupidity. (TA.) [But see the next paragraph.]

ذَوْبَةٌ † A residue of wealth, or property: so in the saying اُسْتُرِعَتِ ذَوْبَتِي † He became a Muslim on the condition of his preserving a residue of his wealth, or property. (TA from a trad.) — † Manifest foolishness or stupidity: so in the phrase فِى فَلَانٍ ذَوْبَةٌ † In such a one is manifest foolishness or stupidity. (TA in art. شَوْب.) You say also, ظَهَرَتْ فِيهِ ذَوْبَةٌ, meaning † Foolishness, or stupidity, appeared in him. (T.)

ذَوْبَانِ and ذِبَانِ [like ذِبَانِ] The remains of the fur, or soft hair, called وَبَرٌ [after the greater part has fallen off or been shorn]: or the hair (الشَّعْرُ) [for which the شَعْرُ is erroneously put in the CK] on the neck (M, K) and lip (M) of the camel (M, K) or horse. (K.) — Also the former, Paupers and thieves; for ذُبَانٌ [a pl. of ذُبٌّ q. v.], the ء being changed into و. (TA.)

ذَوْبٌ [originally ذَوْبٌ] A fat she-camel: (A, K:) because what is melted (مَا يَذَابُ) is collected from her (A, TA.)

ذَوَابٌ ذَوَابَةٌ [expl. in urt ذَابَ]: pl. ذَوَابٌ. (T, K)

ذَوَابَةٌ † A midday, or summer-midday, intensely hot. (T, A, TA.)

ذَابٌ part. n. of 1, [Melting or dissolving, fluid or liquid; or] flowing, contr. of جَامِدٌ. (Mgh.) — ذَابٌ ذَوْبٌ † He has flowing tears. [q. v.] † Such property as consists in what is fluid, or liquid (L in art جَمِدٌ): or such as consists in live stock: (L and K in that art.): or such as consists in trees. (L in that art.) — ذَابٌ ذَابٌ † Heavy, slow, indolent, or dull, of soul; syn. نَعِيلٌ. (A.)

ذَابَةٌ Spoil; booty; plunder: [in this sense] a subst. [in the proper meaning of the term]; not an inf. n. (M, TA.)

ذَوْبٌ and ذَوْبَةٌ, [the latter, only, mentioned in the A, app. as being the more common,] Fresh butter when it is put into the cooking-pot to be cooked so as to become سَمْنٌ [i. e. clarified butter]: (AZ in explanation of the latter word, T, S:) or fresh butter which is melted in the cooking-pot to make سَمْنٌ: this name continues to be applied to it until it is put into the skin. (M, K.) See ذَوْبٌ.

ذَوْبٌ ذَوْبٌ † Malted, or dissolved, fat &c.]. (A.)

ذَوْبٌ A vessel in which a thing is melted, or dissolved. (M, K.)

ذَوْبَةٌ A ladle. (Lh, M, K.)

ذَوْبٌ: see ذَوْبٌ.

ذوباج

ذَوْبَاجٌ: see جَوْدَابٌ in art. جَذَبٌ.

ذود

1. ذَاذ (M, A,) first pers. ذَذْتُ (T, S,) aor. يَذُودُ (T, A,) inf. n. ذَوْدُ (T,) or ذِيَادُ (S,) or

both, (M, A, K,) He drove: (S, M, K:) he drove away: (T, S, M, A, K:) and he repelled. (M, K.) You say, ذَذْتُ الْإِبِلَ I drove the camels: (S:) and I drove them away: (T, S:) and [so ذَوْدْتُ, for] ذَذْتُ signifies the same as يَذُودُ. (S.) And ذَادَ الْإِبِلَ عَنِ الْمَاءِ (A, Mgh,) aor. يَذُودُ, inf. n. ذَوْدُ and ذِيَادُ, He (the pastor) [drove away, or repelled, or] kept back, or debarred, the camels from the water; or prevented them from coming to it. (Mgh.) And ذَادَ عَنْ ذَاذِهِ (A,) and ذَوْدُهُ (S,) He, and I, drove him away from such a thing. (S, A.) [And the like is said in the M.] And ذَادَ عَنْ الْحَرَمِ He repelled from, or defended, the sacred territory. (L.) [النَّوْرُ يَذُودُ عَنْ نَفْسِهِ يَذُودُهُ] i. e. † [The bull repels from, or defends, himself] with his horn: and الْفَارِسُ يَذُودُهُ, i. e. † [the horseman] with his spear, or short spear. (A.) And ذَادَ عَنْ عَرَضِهِ † He defended his honour. (L.) And ذَادَ عَنْ الْبَرِّ † [He dispelled from me anxiety.] (A.)

2: see above.

4. اِذَادَ He aided, or assisted, him, to drive, or drive away, (T, S, M, A,) his camels. (T, S, A.) [In the K, اِذَادَتْهُ is said to signify اِذَادَ عَلَيْهِ اَعْنَتُهُ عَلَى اِذَادِ: but اِذَادَ is app. a mistake for اِذِيلَ: or عَن is omitted before اِذَادَ: and if so, the meaning is I aided, or assisted, him to defend his family; but in this latter case, we should read اِذَادَ, which would be less eluete than اِذَادَ.]

ذَوْدٌ A number of camels, from three to ten: (Lth, AZ, Ag, T, S, M, A, Mgh, K:) this is the meaning that is of best repute: (TA:) [in this explanation in the T from AZ, and in the K, the nouns of number are masc; and so in the next here following: in the rest, fem.]: or from three to ten; and a little more: (LAgr, M:) or from three to nine: (M, L:) or from three to fifteen: or from three to twenty: (M, L, K:) and a little more: (L:) or from three to thirty: (M, L, K:) or from two to nine: (M, Mgh, L, K:) [said to be] applied only to females: (Lth, A'Obeid, T, M, Mgh, K:) so in the Bári: (Mgh.) and it is of the fem. gender: (T, S, M, Mgh, K:) i. e., the word is fem.: (MF:) but its dim. is ذَوْدِيَّةٌ, without ة; contr. to analogy: (M:) the word ذَوْدٌ is a pl., (M, K,) meaning a quasi-pl. n., (MF,) having no sing. (S, M, K) of the same root: (S:) or a sing.; (K:) and its pl. is اَذَوْدٌ: (T, S, M, A, Mgh, K:) or a sing. and pl.: (M, K:) the Arabs said اَذَوْدٌ ثَلَاثٌ meaning thereby three she-camels. (M, L.) It is said in a trad., لَيْسَ فِيْمَا ذَوْنُ خَمْسٍ (S, M,) and ذَوْدٌ مِنَ الْإِبِلِ صَدَقَةٌ (T, L,) and ذَوْدٌ مِنَ الْإِبِلِ صَدَقَةٌ (T, Mgh,) meaning [There is not in the case of less than five] camels [any poor-rate]: for the poor-rate is incumbent on him who possesses five camels whether they be males or females. (L.) And in another trad. it is said,

ذَوِّ سَبْعَةِ [In the case of five camels, a sheep or goat shall be given]. (Mgh.) And it is said in a prov., الذُّودُ إِلَى الذُّودِ إِبِلٌ [A few she-camels with a few she-camels are a herd of camels]; (T, S, M, A.) meaning that a little with a little is much; *إِبِلٌ* being here used in the sense of مَعَ (S, A.) or *إِلَى* is here used in its proper sense; a word signifying "joined" or the like being understood; (TA.) i. e. a few joined to a few becomes much; (M.) [or,] accord. to the K [and the T], this prov. shows that ذَوِّ is here used in the place of الثَّانِ [i. e. two she-camels]; for two added to two are a pl; but this requires consideration. (MF.)

ذَوِّدَ: see the next preceding paragraph.

ذَوِّدَ: see the next following paragraph.

ذَوِّدَ Driving: driving away: and repelling.

pl. ذَوِّدَ and ذَوِّدَ and ذَوِّدَ. (M, K.) — Also, and ذَوِّدَ, [but the latter has an intensive meaning,] † A man who is a defender, or protector, of that which, or those whom, it is necessary to defend, or protect. (S, K.) who is wont to repel attacks upon his honour. (S, TA.)

ذَوِّدَ and ذَوِّدَ place where beasts pasture at pleasure, where they eat and drink what they please, amid abundance of herbage. (Idgh, K)

مَذَوِّدَ [An instrument for driving, driving away, or repelling. —] † A spear, or short spear, with which one repels from, or defends, himself (A.) — † The horn of a bull, (T, A, K,) with which he repels from, or defends, himself. (A.) — † The tongue: (S, M, A, K.) because with it a man defends his honour. (M.) Ḥassān Ibn-Thābit says,

لِسَانِي وَسَيْفِي صَارِمَانِ كِلَاهُمَا *
وَيَبْلُغُ مَا لَا يَبْلُغُ السِّيفُ مَذَوِّدِي *

† [My tongue and my sword are sharp, both of them, and my tongue reacheth what my sword will not reach]. (S, TA.) — † [A man who defends well, or vigorously; as also] مَذَوِّدَ: you say ذَوِّدَ رَجُلًا مَذَوِّدًا (A.) — The manger (معنف, T, K, TA, in some copies of the K, معتلف, TA) of a horse or similar beast. (T, K.) [A manger is thus called in the present day.]

مَذَوِّدَ: see the next preceding paragraph.

Quasi ذَوِّدَ.

ذَوِّدَ or ذَوِّدَ or ذَوِّدَ: see 3 in art. ذَر.

ذَوِّدَ

ذَوِّدَ (M, K.) aor. ذَوِّدَ (M.) inf. n. ذَوِّدَ, He walked with short steps, and in a straddling manner. (M, K.) — And ذَوِّدَ is a dial. var. of ذَوِّدَ, signifying I mixed [medicine &c.] (M.)

ذَوِّدَ [like ذَوِّدَ &c.] Poison: (K:) or poison made into a confection: or deadly poison: (M.) ذَوِّدَ [&c.] (M.)

ذَوِّدَ

ذَوِّدَ (K,) first pers. ذَوِّدَ, aor. ذَوِّدَ, (S, Mgh.) inf. n. ذَوِّدَ and ذَوِّدَ and ذَوِّدَ (S, Mgh, K) and ذَوِّدَ (S, K.) He tasted it; i. e., perceived its taste, by means of the moisture of the tongue: (Mgh.) or he tried, or knew, its taste (K:) it is originally said of that of which little is taken: when much is taken, the term أَكَلَ is used [and one says أَكَلَهُ]: and ذَوِّدَ signifies the same as ذَوِّدَ. (TA.) You say, ذَوِّدَ الشَّيْءَ [I tasted the thing], (S,) and الطَّعَامَ [the food]. (Mgh.) And ذَوِّدَ مَا ذَوِّدَ فِيهِ طَعَامًا, meaning مَا ذَوِّدَ فِيهِ طَعَامًا, (i. e. A day in which I tasted not food] (TA.) — By amplification, the ذَوِّدَ is used to signify † The perceiving, beside tastes, all other objects of the senses, and states or conditions: (Bd in iii. 177:) it is not restricted to the sense of the mouth [or tongue] in the language of the Kur-ān nor in the [genuine or classical] language of the [Pagan] Arabs. (TA.) Hence, in the Kur iii. 177, ذَوِّدُوا عَذَابَ الصُّورِ [Taste ye the punishment of burning]: (B, TA.) for, although, in the common ~~modern~~ ^{classical} Arabic, the verb ذَوِّدَ is used to what is little in quantity, it is regarded as suitable to be used in relation to what is much. (TA.)

One says also, فَلَنْ ذَاقَ كَذَا وَأَنَا أَكَلُهُ [lit. Such a one tasted such a thing, and I ate it:] meaning † such a one knew, or tried or tasted, such a thing, and I knew it, or tried it or tested it, more (TA.) ذَوِّدَ الشَّيْءَ means † I tried, or tested, the thing. (Mgh.) And hence one says, ذَوِّدَ شَيْءًا † Such a one experienced harm, &c.; i. e. knew it by its befalling him. (Mgh.)

And ذَوِّدَ مَا عَذَّبَ فَلَانِ † I knew, or tried or tested, what [qualities &c.] such a one possessed, (S, TA.) and so ذَوِّدَ فَلَانِ. (TA.) And ذَاقَ الرَّجُلُ عَسَلَةَ الْبَوَارِ وَذَاقَتْ عَسَلَتَهُ † The man [tasted or] experienced the sweetness of the carnal enjoyment of the woman, and she in like manner

(Mgh.) And ذَاقَ طَعْمَ الْإِيمَانِ † He tasted, or experienced, the savour of faith with his heart, like as the mouth tastes, or experiences, the savour of food and drink. (TA from a trad.) And ذَوِّدَ كَذِبَهُ وَخَبَرَتْ حَالَهُ † [I experienced his lying, and knew his condition]. (TA.) And ذَاقَتْ مَلَانَةً وَذَاقَتْ بَدَنِي † My hand felt her, and felt such a female. (TA.)

ذَوِّدَ الْقَوْسِ (TA.) — ذَوِّدَ (so in Freytag's Lex. from the Deewān el-Hudhā-l-Isyāen:)) † He pulled the string of the bow (S, K, TA) for the purpose of trial, (K, TA,) that he might see what was its strength. (S, TA.) — ذَوِّدَ is also employed to signify † Taste, as meaning intellectual discernment and relish; i. e. the faculty that is adapted to the acquisition of matters of knowledge, considered as being, in its perfection of perception, like sensation, regarded as a natural property; and particularly that [faculty] which concerns the niceties of language; because it [i. e. nice language] is, to the soul of man, like delicious intellectual food (Kull.) [When used as a subst. in this sense, its pl. is أَذْوَاتُ.] One says, ذَوِّدَ لِلشَّعْرِ أَذْوَاتُ

meaning † He has a good [taste or] natural faculty for poetry. (TA.) — [Also † Voluptuousness; sensuality: see أَذْوَاتُ.]

ذَوِّدَ [He gave him something to taste]: it is like لَبَّحَ. (M and TA in art. لبط.) — See also 1, in the latter half of the paragraph.

ذَوِّدَ الطَّعَامَ (Mgh, K, TA) inf. n. ذَوِّدَ (TA,) I made him to taste the food; i. e., to perceive its taste by means of the moisture of the tongue: (Mgh.) or I made him to try, or know, the taste [of the food]. (K.) — [Hence,] ذَوِّدَ اللَّهُ فَأَذَوِّدَ اللَّهُ لِبَاسَ الْجَوْعِ [God made him to taste, or experience, the evil result of his affair]. (S.) It is said in the Kur [xvi. 118], ذَوِّدَ اللَّهُ لِبَاسَ الْجَوْعِ [So God made her to taste, or experience, the utmost degree of hunger and of fear]: the verb is here used with لِبَاسَ because meant to convey the meaning of experiencing: or the sentence is elliptical, and means, made them to taste, or experience, hunger and fear, and clad them with the clothing thereof. (TA.) And in the same [xlii. 47], ذَوِّدَ اللَّهُ الْإِنْسَانَ مَتَى رَحِمَهُ [When we make man to taste, or experience, merry from us]; where, afterwards, الْإِسَابَةِ is opposed to us; [lit. made people to taste generosity:] and إِذَا ذَاقَ زَيْدٌ بَعْدَكَ كَرَمًا [after that, i. e. after thou hastest him, or taste him, or wast with him] (Abū-Hamzah, K, TA.)

[lit. made people to taste generosity:] and إِذَا ذَاقَ زَيْدٌ بَعْدَكَ كَرَمًا [after that, i. e. after thou hastest him, or taste him, or wast with him] (Abū-Hamzah, K, TA.)

ذَوِّدَ (TA.) — ذَوِّدَ النَّبِيَّ سَيِّئَةً [lit. made people to taste generosity:] and إِذَا ذَاقَ زَيْدٌ بَعْدَكَ كَرَمًا [after that, i. e. after thou hastest him, or taste him, or wast with him] (Abū-Hamzah, K, TA.)

ذَوِّدَ (TA.) — ذَوِّدَ النَّبِيَّ سَيِّئَةً [lit. made people to taste generosity:] and إِذَا ذَاقَ زَيْدٌ بَعْدَكَ كَرَمًا [after that, i. e. after thou hastest him, or taste him, or wast with him] (Abū-Hamzah, K, TA.)

ذَوِّدَ (TA.) — ذَوِّدَ النَّبِيَّ سَيِّئَةً [lit. made people to taste generosity:] and إِذَا ذَاقَ زَيْدٌ بَعْدَكَ كَرَمًا [after that, i. e. after thou hastest him, or taste him, or wast with him] (Abū-Hamzah, K, TA.)

ذَوِّدَ (TA.) — ذَوِّدَ النَّبِيَّ سَيِّئَةً [lit. made people to taste generosity:] and إِذَا ذَاقَ زَيْدٌ بَعْدَكَ كَرَمًا [after that, i. e. after thou hastest him, or taste him, or wast with him] (Abū-Hamzah, K, TA.)

ذَوِّدَ (TA.) — ذَوِّدَ النَّبِيَّ سَيِّئَةً [lit. made people to taste generosity:] and إِذَا ذَاقَ زَيْدٌ بَعْدَكَ كَرَمًا [after that, i. e. after thou hastest him, or taste him, or wast with him] (Abū-Hamzah, K, TA.)

ذَوِّدَ (TA.) — ذَوِّدَ النَّبِيَّ سَيِّئَةً [lit. made people to taste generosity:] and إِذَا ذَاقَ زَيْدٌ بَعْدَكَ كَرَمًا [after that, i. e. after thou hastest him, or taste him, or wast with him] (Abū-Hamzah, K, TA.)

ذَوِّدَ (TA.) — ذَوِّدَ النَّبِيَّ سَيِّئَةً [lit. made people to taste generosity:] and إِذَا ذَاقَ زَيْدٌ بَعْدَكَ كَرَمًا [after that, i. e. after thou hastest him, or taste him, or wast with him] (Abū-Hamzah, K, TA.)

ذَوِّدَ (TA.) — ذَوِّدَ النَّبِيَّ سَيِّئَةً [lit. made people to taste generosity:] and إِذَا ذَاقَ زَيْدٌ بَعْدَكَ كَرَمًا [after that, i. e. after thou hastest him, or taste him, or wast with him] (Abū-Hamzah, K, TA.)

ذَوِّدَ (TA.) — ذَوِّدَ النَّبِيَّ سَيِّئَةً [lit. made people to taste generosity:] and إِذَا ذَاقَ زَيْدٌ بَعْدَكَ كَرَمًا [after that, i. e. after thou hastest him, or taste him, or wast with him] (Abū-Hamzah, K, TA.)

ذَوِّدَ (TA.) — ذَوِّدَ النَّبِيَّ سَيِّئَةً [lit. made people to taste generosity:] and إِذَا ذَاقَ زَيْدٌ بَعْدَكَ كَرَمًا [after that, i. e. after thou hastest him, or taste him, or wast with him] (Abū-Hamzah, K, TA.)

ذَوِّدَ (TA.) — ذَوِّدَ النَّبِيَّ سَيِّئَةً [lit. made people to taste generosity:] and إِذَا ذَاقَ زَيْدٌ بَعْدَكَ كَرَمًا [after that, i. e. after thou hastest him, or taste him, or wast with him] (Abū-Hamzah, K, TA.)

ذَوِّدَ (TA.) — ذَوِّدَ النَّبِيَّ سَيِّئَةً [lit. made people to taste generosity:] and إِذَا ذَاقَ زَيْدٌ بَعْدَكَ كَرَمًا [after that, i. e. after thou hastest him, or taste him, or wast with him] (Abū-Hamzah, K, TA.)

ذَوِّدَ (TA.) — ذَوِّدَ النَّبِيَّ سَيِّئَةً [lit. made people to taste generosity:] and إِذَا ذَاقَ زَيْدٌ بَعْدَكَ كَرَمًا [after that, i. e. after thou hastest him, or taste him, or wast with him] (Abū-Hamzah, K, TA.)

affair was, or became, easy, or feasible, to such a one (JK, TA.) You say, *لَا يَسْتَيْدِقُ لِي الشَّعْرُ* [Poetry, or versification, will not be easy, or feasible, to me, except in relation to such a one]. (TA.)

ذَوْقٌ an inf. n. used as a simple subst.; pl. **أَذْوِاقٌ**: see I, in the latter part of the paragraph.

ذَوَّقْتُ an inf. n.: and also a subst. signifying *A thing that is tasted*; (JM, TA;*) of the measure **مَفْعُولٌ** in the sense of the measure **مَعْلُولٌ**. (TA.) It is said of Muhammad, **لَا يَرِيحُ ذَوَّقًا وَلَا يُبَدِّحُهُ**, i. e. [He used not to praise] what was tasted [by him nor to dispraise it]. (JM.) And one says, **مَا ذَوَّقْتُ ذَوَّقًا**, meaning *I tasted not anything* (S, K;*) — Hence it is said in a trad., **كَانُوا إِذَا حَرَجُوا مِنْ عِبْدِهِ لَا يَنْفَرُونَ إِلَّا عَنْ ذَوَاتِي**, i. e. + [They used, when they went forth from his (Muhammad's) presence, not to disperse themselves save after receiving] knowledge and discipline that were, to their minds and souls, as food and drink to their bodies. (JM.)

ذَوَّقْتُ + *That contracts new marriages time after time*. (JM.) *quick in marrying and quick in divorcing*. (TA:) *that conceives frequent disgust* (**مُؤَلِّقٌ**, S, JM, and Har p. 569), not remaining [long] in one state with respect to marriage &c.: fem. with ذ. (Har ubi suprâ.) Hence the saying, **إِنَّ اللَّهَ لَا يُحِبُّ الذَّوَاتِينَ وَلَا الذَّوَاتَاتِ**, in a trad., **يَرِيحُ اللَّهُ ذَوَاتَ مَنْ لَا يَرْضَى** [Perily God will not love those men who frequently contract new marriages, nor those women who do so]. (JM, and Har ubi suprâ.)

ذَوَّقْتُ an inf. n. and also a subst. (TA) signifying *A place, or time, of tasting*. (KL.)

أَمْرٌ مُسْتَذَاقٌ + *A thing, or an affair, tried, or tested, and known*: (S;) and in like manner **رَجُلٌ مُسْتَذَاقٌ** [a man]. (JK.)

ذول

2. **ذَوَّلْتُ ذَالًا** *I wrote a ذ*; (Az, Sgh, K;*) or **ذَالًا حَسَنَةً** [a beautiful ذ]. (B, TA.) [See also 2 in art. ذيل.]

ذَالٌ *A certain letter of the alphabet*, (Lih, ISd, K;*) [ذ] pronounced with the voice, [not with the breath only,] and always a radical, not a substitute for another letter, nor augmentative; (ISd, TA;) its place of utterance is at the roots of the teeth, near the place of utterance of **ت** [or **ث**]; and it may be masc. and fem.; (B, TA;) [but generally it is fem.; and therefore] the dim. **ذَوْنِيَّةٌ**: (K;) the pl. is **أَذْوَالٌ** and **ذَوَاتٌ**. (TA.) — Also *The comb of a cock*. (Kli, TA.)

ذَوِيلٌ, explained by IDr as signifying *What is dry, of plants &c.*, and so in the K; is said by ISd to be correctly **ذَوِيلٌ** [q. v.]. (TA*)

ذَوْنِيَّةٌ: see ذَال, above.

ذون

5. **ذَوْنٌ** *He was, or became, in a state of richness, wealth, or competence, and ease and plenty*. (IAqr, K;*) [In the CK, **النَّعْمَةُ** is here, as

in many other instances, erroneously put for **النَّعْمَةُ**.] [See also ذَوْنٌ. Perhaps both are correct, as dial. vars.]

ذَانٌ (S, K) and **ذَيْنٌ** (TA,) [the latter belonging to art. ذن.] *A vice, fault, defect, or the like*; (S, K;*) syn. with **ذَابٌ** [and **ذَيْبٌ**] and **ذَامٌ** and **ذَيْرٌ**; (S, TA;*) as heard by ISk from AA. (S;*)

ذَوْنُونٌ *A certain plant*: a dial. var. of **ذَوْنُونٌ**, with ذ. [see the latter in art. ذان.] pl. **ذَوَانِينٌ**. mentioned by Az, on the authority of Ks (TA.)

ذوى

1. **ذَوَى**, (ISk, T, S, M, Mgh, K;*) aor. **يَذْوِي**, (ISk, S, &c.) inf. n. **ذَوَى**, (T;) or **ذَوَى**, (ISk, S, K;*) or both; (M, Mgh, &c.) and **ذَوَى**, (T, S, M, K;*) used by some of the Arabs, but bad, (T;) disallowed by ISk, but said by AO on the authority of Yoo to be a dial. var., (S;) aor. **يَذْوِي**; (T, K;*) said of a branch, or twig, (T, M, Mgh, &c.) or of a herb, or leguminous plant, (S, K;*) *It withered; lost its moisture; or became thin, or unsubstantial, after being succulent*; syn. **يَذْبَلُ**: (S, M, Mgh, K;*) it dried up: (T, A;*) it obtained not moisture sufficient for it, or was marred by the heat, and in consequence withered, and became weak: (T;) in the dial. of the people of Baesheh, **ذَوَى**, (Lih, T;) — [Hence,] **ذَوْتُ سَكِينَةٍ** + [His calmness, or gravity,] ceased. (Har p. 100.)

4. **أَذْوَاةٌ**, said of heat, (S, Mgh, K;*) or of want of irrigation, (M;*) *It withered it; caused it to wither, or lose its moisture*; (S, M, Mgh, K;*) namely, a herb, or leguminous plant, (S, K;*) or a branch, or twig (M, Mgh.)

ذَوَى The skins of grapes: (IAqr, T;*) a pl. [or rather a coll. gen. n.] of which the sing. [or rather the n. un.] is **ذَوَاةٌ**: (Kr, M;*) [or] this latter signifies the skin, or husk, or rind, of the grape, (AA, T, Kr, M, K;*) and of wheat (الْحَنَطَةُ), (AA, T, and so in some copies of the K;*) or of the colocynth (الْمُخَلَّلَةُ), (Kr, M, and so in some copies of the K;*) and of the melon: (AA, T, Kr, M, K;*) and so [ذَوَاةٌ] with the unpunctuated ذ. (TA.) — Also **ذَوَى**, (IAqr, T;*) or **ذَوَى**, (K;*) *Weak, (IAqr, T;*) or small, or young, (K;*) ewes*. (IAqr, T, K;*)

ذَوَى: see what next precedes.

ذَوَاةٌ sing. [or rather n. un.] of **ذَوَى** [q. v.]

ذَوَاتٌ pl. of **ذَوَاتٌ**, fem. of **ذَوَى**, q. v.

ذَاوٍ *Withering, or withered; losing, or having lost, its moisture*. (S, TA.)

ذَالِكَ الرَّجُلِ *That man*: (K, TA;*) a dial. var., or a mispronunciation. (TA.)

ذى

ذَا fem. of **ذَا**: see art. ذَا.

ذِيَّةٌ *see art. ذيت*.

ذيا

ذِيَّالٌ and **ذِيَّالٌ**: see the two sentences next before the last in art. ذَا.

ذِيَّةٌ *see art. ذيت*.

ذيا

2. **ذِيَّالٌ**, (T, S, K;*) inf. n. **يَذْيِي**, (K;*) *He cooked flesh-meat thoroughly, so that it fell off from the bone*. (T, S, K;*)

5. **يَذْيِي**, said of flesh, or flesh-meat, (T, S, M, K;*) *It became separated from the bone by reason of corruption*, (T, M, K;*) or in consequence of cooking, (T;*) or by slaughter, (M, K;*) or from some other cause: (TA;*) or became thoroughly cooked, so that it fell off from the bone. (S;*) It (a wound, **أَذَى**, S, M, K;*) became discoloured, or ragged, and corrupt, or putrid: (**أَذَى**, S, M, K;*) and so said of other things: (K;*) thus **يَذْيِي** said of a **قَرْبَةِ** [or water-skin], (M, TA;*) and of a **مَزَادَةٍ** [or leathern water-bag]. (TA.) — *It (the face) became swollen*. (K;*)

ذيب

يَذِيبُ (K;*) like **يَذَابُ**, mentioned in art. ذوب, [and **يَذِيرُ** and **يَذَابُ**, (TA;*) *A vice, fault, defect, or the like*. (K;*)]

يَذِيبُ: see **يَذِيبُ**, in art. ذاب.

يَذِيبَانٌ: see **يَذِيبَانٌ**, in art. ذوب.

يَذِيبٌ, [like **يَذِيبٌ**.] *Much water*. (K;*) — *Fright, or fear*. (K;*) **أَذَى** mentions the saying, **مَرَقْلَانِ وَلَهُ أَذِي** [as though meaning *Such a one passed having fright, or fear*]: and he says, I think that one says **يَذِيبُ**, with **يَذِيبُ**, having the meaning here following. (TA.) — *Brikeness, liveliness, sprightliness, or agility*. (K;*)

يَذِيبٌ: see **يَذِيبٌ**, in art. ذاب.

يَذِيبٌ: see **يَذِيبٌ**, in art. ذاب.

ذيت

يَذِيبُ (AO, S, M, vocs ذَا, Mgh, K;*) and **يَذِيبُ** (K;*) the last of which is unknown, except as mentioned by IKh, (TA;*) and **يَذِيبُ** (M, K;*) and **يَذِيبُ** (K;*) i. q. **يَذِيبُ**: (AO, S, M, Mgh, K;*) so in the saying, **كَانَ مِنَ الْأَمْرِ ذِيَّتٌ وَذِيَّتٌ** [i. e., *Some of the circumstances of the case were thus and thus, or so and so, or such and such things*]. (AO, S, M;*) It is plainly implied in the K [and the S] that the **ت** in **يَذِيبُ** is a radical letter, the last radical letter of the word: but AHei says that the **ت** in **يَذِيبُ** and **يَذِيبُ** is substituted for **ي**; that they are originally **يَذِيبُ** and **يَذِيبُ**; and that the **ي** is elided, and the **ي** which is the last radical letter is changed into **ت**: [in like manner also says ISd in the M, voce ذَا:] and most of the leading authorities on inflection assert the same: therefore, [though most persons would look for them among words of which the last radical letter

is یت they are incorrectly placed in the ڪ [and in the ڄ]. (MF) Or ذیت is formed from ذیو, by sliding the و, and doubling the ی, and then substituting for the tashdeed یت; and if you elide the ت and replace it by ی, you must restore the tashdeed, and say, ڪَن ذیہ وذیہ. (س at the end of art. ذو.)

ذیر

2. ذیر, (ڪ, ڄ) inf. n. تَظِيرُ, (س) *He smeared a she-camel's teats with* ذیر, (س, ڪ, ڄ) *in order that the young one might not suck her.* (س) — And ذیرا شاة *He bound the she-camel's udder with a صرار* [q. v.], *in order that the pieces of wood bound upon her udder to prevent her young one from sucking her might not make any impression upon her.* (ڪ, * TA.) [But see ذیر, which indicates that the true meaning is, *He smeared the she-camel's teats with* ذیر *in order that the pieces of wood above mentioned might not make any impression upon them.*] — ذیر فوه, inf. n. تَذِيرُ. *His (a man's, ڄ) teeth became black.* (Lth, ڄ, ڪ.)

ذیر: see ذیر.

ذیر *Fresh camels' or similar dung* (بعر), [mixed with dust, or earth,] *with which a she-camel's teats are smeared,* (T, ڄ, M, ڄ) *in order that the young one may not suck her,* (س, M, ڄ) *and that the pieces of wood which are bound upon her udder to prevent her young one from sucking may not make any impression upon her;* (T, M, ڄ) *ذیر ڦوه: or dung* (سرفین) *before mixed with dust or earth is called* ذیر: *and when mixed, ذیر: and when the teats are smeared with it, ذیر.* (Lth, ڄ, ڪ.)

ذيع

1. ذایع, aor. يَذِيعُ, inf. n. ذِيعُ, (س, M, ڄ, ڪ) and ذِيعُ and ذِيعَانُ, (س, ڪ, ڄ) *It (information, news, or tidings, ڄ, ڪ, or discourses, M, ڄ, and a thing, TA) became spread, published, or divulged;* (س, M, ڄ, ڪ, TA.) *became revealed, made known, or disclosed.* (M, ڄ.) — You say also, ذایع الجور + *Injustice, or tyranny, spread.* (TA.) — And ذایع الحرّ في الجبل *‡ The mangle, or scab, became general, and spread, in the skin.* (TA.)

4. اذاعه, (س, M, ڄ, ڪ) and اذاع به, (Zj, ڪ, ڄ) as in the Kur iv. 85, (Zj,) inf. n. اِذَاعَةُ, (TA in art. ذوع.) *He spread, published, divulged, revealed, made known, or disclosed, it;* (Zj, ڄ, M, ڄ, ڪ) *and (so Zj, but in the ڪ, "or,") proclaimed it among the people;* (Zj, ڪ, ڄ) *namely, information, news, or tidings, (س) or discourses, (M, ڄ) or a secret.* (T.) — Hence, app., (TA in art. اذاع القوم) *and اذاعت الابل* (ڪ, ڄ) *بما في الحوض* (س, ڄ) *‡ The people, or company of men, and the camels, drank what was in the watering-trough, or tank,* (س, ڪ, TA.) *all of it.* (س.) — And hence, app., (TA,) *اذاع* signifies also *‡ He took it away;*

namely, another's property, (ڪ, ڄ) and anything. (TA.) — Accord. to the ڪ, the medial radical letter is both و and ی; but correctly it is ی: (TA in the present art and in art. ذوع:) so accord. to AZ and J and Z (TA in art. ذوع.)

مذيع [A babbler of secrets &c.] *one who will not keep, or conceal, a secret* (س, ڪ, ڄ) *or one who is unable to conceal his information, news, or tidings* an epithet of an intensive form: (TA) pl. مَذِيعَاتُ. (س.)

ذيف

ذیفانُ (س, M, ڪ) and ذیفانُ (M, ڪ) *Deadly poison:* (س, M, ڪ) *or poison that takes effect;* *or that remains fixed, and collects:* (M) a dial. var. of ذِفَانُ &c, (ڪ, ڄ) *or* ذِوَانُ (M.) And the second of these words, *Death:* so in the saying, سَعَاهُ اللّٰهُ كَأَنَّ الدِّيفَانَ *[May God give him to drink the cup of death];* as mentioned by Lh. (M.)

ذيل

1. ذَال, aor. يَذِيلُ, inf. n. ذِيلُ, *It (a garment) was long, so that it touched the ground.* (M, ڄ.) — *He, or it, had a ذیل;* [app. said of a horse &c., as meaning he had a long tail, or a pendent portion to his tail; and probably of a garment, as meaning it had a skirt, or lower extremity, reaching nearly, or quite, to the ground, or dragged upon the ground, when made to hang down; and perhaps of a man, as meaning he had a ذیل to his garment;] as also ذِيلُ. (M, ڪ.) — And, said of a man, (M, M, ڄ, ڪ) aor. as above, (M, M, ڄ) and so the inf. n., (M,) *He walked with an elegant and a proud and self-conceited gait, dragging his ذیل* [or skirt, or the lower extremity of his garment]; (M, ڪ, ڄ) and in like manner ذَالَتْ is said of a she-camel. (M.) *or he dragged his ذیل* [or skirts, or the lower extremities of his garment or garments], by reason of pride and self-conceit: (M, ڄ) *or ذَالَتْ*, (T, ڄ) *في مستبها*, said of a girl, or young woman, (T,) *or of a woman,* (س,) *تَذِيلُ*, (T, ڄ) inf. n. as above, (T,) *she dragged her ذیل* (T,) *or her ذیل*, (س,) *upon the ground, walking with an elegant and a proud and self-conceited gait.* (T, ڄ.) [See also ذ. 1.] *ذال يَذِيه* *He raised his tail;* (M, ڪ, ڄ) *said of a horse, and of a mountain-goat.* (M.) And ذَالَتْ يَذِيه *She (a camel) spread her tail upon her thighs.* (T.) — ذَال *إِلَيْهِ* *i. q. اِنْهَسَ* [app. as meaning *He acted towards him, or behaved to him, with boldness, forwardness, presumptuousness, or arrogance;* as also *تَذِيلُ* (ڪ, ڄ) *ذال الشيء:* (M, M, ڄ, ڪ) aor. as above, (M,) and so the inf. n., (M, ڄ) *The thing was, or became, low, base, vile, mean, contemptible, or ignominious.* (M, M, ڄ, ڪ) And ذَالَتْ *His state, or condition, became lowered, or abased;* as also *تَذَالَتْ*. (O, ڪ.) — ذَالَتْ *said of a woman, (M, ڪ, ڄ) and of a she-camel, (M,) She was, or became, lean, or emaciated, (M, ڪ) and in a bad condition.* (M.)

2. ذِيلُ ثَوْبٍ, inf. n. تَذْيِيلُ, *[He made his garment to have a ذِيل, i. e. skirt, or lower extremity, reaching nearly, or quite, to the ground, or such as to be dragged upon the ground, or] he made his garment long.* (T:) and ذِيلُ ثَوْبٍ *‡ He made his garment to have a long ذِيل* (T, TA) — [Hence, *ذِيلَتْ كِتَابِي* + *I added an appendix to his writing, or book;* like *تَذَيَّنْتُ*. And hence, the inf. n. تَذْيِيلُ is used to signify + *An appendix;* like *تَذَيَّنْتُ*; as also *ذِيلُ*.] — ذِيلْتُ ذَالًا *[I wrote a ذ]* (IB, TA on the letter ل.) [See also 2 in art. ذول.]

4. اَذِيلُ: see 1, second sentence. — اَذَالُ ثَوْبٍ: see 2 — اَذَالَتْ قَتَاعًا *She (a woman) let down her head-covering.* (T, ڄ, ڪ, ڄ) — اَذَالَهُ, (T, ڄ, ڪ, ڄ) inf. n. اِذَالَةٌ, (س, * M, M, ڄ, ڪ) *He lowered him; abased him; rendered him vile, mean, contemptible, or ignominious, or held him in low, or mean, estimation;* (T, ڄ, M, M, ڄ, ڪ) *and did not tend him, or take care of him, well;* (M, ڪ, ڄ) *namely, his horse, (T, ڄ, M,) and his young man, or slave;* (س) *or it is said of the owner of a thing. (M, ڄ.)* It is said in a trad., (س, M,) of the Prophet, (M,) *رَبِّي عَنْ إِذَالَةِ الْخَيْلِ* (M, ڄ) *‡ [He forbade] the using of horses for mean work, and burdens.* (س, TA) — And اَذَيْتُ *I rendered her lean; or emaciated her; namely, a woman, and a camel.* (TA)

5. تَذَلَّتِ الدَّابَّةُ *The beast moved about its tail.* (M.) — And hence, (M,) تَذَلَّتِ *He (a man, TA) walked with an elegant and a proud and self-conceited gait,* (M, ڪ, ڄ) [app., *dragging his ذیل* (or skirt), like ذَالُ]. — [It occurs in the M and L, in art. رُد: said of a branch, or twig, app. as meaning *It inclined limberly from side to side:* but in the ڪ, I there find in its place تَذَلَّتِ]. — See also 1.

6: see 1, last sentence but one.

ذِيلُ *The latter, or hinder, or the last, or hindmost, part of anything.* (M, ڪ) Accord. to MF, this is the proper signification, and the other significations here following are tropical. (TA) [But in my opinion, the word in each of the next two senses, or at least in the former of them, if not strictly proper, is what is termed ذِيعَةٌ عَرَبِيَّةٌ, i. e. a word so much used in a tropical sense as to be, in that sense, conventionally regarded as proper] — *[A skirt, or lower extremity, of a garment, reaching nearly, or quite, to the ground, or that is dragged upon the ground, when made to hang down:]* the extremity, of a garment, that is next the ground, and so of not touching it [as well as if touching it]; an inf. n. used in this sense: (M, ڄ) *or the part of a waist-wrapper (إِزَار) and of a garment [of any kind], that is dragged [upon the ground], (M, ڪ, ڄ) when it is made to hang down:* (M:) *or the part, of an إزار, and of a [garment of the kind called] رَدَا, that is made to hang down, and touches the ground:* and the part, of any kind of garment worn by a woman, that the weaver drags upon the ground behind her: (Lth, T:) *or the parts, all round, of a woman's garment, that fall upon the ground; and the portion that is made*

to hang down, of a woman's shift and of her قَمَاع [or hand-covering]: you do not [properly] say of a man that he has a ذِيل [but only when you liken the lower part of his garment to the similar part of a woman's garment]: a man's having a long garment, such as a shirt and a جُبَّة, [or his dragging the skirt thereof,] is termed ذِيل [(Khalid Ibn-Jameh, T.): the pl. of ذِيل (in this sense, T, M, as relating to a shirt [&c.], S, and in all its senses, T, M) is أَذْيَال (T, S, M, Mgh, K) and أَذْيَالٌ (El-Hajeres, M, K) [both pls. of pau] and ذِيُول (T, S, M, Mgh, K) which is a pl. of mult. (M.) Hence طُولُ الذَّيْلِ is a metonymical expression meaning Richness, or competency; because long أَذْيَال generally pertain to the rich and the prodigal and the proud and self-conceited: (Er-Râzes, Har p. 493:) and you say, طَال ذَيْلُ فُلَانٍ, meaning *He became good, and his wealth became abundant*: and هُوَ طَوِيلُ الذَّيْلِ, meaning *He is rich*. (Har p. 319.) — Of a horse (T, K) &c., (K,) [i. e.] of a horse and a camel and the like, (M.) The tail: (T, M, K:) or the tail when long (TA:) or the part, of the tail, that is made to hang down. (M, K.) — [† Of a cloud, The skirt; or lower, pendent, part: used in this sense in the K voce حَيْدَبُ — ذَيْلُ الرِّيحِ] What is dragged along, (T, S, O,) or drawn together, (M,) by the wind, upon the ground, (T, S, O, M,) of dust (T, M, O) and rubbish: (T, O) or what the wind leaves upon the sand, (M, K,) in the form of a rope, (M,) resembling the track of a ذَيْل [or skirt] dragged along: (M, K:) or, as some say, ذَيْلُ الرِّيحِ means *the after-parts of the wind, with which it sweeps what is light to it*. (M.) — ذَيْلُ جَبَلٍ *The foot, bottom, base, or lowest part, of a mountain*. (A and TA voce جَوْرُ — أَذْيَالُ النَّاسِ] *The hindmost of the people*. (K) You say, جَاءَ أَذْيَالُ مِنَ النَّاسِ, *Some few of the hindmost of the people came*. (S, Sgh.) — See also 2. — And see ذَائِلٌ.

ذَيَّالٌ: see ذَائِلٌ, in three places. — Also *That behaves proudly, conceitedly, or vainly, and walks with an elegant and a proud and self-conceited gait*. (TA.) Applied to a horse, *That carries*

himself in an elegant and a proud and self-conceited manner, in his step, and in curvetting, or raising his fore legs together and putting them down together, and kneading with his hind legs, or in prancing, as though he dragged along the ذَيْل [or pendent portion] of his tail. (M.)

ذَيْلٌ, applied to a horse, *Having a tail*, (T, K,) i. e. *tail*: (T:) and ذَيْلٌ *having a long tail*: (T, K:) or the former word has the latter signification; (IKt, T, M;) it means *having a long tail*: (S:) and the latter word, *tall, and having a long tail*, (M, K,) and *that carries himself in an elegant and a proud and self-conceited manner, in his step*; (K:) and is applied in the same sense to a wild bull (M:) or the former word signifies *short, and having a long tail*; and its fem. is with ذِ: (T:) or when a horse is of this description, they say ذَنْبٌ ذَيْلٌ, mentioning the ذَنْب. (T, S.) — Also, applied to a فرع, (S, M, K,) [i. e. a coat of mail, as is shown in the S and TA,] *Long* (S, M, K) *in the tail* [or skirt]; (S;) and so ذَائِلَةٌ and ذَائِلَةٌ. (M, K.) [In the CK, the last word is erroneously written مُدَائِلَةٌ.] — And حَلَقَةٌ ذَائِلَةٌ and مُدَائِلَةٌ *A ring [app. of a coat of mail] that is slender (M, K*) and elongated*. (M.) — ذَائِلٌ ذَيْلٌ [an expression like ذَيْلٌ ذَائِلٌ, the former word an inf. n.,] means [*Exceeding*] *lowliness, baseness, vileness, meanness, contemptibleness, or ignominiousness*. (S.)

مُدَائِلٌ; fem. with ذِ: see the latter in the next preceding paragraph, in two places. — The fem. also means *a female slave*: (T, S, M:) because she is held in low, or mean, estimation, while she carries herself in an elegant and a proud and self-conceited manner: so in the prov., أَخْوِيلُ مِنْ مُدَائِلَةٍ *More proud and self-conceited than a female slave*. (S, K.)

مُذَيِّلٌ [so in my MS. copy of the K, as in the M, but in other copies of the K مُذَيِّلٌ,] and مُتَذَيِّلٌ [in the CK مُتَذَيِّلٌ i. q. مُتَبَيِّلٌ] *One who performs his own work; or who is careless of himself or his honour or reputation*. (M, K.)

مُذَيِّلٌ *A garment*, (T,) of the kind called مَكَلَّة (T, S,) or رَدَاءُ, (K,) *Long* (T, S, K) *in the tail* [or skirt]. (S, K.) So in a verse of Imra-el-

Kays, of which the latter hemistich is cited voce دَوَارُ. (T, TA.)

أَرْضٌ مُتَذَيِّلَةٌ *A land upon which has fallen a weak and small quantity (لَطْفٌ ضَعِيفٌ) of rain*. (Sgh, K.)

مُتَذَيِّلٌ: see مُذَيِّلٌ.

ذِير

1. ذَامَةٌ (T, M, Mgh, K,) first pers. ذَمُّهُ (S,) aor. يَذِيرُ (T, &c.,) inf. n. ذِيرٌ and ذَامٌ (S, M, Mgh, K,) *He blamed, or found fault with, him, or it*, (T, S, M, Mgh, K,) namely, a commodity; like ذَامَةٌ: (Mgh:) accord. to Akh, ذَمُّهُ and ذَامَتُهُ all signify the same. (S.)

ذَامٌ: see what next follows, in two places.

ذِيرٌ and ذَامٌ are inf. ns., (S, M, Mgh, K,) and are syn. with عَيْبٌ [as such, and also as meaning *A vice, fault, defect, or the like*; in the latter sense syn. with ذَامٌ, which belongs to art. ذَمْرُ] (T, S, M, Mgh, K:) or, as some say, syn. with ذَمْرٌ [blame, &c.]. (M.) It is said in a prov., لَا تَعْدِمِ الْحَسَنَةَ ذَامًا [The beautiful female is not without a defect]. (S.)

مَذِيرٌ *Blamed, or found fault with*; (S, Mgh, K;) as also مَذْيُورٌ (S, K:) the former defective, and the latter complete: (S:) applied [app. to a man; (see the dial. var. مَذْيُورٌ, as used in the Kur vii. 17;) and] to a commodity. (Mgh.)

مَذْيُورٌ: see what next precedes.

ذِين

1. ذَائِنَةٌ [aor. يَذِينُ, inf. n., app., ذَيْنٌ] *He blamed, or found fault with, him, or it; like ذَامَةٌ*. (IAqr, T.)

ذَيْنٌ (M, TA,) incorrectly said in the K to be ذَيْنٌ, with kesr, (TA,) *A vice, fault, defect, or the like*; (M, K, TA;) as also ذَانٌ [which belongs to art. ذَوْنُ]. (M.)

مُذَانٌ *A dial. var. of مُذَالٌ*. (M.) [See the latter in art. ذِيل.]

The tenth letter of the alphabet: called **رَاء** and **ر**; pl. [of the former] **رَأَات** and [of the latter] **رَوَات**. (أَبَاجِيدُ فِي الْإِلْفِ اللَّيْلِيَّةِ). (TA.) It is one of the letters termed **مَجْمُورَةٌ** [or vocal, i. a. pronounced with the voice, not with the breath only]; and of the letters termed **ذَوِي**, which are **ر** and **ل** and **ن**, [also termed **ذَوِيَّةٌ**, or pronounced with the extremity of the tongue, and **ب** and **ف** and **م**, which are also termed **شَفِيئَةٌ**, or pronounced with the lips—] these letters which are pronounced with the tip of the tongue and with the lips abound in the composition of Arabic words: (L:) and hence **ر** is termed, in a vulgar prov., **حَمَلُ الشُّعْرَاءِ**, [“the ass of the poets”]. (أَبَاجِيدُ الْإِلْفِ اللَّيْلِيَّةِ). (TA.) **ر** is substituted for **ل**, in **رَبْعَةٌ**, and in **رَمَلٌ** and **أَوْجَلٌ** and **وَجَلٌ** and **أَوْحَرٌ** and **وَجَرٌ**, for **لَئَلٌ**; and this substitution is a peculiarity of the dial. of **Keyes**; wherefore some assert that the **ر** in these cases is an original radical letter. (M.F.) = [As a numeral, it denotes *Three hundred*, ed.]

ر is an imperative of رَأَى [q. v.]. (AZ, T and S and M in art. رَأَى.)

را
 رَ and رِ: see the preceding paragraph, and
 arts. رِو and رِی. = رَ is also said by some for
 رِی [q. v.]. (M in art. رِای.)

R. Q. 1. رَأَى السَّبَابَ. (Sgh, and so in a copy of the S.) السَّحَابَ (M, and so in a copy of the S.) or both, (K.) *The mirage, or the clouds, or both, shone, or glistered.* (S, M, Sgh, K.) — [Hence, probably,] رَأَتْ عَيْنَاهُ [app. meaning *His eyes glanced*] is said when one turns his eyes: (AZ, S.) رَأَتْ الْعَيْنُ or رَأَتْ الْعَيْنُ means *the eye was restless, turning [in various directions]: or was in a state of motion, or commotion, by reason of its weakness.* (El-Ghooree, Har p. 85.) And رَأَى رَأَى, (K.) inf. n. رَأَاةً (M.) said of a man, (TA,) *He moved about the black of his eyes:* (M, K, TA) or he turned it about (K, TA) much: (TA;) and he looked sharply, or intently. (M, K, TA.) You say also, هُوَ يَرَأِي بِعَيْنِهِ [He moves about the blacks of his eyes: &c.]. (TA. [See also رَأَى, in art. رَأَى.] رَأَتْ رَأَاتُهَا, said of a woman, *She glistered with her eyes, by reason of looking hard, or intently.* (K.) or, said of a fornicatress,

or an adulteress, she moved about the blacks of her eyes [as a sign] to the man seeking her: (T:) or زَارَاتُ بِجَنَاحَيْهَا, said of a woman, (S, M,) she glistened with her eye, by reason of looking hard, or intently. (S.) or she opened her eye wide, and looked sharply, or intently. (M.) Also, said of a woman, She looked at her face in a mirror.

(K, TA). — رَأَوَاتُ الْغَزَالَةِ *The gazelles wagged their tails*: (K:) or so بِأَذْنَانِهَا; like لَوْلَا تَ (T.) = رَأَوَاتُ (K,) or رَأَوَاتُ بِالْغَنَمِ (T, M,) inf. n.

^{١٢} [أَرْجَى] (T), II called the sheep, or goats, to water:
(T:) or he called the sheep, or goats, (M, K,) by
the cry أَرْجَى, or [rather, as in the present day,] رَجَزَ.
[i. e., أَرْجَى] (M), or by the cry أَرْجَى (K:) accord.
to analogy, the verb [derived from the cry] should
be أَرَجَّى: (M:) طَرَبْتُهَا inf. ن. طَرَبَةٌ signifies
“he called them [to be milked by making a sound]
with his lute.” (T.)

رَأَى (S, M) رَأَى الْعَيْنِ (T), or رَأَى, رَجُلًا (Kr, M₁) رَأَى أَفْصَا (Kr, M₁) *A man who turns about the black of the eye much.* (T, S, ^vM.) And رَأَى (S, T) and رَأَى (T, M, K₁) with modd. and without. رَأَى (S, T) and رَأَى (T, M, K₁) *A woman who opens her eye wide, (M₁) or who glances with her eyes, (K₁) looking sharply, or intently.* (M, K₁)

§ 17: see the next preceding paragraph, in three places.

وَأَب

1. رَأَى (T, S, M, A, K, ʔ), aor. ʔ, (M, A, K, ʔ) inf.
n. رَأَى (M, T, A.) *He repaired, or mended*, (T, S,
M, A, K, ʔ) a [cracked, or broken,] vessel, (S,) or
a crack, or fissure; (M, A, K, ʔ); as also رَأَى
(M, T, A.) in some copies of the *K* رَأَى, its pass.
part. n., which see below,] and in others [and in
a copy of the A] رَأَى, but the right reading is
رَأَى (T, A.) It is imperative of رَأَى, that he heard
ʔ said, [as the relative, for رَأَى], and that it
is a good dial. var., like سَأَلَ. (T, A.) —
+ *He rectified, repaired, mended, or amended*,
anything. (M. N.) You say, رَأَى بَيْنَ الْقَوْمِ
aor. and inf. n. as above, (M, ʔ) + *He effected a*
reconciliation, or made peace, between the people,
or company of men. (M, K.) And رَأَى

١٠٠٠ (S. A) + O God, effect a reconciliation, or
 make peace, between them : (S:) or †rectify the
 matter, or affair, between them. (A.) And
 ١٠٠١ (S. A) + O God, rectify, or amend, our
 state, or condition. (T.A.) — Also, inf. n. as
 above, †He collected a thing together, and bound
 it gently. (T.A.) — And ١٠٠٢ (S. A) + The land
 produced its [trefoil called رَطْبَةٌ, or رُطْبَةٌ, [so
 accord. to different copies of the K], after the
 cutting [of a crop thereof]. (K.)

2 and 4 and 8 : see above, first sentence.

رَأَى an inf. n. used in the sense of [the act.
 part. n.] رَأَى: so in the saying, كَفَى بِفُلَانٍ
 رَأَى [Such a one is sufficient as a rectifier,
 or an amender, of things affair, or thy case].
 (A.) You say also, وَقُلْنَا رَأَى أَمْرٍ، and
 رَأَى، † Such a one is a rectifier, or an amender,
 of an affair, and [a skilful rectifier or amender]
 of affairs. (A.) [See also رَأَى: and مَرَأَى]. —
 Also † A chief who rectifies, or amends, the affair,
 or case, of a people, or party. (A.) — † A big,
 bulky, partly, or compunct, chief. (K, T.A.) =
 A herd of seventy camels. (K.)

كَبَبٌ *A piece, (S, Mab, K,) or piece of wood, with which a large wooden bowl, (T, TA,) or with which a vessel, (S, Mab, K,) is repaired, or mended: (T, S, Mab, K:) or a thing, (T,) or piece of wood, (TA,) with which a breach, or broken place, (T, TA,) in a vessel, (T,) or in a bowl, (TA,) is stopped up: (T, TA:) a piece that is inserted in a vessel, to repair, or mend, it: (M:) and a piece of stone with which a بَوْفَةٌ [or cooking-pot of stone or other material] is repaired, or mended: (T, TA:) and a patch, or piece, with which a camel's saddle (حِجْل) is patched, or pieced, when it is broken: (M, TA:) some of its meanings are mentioned also in art.*

— (ج). رَتَابٌ (T) رَوْبٌ (TA) : رَوْبٌ [Hence,] one says, هُوَ رَوْبُهُ صَدَقَ الصَّفَاتُ. *He is the means of repairing the breach of sincere affection*. (A.) And هُوَ رَتَابٌ بَنَى فَلَانَ [app. a mistranscription for هُوَ : i.e. *They are the means of rectifying, or amending, the affairs, or case, of the sons of such a one*]. (A.) [See also رَابٌ and مَوَابٌ.]

رَابُّ : see رَوْوَبُ

مِرَاب: see رَاب.

رَاب: see رَاب.

رَاب: pl. of رَاب, q.v.

مِرَاب *An instrument with which cracks, or fissures, in a vessel, are repaired, or mended;* syn. مِسْقَب. (M, TA.) — [And hence,] the

same word, and رَاب, (T, A, K.) *A man who repairs, or mends, cracks, or fissures, (T, K,) of bowls [q.v.]: (T:) or who repairs, or mends, things well. (A.)* And [hence,] † *A man who effects reconciliation, or makes peace, between people. (T.)* Pl. [of the former] مِرَابِي [as though the sing. were مِرَاب also]. (T, A, TA.)

مَغْفَرَة *q. v.* [Forgiven, or, accord, to the K, † rectified, or repaired, in a suitable manner.] (K, TA.) [In one copy of the K, مَغْفَرَة: and] in one copy, مَغْفَرَة. (TA.)

رَابِل

Q. 1. رَابِل, inf. n. رَابِلَة, *He was, or became, micked, crafty, or cunning, as also رَابِل. (T in art. رَابِل.)* رَابِلَة (M, K) inf. n. of رَابِل, said of a man; (T, K,) [also signifies] *The walking (M, K) of a man (M) inclining (M, K) to either side, (M,) or to one side, (K,) as though having the feet attenuated, and chafed, or abraded. (M, K.)* [In the CK is a mistake for رَابِل, which is expressly said in the TA to be with (جيم).]

Q. 2. رَابِل: see above. — *Also He made a raid, or a sudden attack, upon people, and acted like the lion: (S and TA in art. رَابِل:) and so, accord, to Fr. رَابِل. (TA in that art.)* And رَابِلُوا *They practised theft, (M, K, TA,) and made raids, or sudden attacks, upon people, and acted like the lion. (TA.)* And (so in the M, but in the K “or”) *They went on a hostile, or hostile and plundering, expedition, upon their feet, and alone, without any commander over them. (M, K.)* [See رَابِل in art. رَابِل, and رَابِل, in art. رَابِل.] *He had perfect teeth.*

رَابِلَة *Wickedness, craftiness, or cunning, (M, K, TA,) and boldness, and insidiousness for the purpose of doing evil, or mischief. (TA.)* So in the saying, فَعَلَ ذَلِكْ مِنْ رَابِلَتِهِ *He did that by reason of his wickedness, &c. (M, K, TA.)* It is the inf. n. of Q. 1 [q.v.]. (T, K.)

رَابِل, a quadrilateral word [as to its root], (M, K,) of the measure مِعْلَال, as is shown by their saying رَابِلُوا (M); and also without, (M, K,) sometimes, (K,) the ء being suppressed, and substituted for it; (M;) *The lion: (S in art. رَابِل, and M and K:) or a malignant, guileful, or crafty, wolf: and accord, to Skt, a fleshy and young beast of prey: (TA:) and applied as an epithet to a thief, because of his boldness: (M,) and also, (K,) as some*

say, (M,) *one who is the only offspring of his mother: (M, K.)* pl. رَابِلِي (S in art. رَابِل, and K) [the latter, probably, contracted by poetic license,] and رَابِلَة. (TA.) [See also رَابِل, in art. رَابِل.]

رَاد

1. رَاد: — and رَاد: see the next paragraph.

5. رَاد *It (a branch, or twig,) was, or became, in its most fresh, or supple, and soft, or tender, state, [in the first year of its growth; see رَاد:] as also رَاد: (M, L:) or it bent, in a languid manner; syn. تَفَيَّ; (T, M, L, K,) and inclined limberly from side to side; syn. تَدَبَّل. (K,) or تَدَبَّل: (M and L:) or it bent: (T:) or it inclined this way and that: (A) and رَاد: it waved, or inclined to the right and left. (M, L) It, or † he, (a man, TA,) shook by reason of softness, or tenderness, (S, K, TA,) and bent from side to side; (TA;) as also رَاد: (S, K, TA) and in like manner one says of a girl, (TA,)*

ترَادت, meaning she affected a bending of her body from side to side by reason of softness, or tenderness. (T.) † *It (the neck) twisted, or bent. (K.)* † *It (a thing) moved to and fro: (TA:) or it twisted, or bent, and moved to and fro. (M.)* — *He (an old man) was, or became, affected with a trembling, and inclined this way and that, in his rising: (A:) or he (a man) rose, and was, or became, affected with a trembling, (T, M, L, K,) in his bones, (M,) in rising, until he stood up. (T, L.)* — *The serpent shook, in going, or passing, quickly along. (M, A.)* — *The wind was, or became, in state of commotion, (K, TA,) and inclined to the right and left. (TA.)* † *ترَادَ الضُّحَى: (T, M, A, L;) and رَاد: (M, L;) and رَاد: [in Goliath's Lex] inf. n. رَاد: (A, L;) † The ضُّحَى [or period after sunrise] reached the stage that is termed the شَبَاب of the day: (A;) i. e., when the sun had risen high, (T, A, TA,) one fifth of the day having passed: (A, TA:) or became bright: or advanced beyond the spreading of the sunshine and the time when the sun had become high. (M)*

6: see 5, in two places.

8: see 5.

رَاد. — [Hence,] رَادَ الضُّحَى (T, S, M, A, L, K) and رَادَة (K) *The stage of the ضُّحَى [or period after sunrise] that is termed the شَبَاب of the day: (A;) i. e., when the sun has risen high, (T, S, A, K, TA,) one fifth of the day having passed: (A, TA:) or the brightness thereof: or the period after the spreading of the sunshine and the time when the sun has become high. (M.)* — *Also الرَاد (S, M, A, and so accord. to some copies of the K) and الرَادَة (S, M, and so accord. to some copies of the K,) or الرَادِي (T,) and الرَادَة and الرَادَة likewise, (accord. to some copies of the K, [but these I do not find in this sense in any other lexicon,]) or الرَادَة only of all these, (accord. to other copies of the K, in*

some of which it is written without ء.) *The root of the jaw-bone (أَصْلُ النَّحْيِ), (T, S, M, A, K,) that projects beneath the ear: (T:) or the part of the jaw-bone whence the molar teeth (الْأَصْرَاسُ) grow: or the رَادَان are the two thin extremities of the نَحْيَان [meaning the two sides of the lower jaw-bone], which are in their upper part, sharp, and curved, and suspended in two holes beneath the two ears: (M:) pl. رَادَان. (S.)* — *Also رَادَ A vacant tract (حَلَاة) of land. (K.)*

رَاد (T, L, TA; in a copy of the M رَاد) [perhaps a mistranscription for رَاد, if not for رَاد; but more probably for the former, which see in art. رَاد]; in the L, in one place, رَاد; and in a copy of the A رَاد [which is probably correct, as is also رَاد]; *A branch, or twig, in the most fresh, or supple, and soft, or tender, state, (T, M, A, L,) in the first year of its growth: (T, A, L:) [being also used as a coll. gen. n.,] it has for its n. un. رَادَة (T, L) some say that رَاد signifies the extremity of any branch or twig: the pl. is رَادَان and رَادَان; the latter of which is extr; and is not a pl. pl.; for, were it so, it would be رَادَانِي. (M, L.)* — *Also, (T, S, M, A, K,) from the same word applied to a branch, or twig, (T,) and رَاد (S, K,) each with ء, (AZ, S,) and رَادَة (S, M, K) and رَادَة (T, S, M, A, K) and رَادَة (A, K,) without ء, (A,) [in the CK repeated with ء,] and رَادَة (M, K, in the CK رَادَة) and رَادَة (A) and in some copies of the K رَادَة, without ء, [which is in some copies written with ء, and to which the signification there next given (أَصْلُ النَّحْيِ) is in other copies made to belong, (TA,) and some add رَاد, without ء, (MT,) † A youthful girl: (T:) or a soft, or tender, girl or woman: (A:) and (T) a woman gaily, or beautifully, (T, S, K,) and youthful: (T, K) or one who soon attains to youthfulness with good food: (M:) pl. of the first رَاد. (T, M.) You say رَادَة امْرَأَة رَادَة, in which the former رَادَة may be without ء, and the latter must be so, meaning † A soft, or tender, woman; not one that roves about. (A, TA.) — *Also رَاد q. v. رَادَة. [Moderation; gentleness; a leisurely manner of proceeding; &c.] (M, K) [In the latter, the form of the word having this signification is not plainly indicated.]* A poet says,*

كَانَ لَهَا نَهْلٌ يَنْشِي عَلَى رُودٍ

[As though he were one untamed, walking in a gentle, or leisurely, manner]; for رَاد q. v. sup-pressing the ء for the sake of the rhyme: but he who regards the word as that of which رَاد is the dim. does not regard it as originally without ء, (M, TA.) — See also رَاد.

رَاد: see the first sentence in the next preceding paragraph.

رَاد *A sucker, an offset, or a shoot from the root, of a tree: (M, K:) or a soft, or tender, branch, or twig, thereof: pl. رَادَان. (M.)* — *Also رَاد q. v. رَاد. (T, S, M, K,) i. e. (TA) † An*

from the beginning:] said by a person to one talking to him. (TA.) One also says to a person talking to him, *خُذْ مِنْ رَأْسِي* [Take thou it from the beginning] (A.) *أَنْتَ عَلَى رَأْسِ أَمْرِكَ*, and *أَنْتَ عَلَى رَأْسِ أَمْرِكَ* *Thou art on the point of accomplishing thine affair*: (M, TA.) or *أَنْتَ عَلَى رَأْسِ أَمْرِكَ* signifies *thou art at the beginning of thine affair*; and the vulgar say, *عَلَى رَأْسِ أَمْرِكَ*, *أَشْرَعْتَ عَلَى رَأْسِ الْوَيْدِ*. see art. *ضَرَعَ*. (S, TA.) *كَانَ ذَلِكَ عَلَى رَأْسِ فَلَانٍ* — *That was in the time of such a one; in his life-time*: like the phrase *عَلَى رَجُلٍ فَلَانٍ*. (TA in art. *رَجُلٌ*.) *عَلَى رَأْسِي* also signifies *† A numerous and strong company of people*. (As, S, M, K.) You say, *عَلَى رَأْسِي* *They are a numerous and strong company of people*. (S.) And *هُمُ رَأْسُ عَظِيمٍ* *† They are an army by themselves, not needing any aid*. (A, TA.) 'Amr Ibn-Kulthoom says, (S.)

يُرَاسُ مِنْ بَنَى جَسْرَيْنِ بَنُو
نَدَقَ بِهِ السُّوَلَةُ وَالْحَزُونَا

[as though meaning, *With a numerous and strong company of Benoo-Jusham-Ibn-Bahr, with which we beat the plains and the rugged tracts*]: (S, M:) but [I says,] I think that he means *رَأْسِي*, [i. e. head, chief, &c.] because he says *بِهِ* *نَدَقَ*, not *بِهِمُ*. (S.)

رَأْسِي: see رَأْسِي.

رَأْسِي: see رَأْسِي, in the middle of the paragraph: and again, in three places, in the latter part thereof.

رَأْسِي: see رَأْسِي. — Also A camel having no *futness* (*مُطَرِّقٌ*) remaining except in the head: (S, K.) and so *مُطَرِّقٌ* (S, TA.) incorrectly said in the K to be *مُطَرِّقٌ*, like *مُطَرِّقٌ* (TA); mentioned by A'Obeyd, from Fr.; (S;) so too *مُطَرِّقٌ* (K.)

رَأْسِي *Hit, or hurt, in the head*; as also *مُطَرِّقٌ* (S.) Hence, *رَأْسِي* *† A sheep or goat, or a ewe or she-goat, hit, or hurt, in her head*: pl. *رَأْسِي* (S, M, K.) you say *غَرَّ رَأْسِي* (S, K.) — *Having his head broken, its skin being cleft*. (TA.) — *Having his head affected, or overcome, by the disease called بَرَصٌ*; as also *مُطَرِّقٌ* (A:) or *† the latter, a man afflicted with that disease*: (M, TA:*) and *† this same, also, a man having a complaint of his head*. (TA.) = *† The head, or headman, chief, commander, governor, ruler, lord, master, prince, or king, of a people; a person of authority*: (S, M, A, K.) as also *رَأْسِي* (S, K) and *رَأْسِي* [q. v.]; (M, A, K.) and [in like manner] *رَأْسِي*, syn. of this last, *رَأْسِي*: (K:) *رَأْسِي* signifies, [or rather signifies also,] a person *high in rank or condition*: (Mgh:) its pl. *رَأْسِي* (M, Mghb), pronounced by the vulgar *رَأْسِي* (TA.) in El-Yemen, *رَأْسِي* is applied to one who shaves the head. (TA in art. *رَأْسِي*.) — *رَأْسِي* (S, M, A,) and *رَأْسِي* (M, TA,) and

† [The chief, or leader, of the dogs;] the dog that is among the other dogs, as the رَأْسِي among a people. (S:) *the chief of the dogs, that is not preceded by them in the chase* (M, TA.) — *الرَّأْسِيَةُ* *† [The capital parts of an animal] are, with physicians, four; (Mgh, TA;) namely, the heart, the brain, the liver, and the testicles*: (Mgh, K, TA.) the first three, because without every one of them the person cannot exist; and the last, because privation thereof is a privation of *نَوْعٌ* [properly species]: the assertion that they are the nose, and the tongue, and the penis, is erroneous. (Mgh, TA.)

رَأْسِي: see رَأْسِي.

رَأْسِي: see رَأْسِي.

رَأْسِي *A seller of heads* (S, M, Mgh, Mghb, K:) *رَأْسِي* (S, Mgh, Mghb), or *رَأْسِي* (K, TA,) with and with the relative *ي*, (TA,) is vulgar, (S,) or incorrect, (Mgh, K,) or post-classical. (Mghb.)

رَأْسِي *One who is often made or appointed, or who often becomes, رَأْسِي* [i. e. head, chief, &c.]. (K, TA.)

رَأْسِي [not put. n. of 1.] — *رَأْسِي* (M,) or *رَأْسِي* (TA,) *A bitch that takes the object of the chase by the head*. (M, TA.) And [in like manner] *رَأْسِي* *† A bitch that springs upon the head of the object of the chase*. (TA.) = *رَأْسِي* also signifies *Anything elevated, or rising above the part or parts adjacent to it*. (M, TA.) The head (*رَأْسِي*) of a valley: (M, TA:) pl. *رَأْسِي* (TA,) which signifies *the upper, or uppermost, parts of valleys*. (K, TA.) = *رَأْسِي* (M,) or *رَأْسِي* (TA,) and *رَأْسِي* (M,) *† A cloud preceding the other clouds*: (M: [but perhaps taken in the copy of the M from which this is taken is a mistake for *رَأْسِي*, i. e. clouds.]) pl. *رَأْسِي* (K, TA.) — See *رَأْسِي*, in two places.

رَأْسِي: see رَأْسِي, in two places.

رَأْسِي *Having a large head*, (S, M, A, Mgh, K:*) applied to a man, (S, A, Mgh,) and to a sheep or goat, (S, TA,) and to a stallion; (TA; [but *فَحْلٌ*, there, is perhaps a mistake for *رَأْسِي*];) as also *رَأْسِي* (S, M, A, K:) which is likewise applied to a man, (S, A,) and to a stallion, (TA,) but not to a sheep or goat; (Isk, S;) and *رَأْسِي* (TA in art. *رَأْسِي*) and *رَأْسِي* (M, TA:) applied to a stallion; (TA;) and *رَأْسِي* (K:) TA:) fem. of the first, *رَأْسِي* (M.) — Also *رَأْسِي* *A ewe, (S, M, K,) or she-goat, (M,) having a black head* (A'Obeyd, S, M, K) and *face, (S, M, K,) the rest of her being white*. (S.)

رَأْسِي, incorrectly written in the K *رَأْسِي*, like *مُطَرِّقٌ* (TA.) i. q. *مُطَرِّقٌ* [app. meaning *A head strong to burst, or knock, against other heads*]: pl. *رَأْسِي* (K, TA,) or *رَأْسِي* (Ck:) and *رَأْسِي* [signifies the same]. (K, TA.)

رَأْسِي: see رَأْسِي.

رَأْسِي *A [lizard of the kind called] صَبَّ coming forth from his hole having his head foremost*: opposed to *مُتَبَتِّبٌ*. (TA.) — *الرَأْسِي* *The lion*. (K.)

رَأْسِي *A horse that bites the heads of other horses when running with them in a race*: (M, K:*) or [so in some copies of the K, but in others "and,"] *that takes precedence of the other horses in a race*. (K, TA.) — See also *رَأْسِي*.

رَأْسِي: see رَأْسِي, in four places: — and see *رَأْسِي* (شَبْوَةٌ) *One whose desire is in his head only*. (Fr, Sgh, K.) = *† Subjects [of a رَأْسِي]* (K.)

رَأْسِي: see رَأْسِي. — *رَأْسِي*. — Also *One holding back (Sgh, K) from the party [to which he belongs] (Sgh, TA) in fight, or battle*. (Sgh, K.)

راف

1. *رَأْفٌ* (AZ, T, S, M, O, K,) aor. *رَأَفَ*; (AZ, T, S, O;) and *رَأَفٌ* (AZ, T, S, M, K,) aor. *رَأَفَ*; (AZ, T, S;) and *رَأَفٌ* (AZ, S, M, O, K;) inf. n. *رَأْفٌ* and *رَأْفَةٌ* (AZ, T, S, M, O, K) and *رَأْفٌ* (O,) the first and second being inf. ns. of *رَأَفَ*, [for the first is of *رَأَفَ*] and the third being inf. n. of *رَأَفَ*. (AZ, S, O,) and the fourth being of *رَأَفَ*; (O;) said of God, (K,) and of a man; (AZ, T, S;) [*He pitied, or compassionated, him: or he pitied him, or compassionated him, tenderly; or in the utmost degree; or most tenderly: for*] *رَأْفٌ* is syn. with *رَأْفَةٌ* (Fr, T, M, K:*) or it denotes a more special and more tender affection than *رَأْفَةٌ*; (T,) or the utmost degree thereof; (S, K;) or the most tender thereof: (K:) and *رَأْفٌ* [in the CK *رَأْفٌ*, as before, and in Freytag's Lex. *رَأْفٌ*] and *رَأْفٌ* signify the same: (K:) [the right reading here appears to be *رَأْفٌ*; for it is said in the K in art. *رَأْفٌ* that *رَأْفٌ*, aor. *رَأَفَ*, is a dial. var. of *رَأْفٌ*, aor. *رَأَفَ*] and *رَأْفٌ* is doubtful; (for it is not there mentioned;)] or *رَأْفٌ*, inf. n. *رَأْفٌ*, signifies *سَكَنَ* [*he, or it, was, or became, still, &c.*]; and *رَأْفٌ* is a dial. var. thereof [signifying thus]; and is not from *رَأْفٌ* syn. with *رَأْفٌ*. (M in art. *رَأْفٌ*.)

رَأْفٌ (M, O, K) and *رَأْفٌ* and *رَأْفٌ* (K) and *رَأْفٌ* [which is the most common of all] and *رَأْفٌ* (T, S, M, O, K) are epithets from the verbs above: (T, S, M, K:) [the first from *رَأْفٌ*, like *صَحْبٌ* from *صَحَبَ*; the second from *رَأْفٌ*; and the third from *رَأْفٌ*; signifying *Exercising, or having, the affection termed رَأْفٌ*, i. e. *pity, or compassion; &c.*; *pitiful, or compassionate; &c.*; the fourth and fifth having an intensive signification; *very pitiful or compassionate, &c.*; or] the first and fourth and fifth all signify the same, i. q. *رَأْفٌ*. (K:) [and *رَأْفٌ* has a similar (most probably

an intensive) signification; as appears from what here follows:] in the saying [of a poet],

* وَكَانَ ذُو الْعَرْشِ يَنَا أَرَابِي

[app. meaning *And the Lord of the empyrean was, or is, to us, very merciful*, by the last word is meant أَرَابِي, [أَرَابِي being] like أَحْمَرِي [and أَحْمَرِي, q. v.]. (M.) — (M.) — رَأْفٌ also signifies *Wane*; (O, K;.) and رَأْفٌ is a dial. var. thereof. (TA in art. رَوَف.)

رَوَفٌ } see the next preceding paragraph.
رَفَفٌ }

رَوُوفٌ: see رَأْفٌ. — الرَوُوفُ is one of the epithets applied to God; meaning الرَّحِيمُ [The Merciful: or rather it has an intensive signification, i. e. The Very Merciful]. (T.)

رَائِفٌ } see رَأْفٌ.
رَائِي }

[This art. is wanting in the copies of the L and TA to which I have had access.]

رَأَل

10 استرألت الرِّبْلَانُ *The young ostriches became big, or advanced in age*; syn. كَبُرَتْ, (O,) or كَبُرَتْ, (so in one of my copies of the S, in the other كَبُرَتْ [which is a mistranscription],) or كَبُرَتْ أَرْسَانِي. (K: so in my MS. copy and in the CK.) — And [hence,] اسرأل السَّاتُ + *The plant, or herb, became tall*; likened to the neck of the young ostrich. (S, O, K.)

رَأَلُ *The young one of the ostrich*: (T, S, M, K:) or a young ostrich in its first year, or a year old: (M, K:) it occurs in a verse of Imra-*al-Kays* written *raf*, without *ra*: (M:) fem. with *ra*: (S, M, K:) pl. (of pauc., TA) رَأُولُ (K, TA, [in the TT, as from the M, written رَأَال, probably for رَأُولُ] and (of mult., TA) رِئَالُنُ (S, M, K) and رِئَالَةٌ. (M, K.) — [Hence,] الرِّئَالُ [which seems to be the most common of the pls.] + *Certain stars in the neighbourhood of those called النِّعَامَاتُ (in Cetus), and regarded as the young ones of these.* — [Hence also,] *the young ostrich by reason of fear, or fright*; a phrase like شَأَلْتُ تَعَامَهُمْ meaning "They were frightened, and fled." (M.) And رَأَلَهُمْ + *They perished, or died.* (TA.) And رَأَلَهُ + *He was, or became, frightened.* (Ham p. 179.)

رَأُولُ and رَأُولٌ (A, T, M, K, [the latter in the CK رَأُولُ]) with *a* accord. to ISk, and without, accord. to A'Obayd, (M, TA.) The *slaver* of a horse (A, ISk, T, M, K, TA) or *similar beast*, (ISk, T,) that drops from him: (TA:) or his

froth, or foam: (K:) accord. to Lth, رَوَالُ [q. v. in art. رَوَال] signifies the *spittle of a horse or similar beast*. (T.) — Also the former, (M,) or ♀ the latter, (K,) *A redundancy in [the number of] the teeth of a horse or similar beast*: (M, K:) but Aq denies that these two words have this meaning. (T. [See what next follows])

رَائِلَةٌ and رَائِلٌ, accord. to Lth, signify *A tooth that grows to a horse or similar beast, preventing him from drinking [with ease] and from [eating in the manner termed] قَصْر*: and accord. to En-Nadr, [the pl.] رَوَالُ signifies *small teeth that grow at the roots of the large teeth, and excavate the roots of the latter so that these fall out*: (T:) but Aq disallows this. (TA. [See also art. رَوَال] and see the latter sentence of the next preceding paragraph.)

رَائِلَةٌ: see the next preceding paragraph.

رَأُولُ: see رَوَال, in two places.

رَأُولٌ *An ostrich having رِئَال [or young ones]*. (M, K)

رَأُولٌ *He (a man, S) passed along quickly.* (S, K.)

رَأَمَ

1. رَأَمْتُ وَلَدَهَا. (T, S, M, K,) nor. -, (T,) inf. n. رَأَمًا (T, S, M, K*) and رَأَمٌ (M, K*) and رَأَمًا, (TA.) *She (a camel) loved, (T, S,) or affected, or inclined to, and kept to, or claved to, (M, K,) her young one.* (T, S, M, K.) And رَأَمْتُ بَأْنَفِي is also said of a she-camel [as meaning *She makes a show of affection with her nose, by smelling her young one; not having true love*]. (S, M, K, all in art. دَار; &c. [See مُدَارِئُ and see also مُتَارِئُ.] A poet says,

* أَمَرَ كَيْفَ يَنْتَعِ مَا تُعْطِي الْعَلُوقَ بِهِ
* رِئَمَانُ أَنْفٍ إِذَا مَا ضَنَّ بِاللَّبَنِ

or رِئَمَانُ and رِئَمَانُ, accord. to different readers: [i. e. *Or how profits what she that smells a young one but refuses to yield her milk to it gives, (the ب in به being redundant,) showing affection with the nose, (accord. to the first reading,) or a showing of affection with the nose, (accord. to the second and third readings,) when there is niggardliness with the milk?*] he who says رِئَمَانُ uses this word as an inf. n.: he who says رِئَمَانُ makes it a substitute for *la*: and he who says رِئَمَانُ makes it a substitute for the *h* [in *به*]. (M.) — [Hence,] رَأَمْتُ الشَّيْءَ + *He loved the thing, (S, K, TA,) and (S, K, TA) kept, or claved, to it.* (S, M, K, TA.) One says, رَأَمْتُ الْأَثَانِي الرِّمَادُ [The three stones wherewith the cooking-pot was placed close to the ashes]: as though the ashes were their young. (T, K, TA.) — And رَأَمْتُ الْجَزَعِ, inf. n. رِئَمَانُ (AZ, T, S, M) and رَأَمٌ, (M, K,) + *The wound coalesced, or closed*; (AZ, T, S, TA;) *the mouth of the wound drew together, or closed, preparatively to healing.* (M, K, TA.) — رَأَمْتُ, (T, S, M, K,) nor. -, (T, K,) inf. n. رَأَمٌ, (T, M,) *He repaired* (T, S,

M, K) a crack, or fissure, (M,) or a bowl, (T, K,) or a crack, or fissure, of a bowl: (S.) like رَأَبٌ: (T, M:) so says Esh-Sheybānee: and [رَأَمَةٌ signifies the same; for] he cites the following verse:

* وَتَنَلِي بِحُفْبٍ مِنْ أَوَارَةِ جِدَعَتْ
* صَدَعْنَ قُلُوبًا لَمْ تَرَأَمْ شُعُوبًا

[And slain men in a winding tract of sand of Uvārah, (a certain water, or mountain, of Temeem,) that had been mutilated, broke hearts of which the rifts have not been repaired]. (S, TA.) — And *He twisted a rope hard, or strongly*; as also رَأَمًا. (M, K.)

3: see the last sentence but one above.

4. رَأَمْتُ الشَّاةَ *He made the she-camel to affect, or incline to, (ISk, T, S, K,) her رَأَمٌ [q. v., (ISk, T,) or the رَأَم, (S,) or one that was not her young one: (K:) وَلَدَهَا or وَلَدَهَا he made her to affect, or incline to, her young one.* (M.) — [Hence,] رَأَمْتُ عَلَى الْأَمْرِ, (ISk, T,) or عَلَى الشَّيْءِ, (M, K,) + *He compelled him against his will to do the thing*: (ISk, T, M, K:) and so رَأَمْتُ عَلَيْهِ. (TA.) And رَأَمْتُ إِلَى كَذَا, or *it, caused him to want such a thing.* (AA, TA in art. دَمَع.) — رَأَمْتُ الْجَزَعِ, (inf. n. رِئَمَانُ, T,) + *He dressed, or treated curatively, the wound, (T, S, M, K,) in order that it might heal, or close, (S,) or so that it closed.* (M, K.) — See also 1, last sentence.

5. تَرَأَمْتُ عَلَى وَلَدَهَا, said of a she-camel, i. q. تَعَطَّفْتُ عَلَيْهِ [app. meaning, as quasi-pass. of عَطَفَ عَلَيْهِ, *She was made to affect, or incline to, her young one*]. (TT, from the M. [There written تَرَأَمْتُ, which is, in my opinion, a mistranscription.]) — تَرَأَمْتُ عَلَيْهِ i. q. تَرَحَّمْتُ عَلَيْهِ [I pitied, or compassionated, him; or did so much, or affected, or expressed, pity, or compassion, or much pity or compassion, for him, or expressed a wish that God would have mercy on him]. (K, TA)

8. رَأَمْتُ, said by Golius to signify *It (a wound) closed, or became consolidated*, as on the authority of the S and K, I do not find in any copy of either of those lexicons, nor in any other lexicon.]

رَأَمٌ *A she-camel's young one*; (T, S;) accord. to IAnar: (T:) or a she-camel's young one which she affects, or to which she inclines: (M:) and, (S, M,) accord. to Lth, (T,) i. q. رِئَمَانُ [which has the former of the meanings above, but more commonly signifies a skin of a young unweaned camel stuffed with straw or with panic grass or with dry herbage, to which a she-camel is made to incline when her young one has died; it being brought near to the mother of a young camel that has died, in order that she may incline to it and yield her milk]: (T, S, M, K:) or a young one to which she that is not its mother is made to incline. (T.)

فَلَنْ رَأَمْتُ لِّلْمِصْرِ [evidently, I think, a mistranscription, for رَأَمْتُ, which is also written رَأَمْتُ]

† Such a one is object, or ignominious; content to endure injury. (TA.)

رَائِي [The antelope leucoryx, or white antelope.] an antelope (طَيْ) that is purely white; (T, in which only the pl. is mentioned,) S, M, K; so accord. to As; (T, S;) and AZ says the like; (T;) inhabiting the sands: (As, T, S;) or, as some say, the young one of the طَيْ [here app. meaning gazelle]: the female is called رَائِيَّة (M.) pl. أَرَام (T, S, M, K) and أَرَام (M, K); the latter pl. formed by transposition. (M.) [Whether the Hebrew רַאִים or רַאִים mean the same animal as the Arabic رَائِي is doubtful.] — [Hence,] مَرَّتْ بَنَاتُ الْأَرَامِ † The beautiful, or pretty, women passed, or went, by us, so called by way of comparison. (TA.)

رَائِي (K, TA.), or الرَّائِي, thus accord. to Kr, with ال (M.), i. q. الْإِسْت [The podesa, or the anus]: (Kr, M, K;) [said to be] the only word of its measure except الْبَيْتُ, which means “a certain small beast.” (M. [But see this last word.])

الرَّائِيَّة The خَزَنَة [i. e. bead, or the like, that is worn as an amulet, and] that is [held to be] a cause of love, or affection. (K.)

رَائِيَّة Glue, with which a thing is stuck: (S.) accord. to the K, [following A'Obeyd, (see art. رَوَام) it is رَائِيَّة only, without ء: but Th mentions it with ء also; and both are correct. (MF, TA)

رَوَام Slaver. (T, K;) like رَوَال (T.) [See also رَوَام, in art. رَوَام.]

رَوَام see رَائِي. — Also + A ewe, or she-goat, (El-Umawee, T, S, K;) that is very familiar, (K;) that licks the clothes of him who passes by her (El-Umawee, T, S, K;) — See also رَوَام.

رَائِي (T, M,) or رَائِيَّة (S,) or both, (K,) and رَوَام (T, S, M, K;) [but the last has probably an intensive signification,] A she-camel that loves, (T, S,) or affects, or inclines to, and keeps to, or cleaves to, (M, K;) her young one, (T, S, M, K;) or the young one of another: if she do not so, but smells it, and does not yield her milk to it, she is termed عَلَوِي: so says A'Obeyd, on the authority of As: (T: [see the former of the two verses cited in the first paragraph of this art.]) the pl. of رَائِيَّة (TA.) — Hence, الرَّوَامِيَّة signifies † The three stones whereon the cooking-pot is placed; what are called الْأَشْبُ (T, M, K, TA;) that have remained cleaving to the ashes: (T, K;) because of their cleaving to the ashes: (M:) the ashes being as though they were their young. (T, K;)

رَو

4. رَوَاي in one of its senses belonging to this art: see 4 in the art. next following.

رَوَاة see the next art., in which it is mentioned in the S.

رَائِي

رَائِي (S, M, &c,) for which some say رَا, [suppressing the ء and the ي] (M,) and some say رِي. (T in art. رَوَا and M and K in art. رِي) like رَا, (TA in the latter art.,) formed by transposition, (T in art. رَوَا) first pers. رَأَيْت (M, Mgh, K, &c,) for which some say رَيْت, without ء, (T, S, M,) but the former is that which is general and preferred, (T, M,) aor. رِي (T, S, M,) for which رِي, agreeably with the root, is said by none except [the tribe of] Teymer-Ribab, (T, M,) or by such as require this form in poetry, (S;) see pers. fem. sing. and pl., alike, رِي, so that you say تَرِي [with an affixed pronoun], and if you will you may say يَرِي, incorporating one ن into the other by tashdeed, (S,) imperative رِي and رَا, (AZ, T, S, M,) the people of El-Hijaz saying ر, dual رِي, pl. masc. رِي and fem. رِي, and Teym saying رِي &c, (T, M,) inf. n. رِي (T, S, M, Mgh, K) and رِي (T, M, K), the former being altered to رِي and then to رِي and then to رِي (T, M,) and رِي (T, S, K) and رِي (S, M, K, [in the CK &c,]) like رَاعِي [in measure], (S,) in which the ء is not necessarily a restrictive to unity, (M,) and رِي (K [but this I do not find elsewhere]) and رِي (Lh, M, TA,) for which last we find in the copies of the K رِي, (TA,) He saw [a person or thing] with the eye: (S;) in this sense the verb has [only] one objective complement: (S, Mgh.) you say, رِي (T, M, Mgh, K) and رِي (T, M, K;) for which some say رِي (T, M,) and رِي (T, M, K;) for which some say رِي (T, M,) all signifying the same, (T, M, K;) I saw him, or it, (a person and a thing, Mgh) with the eye; (T, M, Mgh, K, TA;) [or so,] and also, with the mind. (M and K in relation to the first, and K in relation to all) رِي is of several sorts. (TA.) first, it signifies The seeing with the eye: (M, K, TA;) and with what serves for the same purpose as the organ of sight; as in the saying in the Kur [ix. 100], رِي اللَّهُ عَيْنَكُمْ, [And Say thou, Work ye, for God will see your work]; because the sense of sight cannot be attributed to God: (TA;) [and similar to this is the phrase, رِي فِيهِ كَذَا He saw in him such a thing: and رِي مِنْهُ كَذَا He experienced from him such a thing.] Secondly, The seeing by supposition, or fancy; as in the saying, رِي أَنِّي أَتَى كَذَا [I suppose, or fancy, that Zayd is going away]. (TA.) Thirdly, The seeing by reflection, or consideration, as in the saying [in the Kur viii. 50], رِي أَنِّي مَأْمُورٌ [Verily I see by reflection, or consideration, what ye see not]. (TA.) Fourthly, The seeing with the mind, or mentally; [the opining, or judging, a thing; a sense in which the inf. n. رِي is more commonly used;] (M* K* TA;) as in the saying in the Kur [liii. 11], مَا كَذَبَ الْفُؤَادُ مَا رَايَ [The heart did not belie what he mentally saw]. (TA.) [Of these meanings, other exa. here follow; with

exa. of similar meanings.] — An ex. of رَا for رَائِي occurs in the saying of a poet,

مَنْ رَا مِثْلَ مَعْدَانِ بْنِ يَحْيَى
[Who has seen the like of Maadan the son of Yahya? the measure being وافر, with the first foot reduced to مَعْدَانِ (M).] (M, K;*) is a saying mentioned above, [meaning Praise be to God for the seeing of thee,] (M, K;*) is a saying mentioned by IAsr. (M) رَايْتُ لِرُؤْيَيْهِ means [Fast ye] at the time of seeing it; [referring to the new moon of Ramaadan;] i. e., when ye see it (Mgh.) In the phrase رَايْتُه قَائِمًا [I saw him standing], قَائِمًا is in the accus. case as a denotative of stato. (Mgh.) رَايْتُ عَيْنِي زَيْدًا قَعْلَ ذَلِكَ [My eye saw (lit. my eye's seeing) Zayd do that] is held by Sb to be an instance of an anomalous use of an inf. n., and is [said to be] the only instance of the kind, among inf. ns. of trans. verbs except اَدْنَى سَمِعَ. (M, TA: but in a copy of the former written رَايْتُه رَايَ الْعَيْنِ (سَمِعَ اَدْنَى) means [I saw him, or it,] where the eye, or sight, fell upon him, or it. (TA.) يَعْنِي مَا أَرَيْتَكَ [lit. With some eye I will assuredly see thee] is a saying mentioned by AZ as meaning hasten thou, (وَأَجْعَلْ, thus in copies of the S; and in the TA, or عَجِّلْ as in one copy of the S;) or work thou, (وَأَجْعَلْ, thus in two copies of the S;) and be as though I were looking at thee: (S, TA:) it is said to one whom you send, and requires to be quick; and means pause not for anything, for it is as though I were looking at thee. (TA in art. عَيْن.) رَايَ الْبَكَانُ † The place faced [or (as we say) looked upon] the place, as though seeing it, (M, TA,) is tropical: (TA:) [and in like manner you say,] رَايَ مَوْسَايَ [My house faces [or looks upon] his house. (T, IAsr, TA.) — رَايَ فِيهِ مَنَامَهُ رَوَايَ [He saw, i. e. fancied that he saw, in his sleep, a vision, or dream]. (S, Mgh, K;*)] أَلَمْ تَرَ إِلَى — [I hast thou not considered such a thing, so as to be admonished thereby?] is a phrase used on an occasion of wonder (IAsr, K, TA) at a thing, and in rousing the attention of the person to whom it is addressed; as in the saying in the Kur [ii. 244], أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ, [Hast thou not considered those who went forth from their houses, so as to be admonished by their case?]; meaning, hast thou not wondered at their act, and has not their case come to thy knowledge? and so in other instances in the same. (IAsr, TA:) Er-Raghib says that, when رَايَت is made trans. by means of اِلَإِي, it denotes consideration that leads to the becoming admonished. (TA) In like manner also, (IAsr, K;) رَايَتُكُمْ وَأَرَايْتُكُمْ (T, IAsr, K;) and to a woman رَايَتِكُمْ and to a pl. number of women رَايَتِكُنَّ (T;) [which may be lit. rendered I hast thou, and have ye two, &c, considered?] are expressions used to arouse attention, (IAsr, TA;) meaning tell thou me and tell ye two me &c; (T, IAsr, K;) as in the saying in the Kur [xvii. 64], قَالِ أَرْأَيْتَ هَذَا الَّذِي كَفَرْتُمْ عَلَيَّ [Ie

[or judgment : or persuasion : or opinion ; i. e.] a preponderating belief of one of two things that are inconsistent, each with the other : (El-Rāghib, TA.) : a thing that a man has seen with his mind, looked into, examined, or considered, (مَا أَرَاتَهُ) and believed. (Mgh.) [a tenet:] also intelligence : and for ecstasies, and skill in affairs : (Mghb.) [and hence it often means counsel, or advice] pl. أَرَاتٌ (T, S, K &c.) and أَرَاتٌ (S, M, K), the latter formed by transposition, [being for أَرَاتٌ] (S), and أَرَاتٌ [originally أَرَاتٌ, like as أَرَاتٌ is originally أَرَاتٌ] (Lh, M, K, TA, in some copies of the K) and أَرَاتٌ and أَرَاتٌ [both originally أَرَاتٌ] (Lh, M, TA, in the K) رَاى, with damm, [in the CK] رَاى, and رَاى, with kees, (TA, and [quasi-pl. n.] رَاى (S, K), of the measure فَعِيلٌ, like ضَعِيفٌ (S). One says, مَا أَضَلَّ رَأْيَهُ [How erroneous is his mental perception, &c.], and مَا أَضَلَّ رَأْيَهُ [How erroneous are his mental perceptions, &c.]. (Lh, T.) أَصْحَابُ الرَّأْيِ [often meaning The speculativists, or theorists,] as used by those who treat of the traditions, means the followers of analogy ; because they pronounce according to their رَاى [or belief, &c.] in relation to that concerning which they have not found any [tradition such as is termed] حَدِيثٌ or أَثَرٌ (IAth, K, TA,) or in relation to that which is dubious to them in a tradition. (IAth, TA.) But accord. to the usage of others, one says, فُلَانٌ مِنْ أَهْلِ الرَّأْيِ meaning Such a one holds the belief, or opinion, &c., of the [heretics, or schismatics, called] خَوَارِجَ, and says according to their persuasion (TA.) [Sometimes, also, this phrase means Such a one is of the people of intelligence ; or of counsel, or advice.] See also رَاى. And رَجُلٌ ذُو رَأْيٍ means A man having mental perception, and skill in affairs. (Mghb.) — See also the next paragraph.

رَاى رَاى and رَاى and رَاى أَتَانِجِحِينَ جَعَلَ رَاى (M, K) [He came to them] when the darkness had become confused so that they did not see one another. (M, K.)

رَاى (M, TA,) in the K said to be رَاى, like رَاى (TA, [but the former is the right, as will be shown by a citation from the Kuf in what follows,]) and رَاى and رَاى Aspect, look, or outward appearance. (M, K.) [and so رَاى, used in this sense in the S and K in explanation of عَلَاقَةٌ : or the first and second (i. e. رَاى and رَاى, M) signify beauty of aspect or outward appearance ; (M, K.) ; or so does this last ; (T, S.) ; and so رَاى, with و, mentioned in the S in art. رَوَى, and there explained as syn. with مَنظَرٌ] and رَاى signifies aspect, or outward appearance, absolutely, (M, K,*) whether beautiful or ugly : (M.) or this (رَاى) signifies a beautiful aspect or outward appearance : and رَاى signifies what the eye sees, of goodly condition and clean apparel ; as in the phrase in the Kur [xix. 76], أَتَانِجِحِينَ [they being better in respect of goods,

or property, and of appearance of goodly condition and outward apparel], accord. to him who reads it [thus] with و ; and read without و it may be from the same, or from رَاى meaning “their colours and skins became full and beautiful” [or rather “beautiful and full”] : (S.) for Nāfi’ and Ibn-‘Amir read رَاى, by conversion of the و [into ي] and incorporating it [into the radical of رَاى, or from رَاى meaning the غَبِيَّة] ; and Abou-Bokr read رَاى, by transposition ; and another reading is رَاى, with the و suppressed ; and another رَاى, from رَاى. (B.)

One says رَاى رَاى and رَاى رَاى [A woman beautiful of aspect] : like as you say فُلَانٌ حَسَنٌ and فُلَانٌ فُلَانٌ (T, S.) and فُلَانٌ فُلَانٌ [Such a one is beautiful in aspect and it is said in a prov. فُلَانٌ فُلَانٌ] : فُلَانٌ فُلَانٌ [His outward appearance indicates [what would otherwise be his unknown character, meaning,] his inward state. (S.) [See also فُلَانٌ فُلَانٌ.]

رَاى (T, S, M, Mgh, K,) with و, (T, S, Mgh,) and رَاى, without و, (T, Mgh.) The سَخَر [or lungs, or lights] ; (S.) the place of the breath and wind (M, K) of a man &c., (M,) [i. e.] of an animal : (K.) the و is a substitute for the ي, (S, Mgh,) which is suppressed : (Mghb.) pl. رَاى (S, M, Mgh, K,) agreeably with a general rule relating to words of this class, (M,) and رَاى (M, Mgh, K.) dim. رَاى and رَاى (T.) Some say that the suppressed letter [in رَاى] is و ; and that it is originally رَاى, like as رَاى is originally رَاى : and رَاى signifies “I hit, or hurl, his رَاى.” (Mghb.) [Hence رَاى ذات الرئة Inflammation of the lungs.]

رَاى An indication of a thing. (M in art. رَاى [to which it belongs : but in the S and TA mentioned in the present art. ; and in the T, in art. رَاى : in one copy of the S written رَاى ; and in one place in the TA, written رَاى, and said to be like رَاى, app. from the author's having found it written رَاى (رَاى for رَاى)] You say, فُلَانٌ رَاى رَاى [Upon such a one is the indication of foolishness, or stupidity]. (M.) And رَاى رَاى [Upon his face is the indication of foolishness, or stupidity], when you know foolishness, or stupidity, to be in him before you test him. (Lh, T, S.) And رَاى رَاى [Verily in his face is an ugliness. (T.) [See also an explanation of رَاى, above. J seems to have regarded the و as substituted for ي.]

رَاى, originally thus, with و ; (T, Mgh.) but the Arabs prefer omitting it, [saying رَاى] and some of them say that it has not been heard with و ; (Mghb.) [Az says,] the Arabs do not pronounce it with و : accord. to Lth, its radical letters are رَاى (T.) A banner, or standard, (T, Mgh,) of an army : (Mghb.) pl. رَاى. (T, Mgh.) [See also art. رَاى.]

رَاى an inf. n. of رَاى [q. v.] : (T, S, M, Mgh, K.) [and also a subet. : used as a subet.,] it means

The sight of the eye ; as also رَاى [and accord. to the M and K, it is with the mind also ; like رَاى] pl. رَاى. (Mghb.) — See also رَاى. — [Also The phases of the moon.]

رَاى (T, S, M, Mgh, K,) with و, (T, M,) of the measure فَعِيلٌ (S, Mgh,) without tenween, (S,) [i. e.] imperfectly decl., because the ل is that which is the sign of the fem. gender, (Mghb,) also pronounced رَاى, without و, (Fr, T, M,) and رَاى, [which is anomalous, like رَاى, for رَاى] mentioned by El-Fārissee on the authority of Abul-Hasan, (M,) and رَاى (T, M,) heard by Ks from an Arab of the desert, (T.) A dream, or vision in sleep ; (T, S, M, K,) accord. to most of the lexicologists, syn. with حُلُمٌ ; or the former is such as is good, and the latter is the contr. : (MF voc. حُلُمٌ, q. v.) accord. to Lth, it has no pl. ; but accord. to others, (T,) its pl. is رَاى (T, S, M, K,) with tenween. (S.) One says, رَاى رَاى I dreamt, of thee, good dreams. (M.)

رَاى : see رَاى in two places.

رَاى an inf. n. of رَاى [q. v.] (M. [Said in the S to be a subet.]) — [Hence,] رَاى رَاى A party, or company of men, facing one another. (S.) And in like manner, رَاى رَاى [Their tents, or houses, are facing one another.] (S.) And رَاى رَاى [Their places of alighting, or abode, are facing, or opposite, one to another. (T.) — And رَاى رَاى دور القوم The houses of the people, or party, are as far as the eye reaches, where one sees them, namely, the people. (M.) — And رَاى رَاى ألف They are as many as a thousand in the sight of the eye. (K, TA.)

رَاى and رَاى (Lh, T, M, K, TA) A jinnsee, or genie, that presents himself to a man, and shows him, or teaches him, divination or enchantment or the like : (Lh, T, TA.) or a jinnsee whom a man sees : or, accord. to Lh, one whom a person loves, and with whom he becomes familiar : (M.) or a jinnsee that is seen and loved : or the latter word means such as is loved : (K.) : and the former word, some other than this : (TA.) : or the former means a follower, who is of the jinn ; of the measure فَعِيلٌ and فَعِيلٌ [if the latter, originally رَاى] so called because he presents himself to the sight of him of whom he is the follower ; or from the saying, فُلَانٌ رَاى قَوْمِهِ, meaning, صاحب رَاى [i. e. Such a one is the counsellor, or adviser, of his people, or party] : and sometimes it is pronounced رَاى. (IAth, TA.) You say, رَاى رَاى He has a jinnsee &c. (Lh, M, TA.) And رَاى رَاى With him is a jinnsee &c. (Lh, T, TA.) And رَاى رَاى مِنْ الْجِنِّ, meaning مَسْ [i. e. In him is a touch, or stroke, from the jinn, or genii]. (S.) — Also, both words, A great serpent, (K, TA,) that presents itself to the sight of a man ; (TA.) so called as being likened to a jinnsee ; (K, TA.) or because they assert that the serpent

جَانَّ and جَانَّ (IAth, TA.) — And *A garment, or piece of cloth, that is spread out for sale.* (Abou' Alea, M, K.) = For the former word, see also رَاى [of which it is a quasi-pl. n.].

رَبَّى see رُبَّى [for which it is app. a mis-transcription].

رَبَّى see رُبَّى .

رَبَّى dim. of رِبَّة, q. v.; also pronounced رَوْبَة. (T.)

رَاى, or رَاى, A man (M) who sees much. (M, K.)

رَاى [act. part. n. of رَاى; Seeing: &c.] = Still, or motionless: as also رَاى. (TA.)

رَاى More, and most, apt, meet, suited, suitable, fitted, fit, proper, competent, or worthy. (M, K, TA.) You say, اَنَا رَاى أَنْ أَفْعَلَ ذِكْ I am more, or must, apt, &c., to do that. (K, TA.) And اَنَا رَاى أَنْ أَفْعَلَ ذِكْ He is the most apt, &c., of them to do that. (M.)

رَبَّيَّة inf. n. of 2. (AZ, T, S.) — [Also,] as a subst., not an inf. n., (M,) *Beauty, or goodness; beauty of aspect.* (M, K.) [See also رُبَّى.] — Also, (M, Mgh,) and رَبَّيَّة (S, M, Mgh) and رَبَّيَّة, the former of these two words extr. (M,) *A slight yellowness and dinginess* (S, Mgh) *which a woman sees after washing herself in consequence of menstruation: what is in the days of menstruation is termed حَيْضٌ [app. of دَحْرُ حَيْضٍ]; not رَبَّيَّة: (S:) or a little yellowness or whiteness or blood which a woman sees on the occasion of menstruation. or, as some say, رَبَّيَّة signifies the piece of rag by means of which she litters her state of menstruation from her state of purity: it is from الرُّبْيَة. (M.)* — See also what next follows

رَبَّيَّة A man who practises evasions or elusions, shifts, ruses, or artifices; as also رَبَّيَّة. (Ibn-Buzury, T.)

رَبَّى see رُبَّى — You say also, رُبَّى مَرَاى وَمَسْعَاى (M, K,) accord. to Sb, as adv. n. having a special, or particularized, meaning, used as though they had not such a meaning, (M,) and sometimes they said مَرَى (TA in art. رَسَعَ) *He is where I see him and hear him.* (M, K.) And رُبَّى وَمَسْعَاى *Such a one is where I see him and hear what he says.* (S.)

رَبَّى applied to a [camel's] head, *Long in the snout, [or muzzle],* (Aq, T, M, K,) *in which is a turning down,* (M, K,) [in the CK, erroneously, (تَقْوِيَتُ) or in which is the like of the تَقْوِيَتُ, like the form of the [vessel called] إِبْرِيْق: (Aq, T:) Nusayr likens مَرَايَاتِ to رُبَّى [i. e. flasks, or bottles]: I know not [says ISd] any verb belonging to this word, [though إِبْرِيْق seems to be its verb,] nor any art. to which it belongs. (M.) See 4, last sentence.

رَبَّى, applied to a she-camel, and a ewe or she-

goat, (M,) and any female in a state of pregnancy, except a solid-hoofed animal and a beast of prey, *Whose udder shows her to be pregnant; as also مَرَبَّة: (M, K:) and in like manner applied to a woman: (M:) or, applied to a ewe or she-goat, big in her udder.* (S.)

رَبَّى: see رُبَّى, in five places. — You say also, مَرَبَّة هُوَ مَرَبَّةٌ *He is apt, meet, suited, suitable, fitted, fit, proper, or competent, for such a thing, or worthy of such a thing.* (K, TA.) [In the CK, erroneously, مَرَبَّةٌ.] مَرَبَّةٌ *He is apt, meet, suited, &c., to do such a thing: and in like manner you say of two, and of a pl. number, and of a female.* (Lh, M)

مَرَبَّة A mirror: (T, S, M, K:) originally مَرَبَّة: (Msb.) pl. مَرَبَّة and مَرَبَاتٍ; (T, S, Mgh;) the latter formed by transmutation [of the م into ي] (T.) [It is said in the S, that the former pl. is used in speaking of three; and the latter, in speaking of many; but for this distinction I see no reason. and in the Mgh it is said that, accord. to Az, the latter pl. is a mistake; but this I do not find in the T.]

مَرَبَّة [act. part. n. of 3, q. v.] A hypocrite: [&c.] (T, S, M) pl. مَرَبَاتٍ. (S)

رب

رَبَّى (M, K,) aor. رَبَّ, inf. n. رَبَّ *He was, or became, رَبَّ, or lord, possessor, owner, &c.;* he possessed, or owned, it; had possession of it, and command, or authority, over it; (M, K,) namely, a thing; (K;) syn. مَلَكْتُ (M, K.) [And in like manner, *He was, or became, his رَبَّ, or lord, &c.*] You say, رَبَّيْتُ الْقَوْمَ [inf. n. as above and رَبَّيَّة and رَبَّيَّة] *I ruled, or governed, the people; syn. سَتَبَرْتُ. i. e. I was, or became, over them [as their lord, master, or chief].* (S.) And رَبَّيْتُ رِبَاتَهُمْ *Their ruling, or governing, the people continued long.* (M, K.) The saying of Saifwán, (T, S,) on the day of Honeyn, (T,) لَأَنْ يَرَبِّي رَجُلٌ مِنْ قُرَيْشٍ أَحَبُّ إِلَيَّ means [Assuredly that a man of Kureysh] should be over me (T, S) as رَبَّ [or lord, &c.], and as master, or chief, having command, or authority, over me, (T,) [is more pleasing to me than that a man of Hawazin should be lord, &c., over me.] — Also, (S, M, Mgh, K,) aor. رَبَّ, (S, M,) inf. n. رَبَّ, (S, Mgh, M,) *He reared, fostered, brought up, fed, or nourished, him; i. q. رَبَّاهُ* (S, M, Mgh, K;) namely, his child, (S,) or a child, (M, K,) either his own or another's; taking good care of him, and acting as his guardian, (M,) until he attained to puberty, or to the utmost term of youth: (M, K:) and so رَبَّاهُ (Lh, S, M, Mgh, K,) or this has a more emphatic signification, (TA,) inf. n. رَبَّاهُ (Lh, M, Mgh, K) and رَبَّاهُ (Lh, M, K;) [in like manner, also,] رَبَّاهُ signifies *he reared, fostered, or brought up, an orphan:* (AA, T:) and accord. to IDrd, (M,) رَبَّاهُ is a dial. var. [of

رَبَّاهُ: (M, K:) he says also that the verb is used in like manner in relation to the young one of an animal other than man; and he used to cite this ex.:

كَانَ لَنَا وَفَوْقَهُ رَبَّيَّةٌ

[*He belonged to us when he was a young weaned, or one-year-old, colt, we rearing him*]; with the letter characteristic of the aor. meksoor, to show that the second letter of the preterite is meksoor, accord. to the opinion of Sb in respect of a case of this kind; and this, he says, is peculiar to the dial. of Hudhayl in this species of verb (M, TA.) رَبَّتْ الْبُرَّةُ صَبِيهَا used tropically, means *The woman putted her child repeatedly on its side in order that it might sleep.* (A, TA.) [See 2 in art. رَبَّ.] [It is said that] the primary signification of رَبَّاهُ is رَبَّاهُ. i. e. The bringing a thing to a state of completion by degrees. (Bd in 1. 1.) A poet says, (S,) namely, Hussán Ibn-Thábit, (TA.)

• مِنْ ذُرَّةٍ بَيْضَاءٍ صَافِيَةٍ
• مِمَّا تَرَبَّبَ حَائِرُ الْبَحْرِ

[*Than a white, clear, pearl, of those which the depth of the sea has brought to maturity*]; meaning a pearl which the shell has reared, or brought to maturity, in the bottom of the water. (S, TA.) And the phrase ذُرَّةٌ تَرَبَّبَا occurs in a trad., meaning [*Thou hast menth*] which thou preservest, and of which thou takest care, and which thou fosterest like as the man fosters his child. (TA.) — [Hence,] الْبَطَرُ يَرْبُ السَّيَاتِ وَالرَّيْ The rain causes the plants, or herbage, and the moisture [of the earth] to increase. (M.) And رَبَّ السَّحَابِ يَرْبُ الْبَطَرِ The clouds collect and increase the rain. (M.) And رَبَّ (T, S, M, K, TA.) aor. رَبَّ, inf. n. رَبَّ and رَبَّاتٍ; (Lh, M, TA.) and رَبَّ (M, TA;) *He increased, (M, K, TA,) or rightly disposed, and completed, (T, S,) a benefit, or benefaction.* (T, S, M, TA.)

رَبَّ (M, Mgh, K,) aor. رَبَّ, inf. n. رَبَّ (M, Mgh) and رَبَّاهُ (M,) *He put the affair into a right, or proper, state; adjusted it, arranged it, ordered it, or rightly disposed it; (M, K;) and established it firmly: (M:) or he managed, conducted, or regulated, the affair: (Mgh:) [perhaps from رَبَّ signifying "he reared," &c.; but more probably, I think, from what next follows.]* — رَبَّاهُ (T, S, M, K,) aor. رَبَّ, (T, M,) inf. n. رَبَّ (T, M, K) and رَبَّاهُ (K;) and رَبَّاهُ (M;) *He seasoned a skin* (T, S, K) for clarified butter (T, S) with رَبَّاهُ [i. e. rob, or inspissated juice], (T, S, K,) of dates, (TA,) which imparts a good odour to it, (S, TA,) and prevents the flavour and odour of the butter from being spoiled: (TA:) or he seasoned a skin with رَبَّاهُ, and a jar with tar or pitch: or, as some say, رَبَّاهُ signifies *I smeared it over, and prepared it properly.* (M.) — And رَبَّاهُ (K,) or the latter, but the former also is allowable, (M,) *He made oil, or ointment, good, and sweet, or fragrant, or he perfumed it* (M, K, TA.) accord. to Lh, by infusing in it jasmine or some other sweet-smelling

and رُبَّتْ (Mughnee) and رُبَّتْ (TA,) and رُبَّتْ (T, Mughnee, K) and رُبَّتْ (Mughnee, K) and رُبَّتْ and رُبَّتْ and رُبَّتْ and رُبَّتْ and رُبَّتْ and رُبَّتْ (TA) and رُبَّتْ (TA) and رُبَّتْ (Mughnee) and رُبَّتْ (TA); and رُبَّتْ (T, S, M, K) and رُبَّتْ (M, K) and رُبَّتْ (TA), and رُبَّتْ (T, K) and رُبَّتْ (K) and رُبَّتْ and رُبَّتْ (TA); and رُبَّتْ (T, S, M, K) and رُبَّتْ (M, K) and رُبَّتْ and رُبَّتْ and رُبَّتْ and رُبَّتْ (TA), and رُبَّتْ and رُبَّتْ and رُبَّتْ and رُبَّتْ (M, K) and رُبَّتْ and رُبَّتْ and رُبَّتْ and رُبَّتْ (TA); [of all these, the most common are رُبَّتْ and رُبَّتْ; and رُبَّتْ is the most common of the forms that have the affix ت: (Mughnee and K on the letter ت: and the forms with teshdeed are more common than the [corresponding] forms without teshdeed. (M.) It is a word, (M,) or participle, (T, S, Mughnee, K), governing the gen. case: (S, M, Mughnee, K:) or a noun, (K, TA,) [i. e. an indeclinable noun,] in the opinion of the Koofer and some others; but this opinion is rejected by Ibn-Malik in the Teshdeed and its Expos., and by AHeb, and by IHeb in the Mughnee. (TA.) Accord to some, (K, TA,) it is used to denote a small number, (T, M, Mgh, K, TA,) always, (TA,) or mostly: (Mgh, TA:) [thus it may be rendered *Few* if we render the noun following it as a sing. or a pl.: it is the *contr. of كَر* when this latter is not used interrogatively: (T:) [and with مَ affixed, restricting it from government, it may be rendered *Few times, or seldom*:] or it is used to denote a large number; (K, TA;) i. e. always: so says IDrSt: (TA:) [thus used, but such is not always the case, it may be rendered *Many*, whether we render the noun following it as a sing. or as a pl.: and with مَ affixed, *Many times, many a time, oftentimes, oftentimes, often, or frequently*:] or it is used to denote a small and a large number; (Mughnee, K;) often the latter, and seldom the former: (Mughnee) or it is used in a case of boasting, or glorying, (K, TA,) exclusively of other cases, (TA,) to denote a large number: (K, TA:) or it does not denote by itself either a small number or a large number; but one or the other of these meanings is inferred from the context: (K:) [but sometimes neither of these meanings can be clearly inferred from the context: in these cases, it may be rendered *Some*: and with مَ affixed, *Sometimes*:] accord. to Er-Radee, its primary meaning is to denote a small number, but it has been so much used to denote a large number as to be in this latter sense as though it were proper, and in the former sense as though it were tropical, requiring context [to explain it]. (Marginal note in my copy of the Mughnee.) [Without the affix مَ, it governs an indeterminate noun (T, * Mgh, Mughnee, K) only, (T, S, K,) and a pronoun. (S, M, Mughnee.) You say, رُبَّتْ يَوْمَ بَرَكْتَ فِيهِ, [*Few, or many, days have I gone forth early therein*]: (T:) and

رُبَّتْ رَجُلٌ قَائِمٌ [*Few, or many, men are standing*]: (M:) and رُبَّتْ رَجُلٌ قَائِمٌ [*Few, or many, men stood*]: (Mgh:) and in like manner, (S, M,) and is [generally] sing. and masc. (S, Mughnee,) though it may be followed by a fem. and by a dual and by a pl: (S:) notwithstanding its being determinate in the utmost degree, its use in this manner is allowable because it resembles an indeterminate noun in its being used without the previous mention of the noun to which it relates, and hence it requires a noun to explain it: (IJ, M:) it annuls the government of رُبَّتْ; (TA;) and the indeterminate noun that follows it is put in the accus. case as a specificative: (S, Mughnee:) thus you say, رُبَّتْ رَجُلًا قَدْ ضَرَبْتُ, [*Few, or many, men I have beaten*]: (S, M:) but accord. to the Koofer, you say رُبَّتْ رَجُلًا, (S,) and رُبَّتْ أَمْرًا, (M,) رُبَّتْ نَسَاءً, and رُبَّتْ رَجُلًا, and رُبَّتْ رَجُلَيْنِ: he who puts the pronoun in the sing. [in all cases] holds it to be allusive to something unknown; and he who does not put it in the sing. [when it is not followed by a sing. noun] holds it to be used in reply to a question, as though it were said to a man, "Hast thou not any young women?" and he answered, رُبَّتْ جَوَارٍ قَدْ مَلَكْتُ, [*Few, or many, young women have I possessed*]: Ibn-Es-Surrâj says that the grammarians are as though they were of one consent in holding رُبَّتْ to be a replicative [app. meaning in a case of this kind, with an affixed pronoun]: (S:) [but it is not always a replicative in a case of this kind; though perhaps it was originally:] AHeb cites as an ex.

وَرُبَّتْ عَطِيًّا أَتَقَدُّتُ مِنَ الْعَطَبِ

[*And many a perishing man have I saved from perdition*]. (TA.) [But the reading commonly found in grammars is مِنْ عَطِيٍّ from his state of perdition.] The following is an ex. of the use of رُبَّتْ to denote a small number, [or rather to denote singleness,]

أَلَا رُبَّتْ مَوْلُودٌ وَلَيْسَ لَهُ أَبٌ

وَوَيْ وَدَيْ نَمْرٌ يَلِدُهُ أَبَوَانِ

[*Now surely scarce an instance is there of anyone born not having a father, and of anyone having offspring whom two parents have not procreated*]; meaning [our Lord] Jesus and Adam: (Mughnee: [but I have substituted يَلِدُهُ for يَلِدُهُ, the reading in my copy of that work: يَلِدُهُ is for يَلِدُهُ, for the sake of the metre; like as لَبْرُ أَجْدٍ is for لَبْرُ أَجْدٍ:] and among the many exs. of its use to denote a large number, is the saying, in a trad., يَا رُبَّتْ كَاتِبَةٍ فِي الدُّنْيَا عَارِيَةٌ يَوْمَ الْقِيَمَةِ, [*O, many a female having clothing in the present state of existence will be naked on the day of resurrection*!]; and the saying of an Arab of the desert, after the ending of Ramadân, يَا رُبَّتْ صَاتِيهِ لَنْ يَحْمُومَهُ, [*O, many a keeper of its fast shall not keep its fast again*! and *O, many a passer of its nights in prayer, or per-*

former of its *تَرَوِيح*, shall not pass its nights in prayer, or perform its *تَرَوِيح*, again!]. (Mughnee.) [But in this last ex., and in others, it relates to few in comparison with others, though many abstractedly.] — مَ is affixed to رُبَّتْ &c in order that the verb that follows it is generally a preterite, (T, Mughnee,) as to the latter and the meaning: (Mughnee) you say, رُبَّتْ جَاءَنِي فَلَانٌ, [*Seldom, or often, such a one came to me, or has come to me*]: (T:) sometimes the verb is a future; (T, Mughnee;) but only when it expresses an event of which one is certain: (T:) so in the saying in the Kur [xv. 2], رُبَّتْ يَوْمَ الَّذِينَ كَفَرُوا لَوْ كَانُوا, مُسْلِمِينَ, (T, S, M, Mughnee), meaning *Often [will those who have disbelieved wish that they had been Muslim]*, (Mughnee, Jol;) or *seldom*, (Zj, T, M, Jol,) because terrors will boreave them of their reason so that they will but seldom recover reason to wish this; (Jol;) for God's threat is true, as though it had come to pass, and therefore the verb here is equivalent to a preterite [which is often used in the Kur and elsewhere in this manner]. (T.) مَ is also sometimes affixed when a noun follows, (T, Mughnee,) or a nominal proposition, and generally restricts رُبَّتْ &c from governing: thus, Abou-Duwâd says,

رُبَّتَا الْجَامِلِ الْوَقْلُ فِيهِمْ

وَتَحَاجَّجُ بَيْتَيْنِ الْبِهَارِ

[*Sometimes, or often, the numerous herd of camels is among them, and there are swift horses, among which are the colts*]: another says, making رُبَّتْ, with مَ affixed, to govern,

رُبَّتَا ضَرْبَةٍ بَسِيفٍ صَالِبٍ

قَبْنٍ نَصْرِيٍّ وَطَعَةٍ نَجْلَةٍ

[*Many a stroke with a polished sword of the forging of Buzâh, (the Buzâh of the Bible, a city famous for its sword-blades,) and many a wild spear-wound; or, perhaps, few strokes &c.*]: (Mughnee: [but I have substituted قَبْنٍ for بَيْنٍ, which is the reading in my copy of the Mughnee, an evident mistranscription:] and another, cited by IAsr, says,

مَآوِيَّ يَا رُبَّتَمَا غَارَةٍ

نُحُوءَةٍ كَاللَّدْمَةِ بِالْجَيْمِ

[*Māweeyeh, (مَآوِيَّ being an apocopated proper name of a woman, originally مَآوِيَّةُ) O, many a raid spreading widely and dispersally, like the burn with the branding-iron*]. (T. [In the TT, as from the T, I find, here, بَلْ in the place of يَا, which I find in a copy of the T, and which is the reading commonly known.]

رُبَّتْ Rob, or inspissated juice, (دَبَسَ) of any fruit; i. e., (M, TA,) the first, or clear, juice of the thick residuum of any fruit after it has been pressed (M, K, TA) and cooked: (M, TA:) thick طَلَا [or expressed juice; such as the inspissated juice of dates, with which a skin for clarified butter is seasoned; see I, in the latter half of the paragraph]: (S:) or what flows from fresh ripe

dates, like honey, when it has been cooked [and so rendered thick]; before which it is called **صَفَر** (Msb) in the present art. and in art. **صَفَر**: what is prepared by coction from, or of, dates: (TA:) expressed juice of grapes, and of apples, &c., cooked and [so] thickened: (KL) and of dregs, (K), or black dregs, (IDrd, M), of clarified butter, (IDrd, M, K), and of olive-oil: (IDrd, M): pl. **رَبَاب** (S) [and pl. pl. (i. e. pl. of **رَبَاب**), **رَبَابَات**, which means *sorts*, or *species*, of **رَبَاب**] = See also **رَبِي**.

رَبِي. see **رَب**, in three places. — **الرَبِيَّة** was also the name of *A Kaabeh* [or square temple], (M, K), in *Neyran*, (M), belonging to [the tribe of] *Medh-hij* (M, K) and *Benu-l-Harith-Ibn-Kaah*, who held it in honour. (M.) In a trad. of 'Orweh (K, TA) Ibn-Mes'ood Eth-Thakafes, (TA), it is applied to *Et-Lât* (اللات) (K, TA), the rock which [the tribe of] *Thakeef* worshipped, at *Et-Tâf* (TA). And in another trad. it is said to be the name of *A temple* of [the tribe of] *Thakeef*, which, when they became Muslims, was demolished by *Et-Mugheereh*. (TA) — And **رَبِيَّة** (K), or **رَبِيَّة** (M), signifies *A large house* or *mansion*. (M, K) = See also **رَبِي**.

رَبِيَّة. *A party, division, sect, or distinct body or class, of men*: (M:) or *a large assembly or company*: (K:) or *a myriad*; i. e. *ten thousand*. (M, K:) or *thereabout*: (M:) and **رَبِيَّة** signifies the same. (M, K:) or this signifies *a company* [of men] (T:) the pl. of the former is **رَبَاب**: (S, M:) and that of the latter is **أَرَبِيَّة**: (T, K:) by Th [and in the K], the former pl. is said to be a pl. of **رَبِيَّة**; but this is a mistake. (M.) — [Hence, the pl.] **رَبَاب** signifies *Companions*. (K.)

— And hence [also], i. e., as pl. of **الرَبِيَّة**, (S, M), **الرَبَاب** is an appellation of *The confederates* [tribes of] *Dabbeh*; (M, K, TA:) or *Teym* and *'Adee* and *'Ohi*; (T, TA:) or *Teym* and *'Adee* and *'Ouf* and *Thorur* and *Askyah*; and *Tages*; [but for the orthography of the last of these names I have found no authority; it is written in the TA **أشيب**, without any syll. signs;] and *Dabbeh* was their paternal uncle; (TA:) or *five tribes* which united in a confederacy, consisting of *Dabbeh* and *Thorur* and *'Ohi* and *Teym* and *'Adee*: (S) they were thus called because of their division into distinct bodies; (M:) or because they collected themselves (As, Th, S, TA) in distinct bodies: (Th, M, TA:) or because they united in a confederacy against *Temeem* Ibn-Murr: (A, D, M, TA:) or because they dipped their hands in some **رَب**, and formed a confederacy over it: (As, T, M, K:) or, as some say, because they congregated, and became like the **رَبَاب** [or bundle] of arrows [used in the game called **الرَبَاب**]: (TA:) the rel. n. is **رَبِي**, formed from the sing., (Sb, S, M), accord. to a rule generally observed except when a [single] man has a pl. word for his name, as **كَلاب** &c. (S, TA.) — The sing. (**رَبِي**) also signifies *Plenty*, or *abundance*, of the means of subsistence: (K:) and *constant*, or *inseparable*, *prosperity*. (Khâlid Ibn-Jemsh, TA.) = See also **رَبِي**.

رَبِيَّة: see the next preceding paragraph, first sentence. — [Hence its pl.] **أَرَبِيَّة** signifies *Confederates*; (S, IB, K:) [or] it is for **أَرَبِيَّة** **ذُو أَرَبِيَّة** being said by AAF to be pl. of **رَبَاب** in the sense of **عَبْد**. (IB, TA.) = Also *A species of plant*, (S, M, Msb, K,) of the season called **صَيْف**, (M,) remaining in the end of the **صَيْف**: (Msb:) or the name of a number of plants which do not dry up in the **صَيْف**, remaining green in the winter and the **صَيْف** [or summer], among which are the **حَبَل** and the **رَبَابِي** and the **مَكْر** and the **عَلَقِي** or **عَلَقِي**: [see **رَبَل**] or a certain soft, or tender, herb, or leguminous plant (TA) or any plant that is green in the hot season: or certain species of trees, or of plants, undefined: (M.) pl. **رَبَاب**. (S, Msb.) [In the dial. of Egypt, *Alsaandrian trefol* (بوسيد, q. v.) of the second and third crops.] — Also *A certain tree*: as some say, the tree of the **حَرْوَب** [an appellation generally applied to the carob, or locust-tree]. (M, K.)

رَبَاب (S, M, K,) or **مَاء رَبَاب** (S, TA.) *Much water*, (S, M, K,) collected together: (M.) or *sweet-water*: (S, K:) accord. to Th, it means **رَبَاب** [app. such (water) as the clay has collected; for **تَجَمُّع** signifying **تَجَمُّع** is probably quasi-pass. of **رَبَاب**, so that this last seems to signify **تَجَمُّع**]. (M.)

رَبَاب and **رَبَات** &c.; and **رَبَابًا** &c.: see **رَب**.

رَبَاب Clouds: (M:) or *white clouds*. (S, K:) or clouds that one sees beneath other clouds, (S,) or clouds suspended beneath other clouds, (M,) sometimes white and sometimes black. (S, M:) this latter is said by IB to be the signification commonly known: (TA:) or clouds consisting of an accumulation of parts: (A'Obeyd, T:) n. un. with **ة**. (A'Obeyd, S, K.) Hence **الرَبَاب** as a proper name of a woman. (A'Obeyd, T, S.) = Also *A certain instrument of diversion*, [meaning, of music,] (K,) having strings, (TA,) with which one plays [lit. beats]. (K.) [The **رَبَاب** in common use among the Arabs in the present day is a kind of viol. A specimen of it is figured and described in my work on the Modern Egyptians. Being an instrument of remarkable simplicity, it is probably similar to the ancient **رَبَاب**.] Memdood Ibn-'Abd-Allah El-Wasiti: Er-Rabâbees became proverbial for his musical skill with the **رَبَاب**. (K.) = See also **رَبَاب**.

رَبَاب: see **رَبِي**, of which it is an anomalous pl.: = and see also **رَبَاب**.

رَبَاب: see **رَبَابِيَّة**, in two places. — Also **رَبَابِيَّة**, or *tenths*; syn. **عَشُور**: (S, M, K:) from the same word signifying "a covenant." (S.) — In the phrase **عُطِبَ الْإِيمَانُ رَبَابًا**, ending a verse of Abou-Dhu-eyb, describing some asses, **رَبَاب** is said to signify *An oath, or a promise*, which the owner of the asses takes of a people to permit those asses to water: or the poet means that the person giving those asses permission to water

gives to their owner an arrow, of those used in the game called **الرَبَاب**, [as a token,] to show that they have received permission to water, and that no one may offer them any opposition: (TA:) some say that **رَبَابًا** here means *their owners* (M:) [holding this last opinion,] Sh says that **رَبَاب** in this verse is a pl. of **رَب**. (TA.) = It is also a pl. of **رَبِيَّة**; (S, M;) not of **رَبِيَّة**, as it is said to be by Th [and in the K]. (M.) = See also 1, last sentence = And see **رَبَاب**.

رَبَاب: see **رَبَاب**. = See also **رَبَاب**, of which it is said in the M to be app. a quasi-pl. n.

رَبَاب Reared, fostered, brought up, fed, or nourished; [and taken good care of, until the age of puberty; (see 1;)] as also **رَبَابًا** (S, M, K;) both applied to a boy: (S, M.) and in like manner applied to a horse: (M:) or the latter epithet, applied to a horse, *tended well, or taken good care of*: (A:) the former is also applied to a gazelle; (IAqr, K in art. **دَخَلَ**) [as meaning *† brought up in, or near, the house or tent, and there fed*] like **أَهْلِي**: (TA in that art.) and [its fem.] **رَبَابِيَّة** is applied to a ewe or she-goat, (Sb, K,) meaning *† brought up in the tent, or house, for the sake of her milk*; (S, K;) [see also **رَبَابِي**] pl. **رَبَابَات**: (S;) this last being applied to sheep or goats that are *tied near to the tent, or houses, and there fed, and that do not go forth to pasture*; (M, TA:) of which it is said that none are to be taken for the poor-rate. (TA.)

— [Hence, *A step-son*,] a man's wife's son (T, S, M, A, Msb, K) by another husband; (T, S, M, A, K;) as also **رَبَابِي** (T, K:) pl. **أَرَبَابِيَّة**. (Msb.) And **رَبَابِيَّة** [A step-daughter,] a woman's husband's daughter by another wife: (S;) or a man's wife's daughter (T, M, A, Mgh, Msb, K) by another husband; (T, M, A,) because he rears her: (Mgh:) pl. **رَبَابَات** (A, Mgh, Msb) and sometimes **رَبَابَات**. (Msb.) — Also, and **رَبَاب** (T, M, K,) both syn., like **رَبَاب** and **رَبَاب**, and **خَابِر** (TA), or the latter, (T, S,) mentioned by IAqr, is the correct term, (T,) [A step-father:] the husband of a mother (T, S, M, K) who has a wife by another husband. (T.) And **رَبَابِيَّة** and **رَبَابِيَّة** (T,) or the latter [only], (S, K,) [A step-mother:] the wife of a father (T, S, K) who has a child by another wife. (T.) **رَبَابِيَّة** also signifies [A foster-mother:] a woman who has the charge of a child, who carries him, and takes care of him, and rears, or fosters, him; (Th, S, M, Msb, K;) like **رَبَابِيَّة**; the former being of the measure **فَاعِلَةٌ** in the sense of **فَاعِلَةٌ**. (Msb.)

أَرَبَابِيَّة [meaning *The foster-fathers of the Prophet*] is an appellation given to the people [of the tribe of] *Sa'd* among whom Mohammed was suckled; as though **أَرَبَابِيَّة** were pl. of **رَبَاب** [as it is said to be in one of the senses mentioned above]. (TA.) — And **رَبَاب** signifies also *A confederate*; a person with whom one unites in a confederacy, league, or covenant. (M, K.) — And *A king*. (M, K.)

رَبَابَةٌ see **رَبُوبِيَّةٌ**. — Also *A covenant, compact, confederacy, or league*, (S, M, K;:) as also **رَبَابٌ**, (M, K;:) of which latter, in this sense, the pl. is **أَرْبَابَةٌ** (AA, IB, TA) [See **رَبَّةٌ**, second sentence.] — And *A thing [or case] resembling a quiver (كَبَابَةٌ), in which the arrows of the game called الجيسر are enclosed together*: (S;:) or *a piece of skin*, (T;:) or *a piece of thin skin*, (Lh, M, TA;:) *in which the arrows are enclosed*, (Lh, T, M, TA;:) *resembling a quiver (كَبَابَةٌ)*: (TA;:) or *a piece of rug*, (M, K, TA;:) or *of skin*, (TA;:) *in which the arrows are enclosed* (M, K, TA) or *bound*: (TA;) or *a piece of thin skin which is bound upon the hand of the man who takes forth the arrows (K, TA) of that game, (TA;:) last he should know the feel of an arrow for the owner of which he has an affection (K, TA;:) or a small cord with which the arrows are bound [together]: or the arrows [themselves] collectively*: (M, K;) sometimes it is used in this last sense: (S;) and **رَبَابٌ** also seems to be used in like manner; as meaning the **رَبَابَةُ** of the arrows of the game of الجيسر. (TA.) [See an ex. in a verse cited voce **أَنْفَاسٌ** in art. **فَيْضٌ**.]

رَبُوبِيَّةٌ see **رَبُوبِيَّةٌ**.

رَبَابِيٌّ *A player on the رَبَاب* [q. v.]. (MA, K;.) **رَبُوبِيٌّ** (M, K;:) with fet-h [to the ر], (K;,) a rel. n. from **الرَّبُّ**, deviating from rule: so in the phrase **عِلْمٌ رَبُوبِيٌّ** [Knowledge, science, or doctrine, relating to the Lord, i. e., to God]. (M, K;)

رَبُوبِيَّةٌ [Lordship; or the state, or quality, of such as is termed **رَبٌّ**, i. e. a lord, a possessor, an owner, or a proprietor; &c.: and, with the article **ال**, particularly *godship, godhead, or deity*:] a subst. from **الرَّبُّ**; (T, S, M, K;:) as also **رَبَابَةٌ** [which seems to be properly an inf. n. of I in the sense first explained]. (M, K;) — Also, (M, K;:) or **رَبُوبِيَّةٌ** (so in a copy of the K;,) The state, or condition, of a **مَمْلُوكٌ** [or slave] (M, K;.)

رَبَّتٌ and **رَبَّتٌ** &c.; and **رَبَّتَانِ** and **رَبَّتَانِ** &c.: see **رَبٌّ**, in five places.

رَبَّتِي, applied to a ewe or she-goat (**شَاةٌ**), (S, M, &c.;) *That has brought forth*: (M, Mgh, K;:) and so *if her young one has died*: (M, K;:) or *that has recently brought forth*: (Lh, S, M, Mgh, K;:) or *that has brought forth twenty days before*: (M;:) or *that has brought forth two months before*: (El-Umawee, S, M;:) or *that is followed*, (M;:) or *accompanied*, (Aq, Mgh;:) *by her young one*: (Aq, M, Mgh;:) or *that is confined in the tent, or house, for the sake of her milk*: (Mgh;: [see also **رَبِيَّةٌ**, voce **رَبِيْبٌ**]) accord. to AZ, (S, Mgh;,) it is applied to a she-goat, (S, M, Mgh;,) and **رَبَّتِي** is applied to a ewe: (M;:) accord. to others, the former is applied to a she-goat and a ewe, and sometimes to a she-camel: (S, Mgh;:) the pl. is **رَبَّتَاتٌ**, (Aq, T, S, M, Mgh, Mgh, K;,) which is extr. [in form]. (M, K;:) Lh mentions the phrase **رَبَابٌ**, or

رَبَابٌ, which, he says, is rare. (M;) — See also **رَبَّانٌ**, in two places. — *A benefit, favour, boon, or good*. (AA, T, K;) [See an ex in the first paragraph of art. **حَسَنٌ**.] — *A want; (AA, T, K;:) as in the saying, لِي عِنْدَ فُلَانٍ رَبٌّ [I have a want for such a one to supply, or accomplish]. (AA, T;:) — A child's nurse; syn. دَابَّةٌ. (AA, T. In one copy of the T; and in the TA; **رَبَّةٌ** [Perhaps the right reading is **رَبَّةٌ**, meaning a foster-mother]) — *A firm knot*: (AA, T, K;:) [and so, app, **رَبَّانٌ**, if correctly written thus, in the instance here following.] You say, **إِنْ كُنْتُ بِرَبٍّ** (TA;,) **رَبِّي تَسُدُّ ظَهْرَكَ فَارْجِعْ بِرَبِّانٍ** **إِزْرَكَ** (so in the TT; as from the M, [as though for **إِزْرَكَ**]) and **مِنْ رَبِّي إِزْرَكَ** (T, TA;,) a prov., meaning + If thou place thy reliance upon me, then let me weary myself, and enjoy thou relaxation and rest: (T, TA;:) here **رَبِّي** [properly] signifies a firm knot. (T;) [See also a similar prov. in Freytag's Arab. Prov. i. 24.] — Also a name of *Jumádd-l-Ould* [the fifth month of the Arabian calendar]; and so **رَبٌّ**: (M, K;:) and likewise, (K;,) or accord. to Kr, (M;,) a name of *Jumádd-l-Ahlahreh* [the sixth month]; and so **رَبَّةٌ**: (M, K;) and thus last likewise, (K;,) there expressly said to be with damm, or **رَبَّةٌ**, (so accord. to the M as transcribed in the TT;) a name of *Dhu-l-Kandeh* [the eleventh month]: (M, K;:) thus these months were called in the Time of Ignorance. (M. [See also **شَهْرٌ**: and see **الرَّبِّي** and **رَبِّي** in art. **رَبٌّ**])*

رَبِّي see **رَبَابِيٌّ**. — And for its pl, **رَبِّيُونٌ**, see **رَبِّي** in two places.

رَبِّي rel. n. of **رَبَّةٌ**, q. v. (Sh, S, M;.) — See also its pl, **رَبِّيُونٌ**, in the next paragraph, in two places.

رَبِّي sing. of **رَبِّيُونٌ**, (T, S, K;,) which signifies *Thousands* (Fr, Th, T, S, K;,) of men: (S, K;:) accord. to Akh, it is from **الرَّبُّ**; and if so, it is **رَبِّيُونٌ**, with fet-h to the ر; but accord. to Fr, it is from **رَبَّةٌ**, meaning “a company.” (Th, T;:) Zj says that it is **رَبِّيُونٌ** and **رَبِّيُونٌ**, with kear to the ر and also with damm to the ر, and signifies a numerous company: he adds that **رَبَّةٌ** is said by some to signify “ten thousand;” and that **رَبِّيُونٌ** is said to signify learned, pious, patient men; and that each of these sayings is good: accord. to Abou-Tálib, it signifies numerous companies: (T;:) [in the Kur iii. 140.] El-Hasan read **رَبِّيُونٌ**; and Ibn-Abbas, **رَبِّيُونٌ**; the former with damm, and the latter with fet-h, to the ر. (L, TA;.) — See also **رَبَابِيٌّ**.

رَبَّانٌ see the next paragraph, in four places.

رَبَّانٌ The first, or beginning, or commencement, or the first and fresh state, of anything; (Aq, A'Obeyd, T;:) [and so **رَبَّانٌ** &c., as appears

from what follows.] You say, **أَتَيْتُهُ فِي رَبَّانٍ شَبَابِهِ**, (T;,) and **رَبَّانٌ** **شَبَابِهِ**, (accord. to different copies of the T;,) and **رَبَّانٌ** **شَبَابِهِ**, (T;,) **رَبَّانٌ** **شَبَابِهِ**, or **رَبَّانٌ** **شَبَابِهِ**, (accord. to different copies of the T;,) and **رَبَّانٌ** **شَبَابِهِ**, all meaning [I came to him] in the beginning, or first and fresh state, of his youth. (T;.) And **أَقْبَلَ ذَلِكَ الْأَمْرَ بِرَبَّانِهِ** *Do thou that thing in its first and fresh state* so accord. to ISK;: and hence, he says, **شَاةٌ رَبِّي** [explained above]. (S;) And **وَبَرَّانُهُ** **أَحَذَّتْ الشَّيْءَ بِرَبَّانِهِ**, (Aq, S, K;,) i. e. [I took the thing] in its first state: (K;:) or altogether, (Aq, S, K;,) not leaving of it aught. (Aq, S;.) They said, **ذَرُورَ رَبَّانٍ** [app. meaning Leave thou him early, before he acquire more power]; and Th cites the following [as an ex.]:

* فَذَرُورَ رَبَّانٍ وَإِلَّا تَذَرُورُ *
* يُدْبِقُونَ مَا يَمِيرُ وَإِنْ كَانَ أَكْثَرًا *

[which seems to mean *Then leave thou them early, before they acquire more power; for if thou do not, or wilt not, leave them, they will make thee to taste what is in them, though it be more*]. (M;) — Also, accord. to A'Obeyd, The chief, or man, part or portion of a constellation: or, accord. to Aq, the aggregate thereof: or, accord. to AO, **رَبَّانٌ**, with fet-h, has this meaning: (T;:) or both signify a company or an assembly, or an aggregate or assemblage. (K, TA;) — Also *A captain of sailors* (Sh, K;) in the sea; (Sh;:) and so **رَبَابِيٌّ**: (Sh, K;.) *one skilled in navigation*: pl. [or rather coll. n. of the latter] **رَبَابِيَّةٌ**. (TA voce **رَبَابِيَّةٌ**.) — See also **رَبِّي**, in two places.

رَبَّانٌ see the next preceding paragraph, second sentence.

رَبَّانِيٌّ (T, S, M, A, K;) and **رَبَّانِيٌّ** (M;) or **رَبَّانِيٌّ** (A, KL;) *One who devotes himself to religious services or exercises, or applies himself to acts of devotion*, (S, A, K;:) *who possesses a knowledge of God*: (T, S, K, KL;:) or *a learned man*: (T;:) or the first signifies, (M;,) or signifies also, (K;,) and so the second, (M;,) *جَبَر* [i. e. a learned man, or particularly of the Jews, &c.; or a good, or righteous, man]; (M, K;:) and a lord, or master, of knowledge or science: or a worshipper of the Lord (**الرَّبُّ**): (M;:) or a learned man, a teacher of others, who nourishes people with the small matters of knowledge, or science, before the great: (IAq, T;:) or a learned man firmly grounded in knowledge, or science, and religion: or a learned man who practices what he knows and instructs others: or one of high rank in knowledge, or science: or learned with respect to what is lawful and what is unlawful, and what is commanded and what is forbidden: (TA;) **رَبَّانِيٌّ** is a rel. n. from **رَبَّانٌ**; or from **الرَّبُّ** meaning “God.” (TA, and some copies of the K;:) the ل and ن being added to give intensiveness to the signification; (M;:) or, as Sb says, it denotes a special reference to the knowledge of the

Lord, as though the word signified *one possessing a knowledge of the Lord exclusively of other branches of knowledge*; (T,) so that it is like بِلْحَائِي (T, M, and so in some copies of the K,) meaning "long-bearded," (T,) or "large-bearded," (M,) and رِقْنَائِي "thick-necked," and مَعْرَائِي "having much hair:" (T) or it is a Syriac word, (TA, and some copies of the K;) or Hebrew, and was unknown to the [pagan] Arabs, and known only to the men of law and science (TA:) the pl is رِبَابُون (T, S,) occurring in the Kur in 73 (S) [and v. 48 and 68].

رَبَّانِي : see رَبَّانُ, last sentence but one.

رتبائی The quality denoted by the epithet رتبیۃ [q. v.]. (A.)

مِرْت *A herd* (T, S, M, K) of *oxen*, (T) [i. e.] of *wild oxen* (مِرْت الوَحْشِ) (S, M, K:) or, as some say, of *gazelles* or, accord to K1, a number of [wild] *oxen together, less than ten*: it has no sing., or n un. (M.)

رَأَى; and its fem, with ة: see رَيْبٌ in three places

أَوَيْتُ said in the T and K to be pl. of رَيْتُ [q v.]
and said by AAF to be pl. of رَابُ.

مَرَبٌ *A place of collecting* (T, S, M, A.) of people: (M, A.) *a place of abiding*: (M, K:) *a place of abiding, or dwelling, and congregating* (M.) [Hence, *مَرَبُ الْإِبِلِ* *The place where the camels keep, or remain.* (T, S) — [Hence also,] مَرَبٌ *Such a one as a person who collects, or congregates, people.* (T, S, M, K.) [And hence, *مَرَبٌ لِّبَنِي فَلَانٍ* *Such a one is an object of resort for his counsel and authority to the sons of such a one.* (TA in art *جمع*).] — Also, and مَرَبَاتٌ, (M, K,) *Land abounding with plants, or herbage*; (K:) *or* *مَرَبَةٌ* [q. v.] (TA:) *or land in which there ceases not to be moisture*; and so مَرَبَةٌ: *or* مَرَبَاتٌ signifies *land abounding with plants, or herbage, and with people.* (M.)

مُرَبٌ Anything keeping, or clearing, to a thing.
 (M) [See its verb, &.] You say مُرَبٌ نَاقَةٌ A
 she-camel keeping to, and affecting, her young
 one, and the stallion. (AZ, TA.) And إِبِلٌ مُرَاتٌ
 [originally مُرَابِبٌ, pl. of مُرَبٌ,] Camels keeping
 in a place; remaining in it. (T, S.) And
 مُرَبٌ فَقْرٌ † Constant, inseparable, poverty : occur-
 ring in a trad. : or the epithet there is مُرَبٌ.
 (IAth.)

مَرَبٌ : see مَرَبٌ.

مَرَبٌ *Made* [or *preserved*] with رَّبٌّ [or *inspissated juice*]; (س, ك) like as مَعْلَسٌ signifies “made [or *preserved*] with عَسَلٌ [or *honey*]:” (س:) you say زَنْجَبِيلٌ مَرَبٌ and مَرَبِيٌّ [ginger so *preserved*]. and مَرَبَاتٌ signifies *Preserves*, or Bk. I.

confections, made with زَبْت (Z, K); and in like manner مَرْبِيَّات, except that this is from التَرْبِيَّة [inf. n. of رَبَّى]. (S.) — Also Oil of which the *yaḥṣan* (حب) [perhaps a mistranscription for حَبب i.e. jar'] whence it has been prepared, or taken, has been performed (زَبْتٌ) (T, TA.:) or oil perfumed with sweet-smelling plants; as also مَرْبِيَّةٌ and مَرْبُوبٌ. (A.)

مُرَبَّاتٌ. see the next preceding paragraph.

مُرَبَّابٌ : see مَرَبٌ, in two places.

مَوْلُوتٌ see رَبَسْتُ. — Also *A slave; a bondman*; syn. مَمْلُوكٌ [lit. *possessed*, and now particularly applied to a male white slave] (M, K) العَبَادُ مَمْلُوكُونَ means [Mankind (lit. the servants of God) are] bondmen (مَمْلُوكُونَ) [tu *God*]. (M). — *A skin for clarified butter &c seasoned with tar* رَبَسَ [or *sparisated juice*]. (T, S). — *A jar smeared with tar or pitch*: see 1. — مَمْلُوتٌ

مرتب ^{روم} One who confers a benefit, or benefits. (K.) — And One on whom a benefit is conferred, or on whom benefits are conferred. (K.)

وَجَدَ فِيهَا قَوْمًا لَّيْسَ لَهُمْ شَأْنٌ مِّنَ الدُّنْيَا أُولَٰئِكَ إِذْ يُبْعَثُونَ

1. رَفَّ, [nor. ٤, inf. n. رَفَّ:] *He, or it, was, or became, high, or elevated:* (K:) [or] *he, or it, was, or became, high, or elevated, so as to overtop, or overlook, what was around or adjacent,* as also رَفَّاتٌ (M, K.) You say الرِّفَافُ (M, TA.) inf. n. رَفَّ (M.) *The ground rose and some real, in the Kur xxix. 5 and xl. 31, رَفَّاتٌ instead of رَفَّتٌ because, as Zj says, when a plant is about to appear, the earth rises thereat.* (M, TA.) And you say also, رَفَّاً عَلَى جَبَلٍ *He took a high and commanding position upon a mountain, or ascended upon it,* (أَشْرَفَ عَلَيْهِ) *to look.* (TA.) And رَفَّاهُ لَفَّاهُ مَا عَرَفْتُ لَفَّاهُ *I knew not such a one until he became within a commanding, or near, view of me, syn. أَشْرَفَ.* (T.) And رَفَّاهُ عَلَى نَفْبٍ *He ascended upon an eminence [to partly] test an enemy should come vanquishes upon a march.* (TA.)

أَصْعَدْتُ إِبْرَاهِيمَ ۖ *I ascended upon*
the place of observation. (S.) And الْقَوْمَ ۖ
 (S, M, K,*) *nor. =, (M, K), inf. n. رَيْبَةً; (S, M);*
 (S, M, K,*) *and (T, M, K); and الرَّابِعَ ۖ (S); He*
was, or became, [or acted as, a scout to the
party, (T, S, M,) K.) upon an eminence. (M.)*
 And لَنَا فَلَانٌ ۖ *وَابْتِهَا ۖ, Such a one was,*
or became, or acted as, a scout to us. (S.) —
 كَذَا ۖ *رَبَّاتُ بِكَ عَن كَذَا, nor. and inf. n. as above, means*
I exalted thee [or held thee] above such a thing:
 (M.): *رَبَّاتُ بِكَ أَرْفَعُ الْأَمْرَ ۖ I exalted thee [in*
the highest degree]. (IJ, M.):
 رَبَّاتُ بِنَفْسِي ۖ *عَنِ عَمَلٍ كَذَا*
أَعْتَمَلُ ۖ [I held myself above the doing such
a thing]. (Har p. 265:)
 إِبْنِي لِأَنَّا بِكَ عَن هَذَا ۖ *وَابْتِهَا ۖ*
Verily, I exalt thee [or hold thee] above this
thing, (S, Har ubi supra, TA.), and do not approve

of it for thee. (Har, TA.) as though properly signifying I betake myself with thee to an elevated place of observation, in honour of thee, and in care, or solicitude, for thee, and preserve thee and keep watch for thee as a scout and a watchman is (Har ubi suprâ:) [this usage of the verb, as is shown in the TA, is what is meant by its being said that] *لِ* is also *syn. with* *لِ*. (K.)

— رَبًّا الْحَالِ *He preserved, guarded, or took care of, (TA,) and put into a good, or right, state, (K, TA) the property, or cattle. (TA.)*

— See also 3. — رَأَى فِي الْأَمْرِ *He looked into the thing, or affair, and considered.* (TA) —

عَلَيْتَ عَلَيْهِ accord to Fr, means *he knew* [lit *I knew his knowledge, or what he knew*; ap-
 proaching *I tried, probed, or tested him, and so
 know what he knew*]. (TA.) [See the phrase
 II مَرَّ بِرَأْيِهِ (أَلَّاخَّرْنَ خَرَفَ
 or had no knowledge of; nor did he desire him,
 or it: (M:) or he did not know, or had no know-
 ledge; or he did not prepare himself for, him, or
 it: (Lh, M) or he did not care for, mind, heed,

or regard, him, or it. (T.) or مَا رَأَيْتُ رَجُلًا ^{كَمَا} means I did not know such a one, nor care for, mind, heed, or regard, him. (S, K,*) رَجُلًا لَهُ ^{كَمَا} They collected for him of every kind of food, (M, K,*) مِلْكًا وَتَمَرًا ^{كَمَا} milk and dates &c. (M, K,*) مَشَتْهُ ^{كَمَا} He came bearing himself heavily, or sluggishly, in his gait. (M, K,*) [Like يَمْشِي.] = See also what next follows.

2. رَبِّهِ, inf. n. رَبِّهِ, *He made it to pass away*; (K, TA); namely, property: so in the Tekmilah: in the K, رَبِّهِ is likewise mentioned, in an earlier part of the art., as meaning اَرْهَبَ; but the context in the K compared with that in the Tekmilah seems to show that this is a mistake. (TA.)

3. *رأى* *He watched, or observed, a thing;* (M, K,*) as also *رأى* and *رأى* and *رأى*; (TA:*) *he guarded* (حَارَسَ T, M, K) *men, (M,*) or a man, (T, K,*) being guarded by him. (T,*) — He was cautious of, or he feared, a thing, (T,*)* *س, K,*) or a man; (M;)* inf. n. *مُرَابَاةٌ*. (T, S,*) [In one of my copies of the *شَرْحُ مُرَابَاةِ الرَّائِي* it is erroneously put for *مُرَابَاةِ الشَّيْءِ* *رَأَى*]

4: see 1, in two places, near the beginning:
= and see also 3.

8 **اَوْتَى** *He stationed himself, or stood, upon a place such as is called **مَرْتَبَة**.* (T.) See also 1, in five places. = And see 3.

٤٤٠
 ٤٤١, (K,) written by El-Manāwec ٤٤١, but it is
 not certain, (TA.) The [kind of leathern vessel
 for water called] ٤٤١ that is made of four
 skins; (K;) made of four skins because of its
 largeness. (MF.)

أَرْضَ لَا تَبَالٍ [High ground]. You say تَبَالٍ فِيهَا, with medd in each case, [A land in which is no high ground nor low ground.] (T.)

وَرَى: see what next follows, in two places.

رَبِّي (T, S, M, O, K) and رَبِّي (S, O) and

مُرْتَبِّ (T in art. رمى) *A scout*; (T, S, M, O, K;) but only (O, TA) *such as is stationed upon a mountain or some elevated spot*, (T, * O, TA,) *whence he looks out*: (O, TA:) [perhaps also signifying *scouts*; for the word طليعة by which the first is explained in the S and M and O and K, and the second also in the S and O, means "a scout" and "scouts:" pl. [of the first] رُتَبَا (S, O.) The first is fem. because the طليعة is also called عَيْن, and عَيْن is fem.: but Sh states that this last word in the sense of طليعة is masc. and fem.; fem. originally, and masc. as being turned from [the signification of] a part [i. e. an eye] to [that of] the whole [person]. (M) AA cites, as an ex. of * رَتَبِي,

فَارَسْنَا أَبَا عَمْرٍو رَتَبِي

[And we sent Abou-'Amr as a scout]: (TA) from a poem of 'Abul-Esh-Shārik El-Juhane. (Ham pp. 218 et seqq.)

رَأَيْتُ الرُّبَيَّةَ [The superintendent, or supervisor, of the players at the game called البَيسَر, whose place is behind them]. (TA in art رَجَب.)

مُرَبَّاةٌ (S, M, K) and مُرَبَّاةٌ (S, K) and مُرَبَّاةٌ (TA) as from the K [but not in the CK nor in my MS. copy of the K] *An elevated place of observation, or upon which a person is stationed to watch*; (S, K;) the place of the رَتَبِيَّة [or scout]. (M.) — And hence, the first of these words, (S,) or * the second, (T, M,) the مَرَاة [or perch], (T,) or place, (S, M,) of the hawk, or falcon, (T, S, M,) upon which he stands, (S,) or upon which he mounts. (M.) A rijiz suppresses the ء, saying,

بَاتَ عَلَى مَرَبَائِهِ مُقْبِدًا

[He passed the night upon his perch, shachlel]. (T.)

مُرَبَّاةٌ and مَرَبَّاةٌ: see the next preceding paragraph, in three places.

مُرَبَّاةٌ (M, and so in copies of the K,) accord. to IAsr, with medd and fet-h, (M,) or * مُرَبَّاةٌ, (M, and so in the K accord. to the TA,) the latter preferred by Th, (M,) *A stair, or ladder*. (IAsr, M, K.)

مُرَبَّاةٌ: see مَرَبَّاةٌ.

مُرَبَّاةٌ: see مَرَبَّاةٌ.

مُرَبَّاةٌ: see مَرَبَّاةٌ.

رَب

1. رَبَّتْ: see 2. = رَبَّتْ, aor. ر, (TK,) inf. n. رَبَّتْ (K,) *It (a thing, TK) was, or became, closed*; syn. اسْتَقْلَقَ. (K, TK.)

2. رَبَّتْ (T, S, M,) inf. n. رَبَّتْ (T, S, K,) *He fed, nourished, reared, or brought up*, (T, S, M, K,) a child; (T, * S, M;) syn. رَبَّى (T, S, M, K;) as also رَبَّتْ (M,) aor. ر, (TK,) inf. n. رَبَّتْ (K;) and رَبَّتْ (TA, and Ham p. 633.) — And رَبَّتْ (TK,) inf. n. as above, (K,) *He*

patted a child (K, TA, TK) repeatedly (TA) on the side in order that it might sleep. (K, TA, TK) [See رَبَّتِ الْمَرْأَةُ صَبِيهَا in art. رَب.]

5. see 2.

رَبَّتْ &c.: } see رَبَّتْ, in art. رَب.
رَبَّتْ &c.: }

رَبَّ

1. رَبَّتْ, aor. ر, inf. n. رَبَّتْ (Ks, ISk, T,) *He hindered, withheld, restrained, or prevented, him, and retarded him, or diverted him, by occupying him otherwise*; (Ks, T, TA,) as also رَبَّتْ (A:) and *he kept him, or held him, back*: (Ks, T, TA.) and *he deceived, deluded, beguiled, circumvented, or outwitted, him*. (ISk, T.) You say, رَبَّتْ عَنْ حَاجَتِهِ (Sh, T, S, A, * K, *) and أَمْرُهُ, (T, M,) aor. as above, (T, S, M,) and so the inf. n.; (T, S, M, A, K;) and رَبَّتْ (M,) inf. n. رَبَّتْ (K;) *He hindered, withheld, restrained, or debarred, him*; (Sh, T, S, M, A, K;) and *turned, or diverted, him*; (M;) *from the thing that he wanted*, (Sh, T, S, A, K,) and *from his affair*, (T, M,) by pretences. (T.) = رَبَّتْ *He was, or became, slow, tardy, dilatory, late, or backward*. (Sh, TA.) [See also 5.]

2. رَبَّتْ: see above, in two places. Also *He made him to tarry, stay, or stop*. (M.)

5. رَبَّتْ *He tarried, strayed, or stopped*, (S, K,) in his journeying. (S.)

8: see the next paragraph.

9. رَبَّتُوا *They became separated, disunited, dispersed, or scattered*. (TA.) And الرُّبَّتْ *The sheep, or goats, became dispersed, or scattered*. (A, TA.) And رَبَّتُوا فِي مَكَائِهِمْ, and رَبَّتُوا, *They became separated, or disunited, in their places of alighting or abode, and their judgment or opinion*. (A, TA.) — [Hence,] رَبَّتْ (S, TA,) or رَبَّتْ (K, TA,) or رَبَّتْ (CK,) which last has been heard thus pronounced with ء to avoid the conjunction of two quiescent letters, (MF,) + *Their affair was, or became, weak, and slow, tardy, or dilatory, so that they became separated, disunited, dispersed, or scattered*: (S, K;) or the first (رَبَّتْ أَمْرُهُ) signifies, (T, M, A,) or signifies also, (K, * TA,) + *their affair, or state of affairs, was, or became, discomposed, dissipated, disorganized, disordered, or broken up*; (T, M, A, K;) as also رَبَّتْ (K.)

11. رَبَّتْ (K, TA,) or رَبَّتْ (CK,) *He was, or became, hindered, withheld, restrained, or debarred*. (K, TA.) You say, رَبَّتْ لِمَرِّ أَرْبَابٍ *Such a one drew near, or approached: then became hindered, withheld, &c.* (TA.) — See also 9.

Q. Q. 4. رَبَّتْ: see 11: — and see also 9.

رَبَّتْ i. q. مُرَبَّبٌ (M, K,) *Hindered, withheld, &c.*: (M, * K:) the former, (T, M,) and the latter also, (M,) applied to an affair, or an event. (T, M.) One says, جَرِيَتْ كَرِيَتْ وَأَمْرٌ رَبَّتْ [app.

meaning *His running is attended with difficulty, and the accomplishment of his affair is hindered*]: (T: [in a copy of the A, as cited in the TA, جَرِيَتْ is put in the place of جَرِيَتْ, which appears to be the right reading, from what here follows:]) and

جَرِيَتْ كَرِيَتْ أَمْرٌ رَبَّتْ

[app. meaning *A running attended with difficulty, the affair of which is hindered*]. (M:) كَرِيَتْ is [here] syn. with مُكْرِيَتْ. (T.) = It is also said to signify *The جَرِيَتْ [or col]*; and so رَبَّتْ, and in the "Jāmī" of El-Uthoore, رَبَّتِي, with kear to the ر and with teshdud of the ب, is said to mean *a species of fish*. (Mgh.)

رَبَّتْ (T, S, M, K,) a subst. from رَبَّتْ signifying as expl. in the second sentence of the (T,) and رَبَّتِي (T, S, M, K,) [in like manner a subst.] from رَبَّتْ signifying as expl. in the first sentence of this art., (T,) *A thing, or an event, that hinders, withholds, restrains, or prevents, one [from a thing that he wants, and from his affair; and that turns, or diverts, one therefrom; and that deceives, or deludes, one]*. (S, K;) or both signify *deceit, or delusion*; [in which sense, accord. to the TA, the former word is expl. in the K, but it is not so in my MS. copy of the K nor in the CK;] and *hindrance, restraint, or prevention*: (M, TA:) pl. of the former رَبَّتَات. (TA.) You say, رَبَّتْ لَهُ رَبَّتِيَّةٌ and رَبَّتِيَّةٌ *He did that to him from a motive of deceit, or delusion, and hindrance, restraint, or prevention*. (M.) And رَبَّتِيَّةٌ مَتَى *I said that only from a motive of deceit, or delusion, on my part*. (ISk, T.) It is said in a trad., تَعْتَرِضُ الشَّيَاطِينُ النَّاسَ يَوْمَ الْجُمُعَةِ بِالرَّبَّاتِ, meaning [The devils go forth against man indiscriminately, on Friday,] with the means of hindering them, or withholding them, from prayer: (M:) or *يوم الجمعة يَبْتَثُّ إِلَيْهِمْ جُودَهُ* (M:)

إِذَا كَانَ يَوْمُ الْجُمُعَةِ يَبْتَثُّ إِلَيْهِمْ جُودَهُ, i. e. [When Friday is come, Iblees sends forth his forces to men, and] they remind them of the wants that hinder, or withhold, them [from the prayers of that day]. (S:) or, as some relate it, يَرْمُونَ النَّاسَ بِالرَّبَّاتِ, which is said by El-Khatib to be of no account; but it may mean [they assail men with] hindrances; for رَبَّتِيَّةٌ may be pl. of رَبَّتِيَّةٌ, inf. n. un. of رَبَّتْ. (MF.) = See also رَبَّتْ, last sentence.

رَبَّتِيَّةٌ: see the next preceding paragraph, in two places: = and see also رَبَّتِيَّةٌ, last sentence.

رَبَّتْ *Slow, tardy, dilatory, late, or backward*. (TA.)

رَبَّتِيَّةٌ, and its pl. رَبَّتِيَّات: see رَبَّتِيَّةٌ, last sentence but one.

رَبَّتِيَّةٌ: see رَبَّتِيَّةٌ.

رَح

1. رَحَّ فِي تَجَارَتِهِ (S, A, Mgh, Mgh, Ks)

aor. ٤, (Mṣb, K), inf. n. رَحَّ (Mgh, Mṣb, TA) and رَحَّ and رَحَّ, (Mṣb, TA.) *He gained; or made gain, or profit; in his traffic;* (MA, KI, TK.); *i. q. اسْتَفَّ*, (S, K), or أَفْضَلَ. (Az, Mṣb.) The Arabs say to a man when he enters upon traffic, بِالرَّحِّ *With gaining and liberality.* (TA.) — *وَرَحَّتْ تِجَارَتُهُ* (A, Mṣb, TA) *His traffic brought him gain, or profit* (Mṣb, TA.)

2. رَحَّ: see 4. — Also رَحَّ, inf. n. رَحَّ, *He took to himself (أَخَذَ) an ape (رَحَّ, TA) in his place of abode.* (K.)

3. رَحَّ أَفْعَادَ مَالٍ مَرَابَعَةً *He gave him property on the condition that the gain, or profit, should be [divided] between them two.* (TA.) And رَحَّ النَّهْجَ مَرَابَعَةً (S, Mṣb) *I sold him the commodity naming a certain gain, or profit, for every portion of the price:* (Mṣb.) you say, رَحَّ السَّلْعَةَ مَرَابَعَةً عَلَى كُلِّ عَشْرَةِ دِرْهَمٍ *[I sold him the commodity on the condition of my receiving as gain, or profit, upon every ten dirhems, a dirhem].* (TA.) and اِشْتَرَيْتُهُ مِنْهُ مَرَابَعَةً *I bought it of him in like manner:* (Mṣb, TA.) the gain, or profit, must be named. (TA.) — See also 4.

4. رَحَّ فِي تِجَارَتِهِ *He found a profitable market in [or for] his traffic.* (Az, Mṣb.) — رَحَّ *He gave him gain, or profit:* (Mgh, Mṣb.) رَحَّ we have not heard; (Mgh;) [i. e.] رَحَّ as meaning *I gave him gain, or profit, has not been transmitted [from the Arabs of classical times].* (Mṣb.) You say, رَحَّ عَلَى سَلْعَتِهِ (S), or رَحَّ عَلَى (A, K), or both, (TA.) *I gave him a gain, or profit, upon his commodity.* (S, A, K, TA.) And رَحَّ بَيْتَانَهُ *[He made him to gain by his commodity].* (TA.) And رَحَّ اللَّهُ بَيْتَهُ *[God made, or may God make, his sale to be productive of gain, or profit].* (S and K in art. رَجَع.) — Also رَحَّ *He slaughtered for his guests young weaned camels;* (K, TA.) which are called رَحَّ. (TA.) — And رَحَّ السَّائِقَةَ *He milked the she-camel in the early morning, or between the prayer of daybreak and sunrise, and at midday.* (K.)

5. رَحَّ *He sought gains, or profits.* (A.) — *He (a man, TA) was, or became, confounded, or perplexed, and unable to see his right course.* (K.)

رَحَّ and رَحَّ [all originally inf. ns.] *Gain, or profit;* (IAḡr, S, A, K, and Mgh in explanation of the first and last;) *increase [obtained] in traffic,* (TA.); *excess, or surplus, [obtained,] above the capital [expended];* wherefore it is also termed رَحَّ. (Kah and Bā in explanation of the first in ii 15.) [Hence,] رَحَّ تِجَارَتُهُ *[Pietly as the best traffic in respect of gain, or profit.]* (A.)

رَحَّ: see the next preceding paragraph. — *Horses and camels that are brought from one place to another for sale.* (K.) — And *Fat, as*

a subst. (S, K.) A poet says, (S,) namely, Klufuf Ibn-Nudbeh, (TA.)

قَرُوا أَصْيَابَهُمْ رَحَّ بَيْتٍ
يَعِيشُ بِقَضَائِهِ الْحَيِّ سَمِيرٍ

[as though meaning *They entertained their guests with fat, on the superabundant remains of which the tribe lived, by means of tawny-coloured gaming-arrows whereby the lots that determined who should afford the entertainment were divided*]. (S, TA.) but [this is inconsistent with the affixed pronoun relating to رَحَّ, wherefore], in this case, as some say, (S, TA,) it means *young weaned camels;* (S, K, TA.) [as a quasi-pl. n.] and its sing. is رَحَّ like as that of حَرَسَ; and that of حَارَسَ; and that of حَادِمٌ, سَدَمٌ, (TA:) or a *young weaned camel;* [like رَحَّ] and its pl. is رَحَّ (K) or it means *here the gain, or profit, obtained by means of the game called الميسر.* (S, TA.) — See also the next paragraph.

رَحَّ *A young weaned camel:* (S, K:) app. a dual var. of رَحَّ. (S) [See also رَحَّ and رَحَّ.] — *A lamb, or kid:* (ISd, TA in art. نَصَح.) or the latter; (K;) as also رَحَّ. (IAḡr, K.) — See also رَحَّ, first sentence. — Also *A certain bird, (S, K,) resembling the رَامِج [which is an owl employed for catching hawks]:* or, accord to Kr, the word is رَحَّ, and signifies *a certain bird resembling the رَاغ [or rook]* (TA.)

رَحَّ: see رَحَّ, in two places. — Also *A certain small animal, resembling the cat.* (So in many copies of the S.) F observes that J says, الرِّبَاحُ دَوْبَةٌ يَحْلُبُ مِنْهَا الْكَافُورُ; and that بَدَّ has been substituted as an amendment for دَوْبَةٌ in some of the copies [of the S]; but that each of these readings is erroneous: for يَحْلُبُ we find [in copies of the S] in the handwriting of Abou-Zekereyya and that of Abou-Sahil يَحْلُبُ, with the unpointed ح; and the substitution of بَدَّ for دَوْبَةٌ was made by IKt: in the copies of the S, moreover, we find مِنْهَا instead of مِنْهَا: and IB says that the passage in J's original copy, in his own handwriting, runs thus: الرِّبَاحُ أَيْضًا دَوْبَةٌ كَالسَّائِقَةِ يَحْلُبُ مِنْهَا الْكَافُورُ (TA.) [But I find that, in five copies of the S, between رَحَّ and بَدَّ, occur the words وَالرِّبَاحُ أَيْضًا بَدَّ and أَنَسِرَ بَدَّ: and I think it most probable that J intended to have introduced these or similar words, and therefore wrote مِنْهَا instead of مِنْهَا; meaning that رَحَّ is the appellation of a certain small animal, resembling the cat: and that الرِّبَاح is also the name of a country or town from which camphor is brought: this country or town is said in a marginal note in a copy of the S to be in India.]

رَحَّ: see رَحَّ.

رَحَّ: see رَحَّ.

رَحَّ *A certain kind of camphor:* (K:) so called in relation to a certain country, or town,

agreeably with what is [said to have been] asserted by J, or to a certain king named رَحَّ, who applied his mind to this kind of camphor, and discovered it. (TA.)

رَحَّ (A'Obeyd, S, A, L, K) and رَحَّ (A, TA,) the latter of the dial. of El-Yemen, (TA,) and رَحَّ (L, TA.) *The male ape;* (S, A, L, K;) [sinia caudata, elumbis nudis: (Forskål, "Descr. Animalium" &c., p. iii.:)] or the *young one of an ape:* (TA:) or apes [as a coll. gen. n.]: (TA in art. نَصَح, in explanation of the last, which is there said to be originally رَحَّ: pl. of the first رَحَّ. (TA.) One says رَحَّ meaning [Prettier] than the ape. (A, TA.) — [Hence, app.] رَحَّ رَحَّ (Lth, A, K) or رَحَّ (A) *A sort of dates* (Lth, A, K) of *El-Banrah.* (Lth.) — Also, (K,) accord to some, (TA,) رَحَّ signifies *A small young weaned camel, (K,) and small young camels, syn. حَاشِيَّة, (TA,) slender in the bones and meagre in the body:* (K:) but AHeyth asks, How can it mean small young weaned camels, seeing that a poet applies to it the epithet رَحَّ, and the رَحَّ is five years old? and Khidish Ibn-Zuhayr, in a verso cited by Sh, speaks of رَحَّ breathing hard in labour, in order that her young one might come forth. (TA.) — See also رَحَّ.

رَحَّ رَحَّ and رَحَّ رَحَّ *Trafficking in which one makes gain, or profit:* (TA;) and so رَحَّ رَحَّ (T, S, A, Mṣb, K;) [lucrative, or profitable, traffic;] a phrase like نَائِمٌ نَائِمٌ meaning "a night in which one sleeps" and "in which one is wakeful:" (Az, TA:) and رَحَّ رَحَّ *a sale in which one makes gain, or profit.* (TA.) And رَحَّ رَحَّ *Property having gain, or profit:* in this case being like رَحَّ and رَحَّ: occurring in a trad.: but some read رَحَّ رَحَّ, or, more probably, رَحَّ رَحَّ with ي [or rather ى]. (TA.) — See also رَحَّ.

رَحَّ: see the next preceding paragraph.

رد

1. رَدَّ (S, M, Mṣb, K), aor. ٤, (S, L) or ٤, (Mṣb) inf. n. رَدَّ (S, L, K), or رَدَّ (Mṣb), *He remained, stayed, abode, (S, M, L, Mṣb, K,) in a place.* (S, M, L, Mṣb.) — رَدَّ (IAḡr, S, M, Mṣb, K), aor. ٤, (M,) inf. n. رَدَّ (T, M, Mṣb), *He confined; kept close, or within certain limits; or shut up;* (IAḡr, T, S, M, Mṣb, K;) him, or it; (IAḡr, S, M, Mṣb;) or camels [&c.]. (M.) — *He tied camels.* (A, TA.) — Also, (TA,) or رَدَّ (so accord to the TT, as from the T,) [or رَدَّ] *He stored, or packed, dates, or the dates, in رَدَّ, i. e. oblong pieces of matting [of woven palm-leaves].* (AA, T, TA.) [From what here follows, and from the usage of the part. n. رَدَّ (q. v.), it appears that the former verb is correct; but the latter may be so too, or may have an intensive signification.]

You say also, رَبَدْتُ نَبْرَكَ رَبْدًا حَسَنًا *I stowed thy dates in the مرید in a good manner.* (A.)

2: see 1. — رَبَدْتُ, said of a ewe or she-goat, *She secreted milk in her udder a little before her bringing forth (أَصْرَعَتْ), and her udder exhibited patches, or shining hues, of black (S, M, A) and white: (S) or her udder exhibited patches, or shining hues, of faint blackness and whiteness: (T.) a dial. var. of رَبَدْتُ [q. v.] (S.)*

4. اَرَبْد *He (a man) wasted, or wasted, or ruined, his property, and his goods.* (M, TA. [See also اَرَبْد])

5. تَرَبَّد *It (the udder of a ewe or goat) exhibited patches, or shining hues, of black (M, A, L) and white, (L) or of faint blackness and whiteness: (T.)* *He, or it, was, or became, marked, in oblong shapes, (رَبْدًا مَوْطًا) with black and white: (TA:)* and so اَرَبْد and رَبَدْتُ (K, TA:) or all three signify *it became of a red hue in which was blackness: (M and L and TA in explanation of the first and second, and TA in explanation of the third also; said of a man's face, on an occasion of anger: (M, L) or, said of a man's face, (S, TA,) رَبَدْتُ signifies it became altered, (S, K, TA,) by reason of anger: (S;) and so اَرَبْد and رَبَدْتُ: (As, T) or it became like the colour of ashes; as also اَرَبْد: (TA) or was as though parts of it became black, on an occasion of anger: (T, TA:) and اَرَبْد, said, in a trad., of the Prophet's face when revelations came down to him, it became altered to a dusty hue: (TA:) and رَبَدْتُ said of a man's colour, it assumed various hues, appearing at one time red, and another time yellow, and another time ash-colour [here meaning a dark, or an ashy, dust-colour], by reason of anger (Ish, TA.) — Also He (a man, S) looked sternly, austere, or morosely. (S, K) — And رَبَدْتُ السَّمَاءُ *The sky became clouded.* (S, M, A, K.)*

9. اَرَبْد (S, M, K,) or رَبَدْتُ (T,) *He (an ostrich, S, M) was, or became, of the colour termed رَبَدْتُ, (S, M, K,) as also اَرَبْدُ. (K.) — See also 5, in three places.*

11: see what next precedes: — and see also 5.

رَبْدُ: see رَبَدْتُ.

رَبْدُ [app. pl. of رَبَدْتُ] *The diversified wavy marks, streaks, or grain, (رَبْدُ) of a sword. (S, M, A, K:) of the dial. of Hudhayl. (M.) You say رَبْدُ ذُو رَبْدٍ *A sword [having such marks;] in which one sees what resembles dust, or the tracks of ants. (S, L.) [See an ex. in a verse of Şakhr, cited voce حَشْبِيَّة.]**

رَبْدَةٌ *a colour like رَوَقَةٌ, inclining to blackness; as also رَمَدَةٌ: (T:) or dust-colour: (M:) or a colour inclining to that of dust: (S, K:) or a colour between blackness and dust-colour: (AO, TA:) or ash-colour; like رَمَدَةٌ: (A:) or blackness mixed with dinginess, or duskiness: (Mgh:) or, in the ostrich, (M, L,) as also رَبَدْتُ (M,) or رَبَدْتُ (L,) a mixed black colour: or, accord. to*

Lh, entire blackness. (M, L) Also *Dust-colour* in the lp. (M, L.) [See also رَبَدْتُ.]

رَبْدُ Dates (تَمْرٌ) laid one upon another (S, M, K) in an earthen pot, (S,) or in jars, (M,) and then sprinkled with water. (S, M, K.) [See also رَبَدْتُ]

رَبْدَةٌ The [kind of repository termed] قَمَطَرُ [q. v.] of the [recoils termed] مَحَايِرُ (K, TA,) i. e. سَحَابَاتُ. (TA.) — See also رَبَدْتُ.

رَبْدَانُ *A certain plant.* (M, L.)

رَبْدَانُ [a pl. of which the sing. (probably رَبْدَةٌ) is not indicated] *Oblong pieces of matting [of woven palm-leaves], in which dates are stowed, or packed. (AA, T.)*

رَبْدٌ *One who reposes, stows, lays up, keeps, preserves, or guards, property &c; a treasurer (IAqr, T, K) fem. with 5. (IAqr, T.)*

رَبْدٌ, and its fem. رَبْدَةٌ, applied to an ostrich, *Of the colour termed رَبْدٌ: (S, M, A;) and so the former applied to dates (تَمْرٌ). (A:) accord. to Lh, (M,) the latter, applied to an ostrich, (T, M,) as also رَبْدَةٌ, (T,) signifies black, (T, M;) entirely: (M) or, (T, M,) as he says in one place, (M,) having, in its blackness, specks of white or red: (T, M:) pl. رَبْدٌ. (S) Hence اَرَبْدُ meaning *A male ostrich.* (T, L.) Also the fem., applied to a ewe (Mgh, TA) or she-goat, (T, S, K,) to the latter specially, (S,) *Speckled, and marked in the place of the girdle with red: (T, L:) or speckled with red and white or black (L, TA:) or black, speckled with red (S, Mgh, K) and white. (Mgh.)* — Also *A man, and a woman, having a dusty hue in the lips. (M, L.)* — اَرَبْدٌ also signifies *A species of serpent, (T, M, K, TA,) of a foul, malignant, or noxious, nature, (T, K,) that bites so that the face in consequence alters to an ashy hue or the like (رَبْدٌ), (M, [but this addition in the M seems to be founded upon a mistranscription in a passage in the T immediately following, but not relating to what is said of this serpent,]) or that bites camels. (TA.) — And The lion; as also اَرَبْدُ (K.) — [Hence also,] رَبْدَةٌ دَاهِيَةٌ † *An abominable calamity.* (S, A, K,*) And اَمُورُ رَبْدٍ † *Black calamities.* (M.) — And عَامَرُ رَبْدٍ † *A year of drought.* (A)**

رَبْدٌ, a subst. like مَطْبَعٌ [q. v.], (Sb, M,) from the trans. v. رَبَدْتُ, (Mgh, TA,) [properly *A thing with which one confines, &c.* and hence,] *a place of confinement: (K:) [pl. مَرَابِدُ. And particularly] Anything with which camels are confined; (Aq, T;) and also sheep or goats. (TA:) a place in which camels (T, S, M, A, Mgh, Mgh) and other animals (S, Mgh) are confined (T, S, M, A, Mgh) or stationed. (Mgh.) In the phrase رَبَدْتُ used by a poet, the latter word is said to signify *A piece of wood, or a staff, that is put across the breasts of camels to prevent them from going forth: (M:) or, accord. to As, by that word is meant a staff put across at the entrance**

[of an enclosure] to prevent the camels from going forth, whence it is thus called. But others disapprove of this, and say that the poet means [by the phrase] *a staff put across at the entrance of the مرید; not that the staff is a مرید. (T.)* — Also *The place of dates, (T, S, A, Mgh, Mgh,) in which they are put to dry (S, A) in the sun; (A;) in the dial. of El-Medvenh; (S:) or q. مَطْبَعُ (S, Mgh) in the dial. of El-Yemen, (TA in art. مَطْبَعُ) and حَرَبِيْنُ (T, S, Mgh, K) in the dial. of Nejd: (S.) or مرید الثَّوَرِ signifies *the جَرَبِنُ of dates, [i. e. the place] in which they are put, after the cutting, in order that they may dry: (M.) accord. to A' Obeid, مرید, and جَرَبِنُ in this sense are both of the dial. of El-Hijaz, and أَفْرَدُ of that of Syria, and بَدْرُ of El-Hak. (T.)* — Also *A court, or yard, or spacious place, behind houses, of which use is made. (M.)* — And *The like of a حَجَرَةٌ [i. e. a chamber, or an upper chamber,] in a house. (M.)**

رَبْدٌ *Marked, in oblong shapes, (مَوْطًا) with black and white. (Abou-Adhán, K.) [See also its verb, 9.]*

رَبْدُ: see رَبَدْتُ.

رَبْدُ

1. رَبْدٌ, [aor. رَبَدَ] (M,) inf. n. رَبَدْتُ, (Lth, T, M, K,) *He was, or became, light, or active, (Lth, T, M, K,) in the arm, or hand, (M, K,) in working or in doing a thing, and in the leg, or foot, in walking or going, (M,) or in the legs in walking or going, and in the fingers in working or in doing a thing. (Lth, T.)* And رَبَدْتُ يَدَهُ بِالْفَدَاحِ [aor. رَبَدَ, inf. n. as above, *His hand was light, or active, with the فَدَاح [or gaming-awars] (S, A, L, K)*

رَبْدٌ: see رَبَدْتُ — and see also رَبَدْتُ.

رَبْدٌ *Light, or active, (Lth, T, S, M, K,) in the arm, or hand, in working or in doing a thing, and in the leg, or foot, in walking or going, (M,) or in the legs in walking or going, (Lth, T, S, K,) as also رَبَدْتُ الْقَوَائِرَ (A;) and light, or active, in the fingers in working or in doing a thing, (Lth, T,) as also رَبَدْتُ فِي عَمَلِهِ (A.)* And *A quick, or fleet, horse. (T.)* And قَوَائِرُ رَبَدَتْ *A horse having light, or active, legs. (A.)* — جَاءَ رَبْدُ الْعَبَانِ means † *He came alone, put to flight. (IAqr, M, K,*)* But the saying of El-Hisán El-Muraoe,

غَدَا رَبَدْتُ رَبْدَ الْعَبَانِ

is explained by IAqr as meaning † *[In the morning] when thou leftest him exempt from satire. (M.)* — Accord. to Abou-Sa'ad, (T,) رَبْدٌ means *A gnm having little flesh. (T, K.)*

رَبْدَةٌ (T, S, M, A, K,) and رَبَدْتُ (S, A, K,) the former of which is said to be the more elatse, (TA,) *The strip of wool, (T, S, M, A, K,) or piece of rag, (Ks, T, M,) with which one smears with tar a camel (Ks, T, S, M, A, K) that is*

in the CK, رَضَ in the L, رَضَ and thus also the ar is written in a copy of the A.]

2: see 4. — رَضَ بِالْكَانِ, inf. n. رَضَ, + I fixed him, or made him to remain fixed, in the place. (TA.) رَضَ الشَّاةَ مَاءً, (TA.) inf. n. as above, (K, TA.) [He made the skin to cleave to the ground with water; i. e.] he put into the skin as much water as covered and concealed its bottom: (K, TA.) mentioned by Šgh, from Ibn-Abbād. (TA.)

4. رَضَ He made a sheep, or goat, [i.e., (see 1.)] to lie down upon his breast; (S, K;) as also رَضَ, inf. n. رَضَ. (TA.) اِرْضَهُمُ It (a vessel, S, A, K, and beverage, or wine, A, TA.) satisfied their thirst so that they became heavy, and slept, stretched upon the ground: (S, A, K;) It (milk) satiated them. (TA.) اِرْضَ — اِرْضَ The sun became vehemently hot, (S, A, K,) so as to make the gazelle and the sheep or goat, (S,) or the wild animals, (A,) to lie down upon their breasts: (S, A;) or became still, like a beast lying upon its breast, having attained its utmost height and not begun to descend. (O.) — اِرْضَ اَهْلَهُ (O, K,) and اَصْحَابَهُ (O,) + He undertook, or managed, the expenses of his family, (O, K,) and of his companions; (O;) syn. قَامَ بِمَقْتَرِهِ. (O, K) so says Ibn-Abbād. (TA.)

رَضَ see رَضَ.

رَضَ see رَضَ, in five places. — Also, accord to Ks, (S,) and As, (Sgh, TA.) The middle of a thing: (S, Sgh, K;) but this is disapproved by Sh. (T, TA.) — And A collection of trees of the kinds called رَضَ and رَضَ: (K;) or a collection of abundant and dense trees. (TA.)

رَضَ see رَضَ: in three places.

رَضَ The lodging-place of sheep or goats; (S, A, K;) because they lie therein upon their breasts; and in like manner of wild animals. (TA:) the nightly lodging-place of sheep or goats: (Mgh:) and رَضَ signifies the same (S, A, Mgh, Mgh:) pl. of the former رَضَ: (S, A, TA.) and of the latter رَضَ: (S, K, TA.) the رَضَ of sheep or goats are like the رَضَ of camels. (S) — A place of abode: a place of abode of a people by itself: (A, TA:) pl. as above. (A) — Anything to which a man betakes himself, or repairs, for lodging, covert, or refuge, (ISK, S, A, Mgh, K,) and at which, or with which, he finds rest, or ease; (K;) such as a house or tent, (S, A, K,) and the like, (S, K,) and a wife, (ISK, S, A, Mgh,) or relations, (ISK, A, Mgh,) or a family, and a relation, and property, (K,) and sheep or goats, and means of subsistence, and food; (TA;) and hence, (S,) milk which sustains a man, and suffices him for food: (S, K, TA.) pl. as above: (K;) رَضَ and رَضَ and رَضَ (IAqr, Sgh, K) and رَضَ (K) are applied to a wife رَضَ زوجها, (so in copies of the K and in the TA, but in the CK رَضَ) i. e. because she undertakes, or manages, the affairs of her husband, and gives him lodging,

or refuge; (TA,) or because she fixes him, (Rَضَ, i. e. رَضَ) so that he does not quit his place: (L, TA.) or to the mother; or the sister; who undertakes, or manages, the affairs of (رَضَ) [so in copies of the K and in the TA, in the latter of which it is thus explained, but in the CK رَضَ] her relation. (K) A poet says,

جَاءَ السَّاءَ وَلَهَا اَلْتَّخَذَ رَضًا
يَا وَنَحْ كَفَى مِنْ حَوِ الْقَرَامِصِ

(S, Mgh) i. e. [The winter has come, and I have not yet made for myself] a lodging. [O, wa zu my two hands, in consequence of digging] hollows in which to sit for protection from the cold. (Mgh.) And from رَضَ applied to "milk which sustains a man, and suffices him for food," originated the prov., (K, TA.) مَكَ رَضَكَ وَإِنْ كَانَ سَبَارًا, meaning [Thy family and thy servants (S, K) and those to whom thou betakest thyself for lodging or refuge, (S,) are apperturances of thine, though they be persons falling short [of their duty]. (S, K.) or thy manager of affairs, &c., though he be not a good manager of thine affairs: (L, TA) and رَضَ also signifies any woman who undertakes, or manages, the affairs of a house. but in the T we find رَضَكَ, thus written, as by Th, on the authority of IAqr, but not restricted by a measure, and explained as meaning the person who undertakes, or manages, the affairs of thy house; and so in the book of proverbs by As: and in the margin of a copy of the S, we find the above-cited prov. thus written, مَكَ رَضَكَ وَإِنْ كَانَ سَبَارًا, as from the "Book on Goats" by Ibn-Zayd, and expl. as meaning the sons of thy father are apperturances of thine, though they be evil persons, in whom is no good. (TA.) — The wall of a city: (K, TA:) the environs of a city, (S, A, Mgh,) and of a قصر [or palace &c.], (A,) consisting of houses or dwellings, (A, Mgh,) or of open country. (TA) and رَضَ signifies the same: (TA:) or this latter signifies the foundation, or basis, of a building; and of a city also. (K;) IKh writes it رَضَ: and some say that رَضَ and رَضَ signify the same: (TA:) the former of these two signifies also the part of a thing, that touches the ground: (K, TA:) so says Sh: accord. to Ish, رَضَ signifies what touches the ground, of a thing: (TA:) and رَضَ also signifies a lateral, or an outward or adjacent, part: (K;) or lateral, or outward or adjacent, parts of a thing: (Ks, S;) also the space immediately pertaining to a mosque: and [the pl.] رَضَ is explained by El-Karkhee as applied to the quarters, or districts, of a town, or city (Mgh) — رَضَ also signifies [The rope of the camel's saddle called] رَضَ (A, K,) with which the رَضَ is bound; (A, TA;) one of the رَضَ, or ropes of the رَضَ: (S, A;) or the part that is next the ground thereof; (K;) i. e., of the rope of the رَضَ: (TA;) not what is above the رَضَ: (K;) accord. to Lth, the part [of the belly] of the camel that is next the ground when he lies down; (L, TA;*) and the belly of the she-camel; and in like manner IAqr explains the pl. رَضَ

as meaning the bellies of camels; but Az says that this is a mistake. (TA.) And A girth of a رَضَ, like the نَطَاق [q v], which is put upon the flanks of the she-camel, so as to have the hanches behind it, (K, TA,) on either side, having at its two ends two rings, to which are tied the [no oven, or plaited, things called] اَسَاع: the رَضَ is bound with it (TA.) — Also [The مَضَارِن [or guts, or intestines,] of the belly, that have a winding, or coiled, form; (Lth, A, TA;) such as are in the belly of a sheep or goat: (Lth, TA.) or the folding intestines of beasts: (AIInt, TA.) or the guts, bowels, or intestines, into which the food passes from the stomach; syn. اَمْعَاء: (S, K;) or the contents of the belly, (K, TA,) consisting of the مَضَارِن, &c., (TA,) except the heart (K, TA) and the lungs. (TA.)] The part that comprises the حَوَاِث [or niding, circling, or coiled, guts or intestines]; (IAqr, TA;) as also رَضَ and رَضَ and رَضَ: (IAqr, K, TA;) some describe the رَضَ as below the navel; and the رَضَ, as beneath the navel and above the pubes. (TA.)

رَضَ [i Holding back, through indolence]. رَضَ عَنِ الْحَاجَاتِ (A, K,) in [some of] the copies of the K, erroneously, عَلَى الْحَاجَاتِ (TA,) and اَلْاَسْفَارِ (A, TA,) means [A man who does not rise to perform needful affairs, (A, K,) and journeys (A, TA:) or who does not go forth to undertake them. (Lth, TA.)] — See also رَضَ, in three places.

رَضَ, applied to a man, i. g. رَضَ i. e. [Remaining stationary, and unimportant, (TA,) as also رَضَ. (K.)] — See also رَضَ. — Also a portion, (K,) or large portion, (IDrd,) of bread [i. e. crumbled bread moistened with broth]. (IDrd, K.) — See also رَضَ, with the unpointed ص.

رَضَ A mode, or manner, of lying upon the breast: (K, and Har p. 382: [see 1, first signification]) this is the primary meaning. (Har.) — And A place thereof. (Har ihul. [See again رَضَ, first signification.]) — See also رَضَ, in three places. — Also A place of slaughter (مَقْل) of any party, or company of men, slain in one plot of ground: (Lth, Sgh, K;) erroneously written by Sgh in the TS رَضَ but in the O correctly. (TA.) [And accord. to the TA, it seems to be also applied to [The party so slain.] — Also The body [of an animal] when lying upon the breast; particularly, of a hare, (A, K,) and of a lamb, (A, TA,) and of a she-goat; and so رَضَ. (TA.) Hence the saying, اَتَانُ بِرَضٍ كَانَهُ رَضَ اَرَبٍ [He brought us crumbled bread moistened with broth resembling in size and shape the body of a hare lying upon its breast]. (A, K,*)

رَضَ دَابَّةٌ ضَخْمَةُ الرِّضَةِ A beast of which the traces of the place where it has been tied [and app. where it has lain] are large, or wide. (TA.)

رَضَ see رَضَ.

رَبُوضٌ : see رَابِضٌ — Applied to a [skin such as is tanned] قَرْنُهُ †Great, or large; hardly, or not at all, to be lifted; so that it remains fixed, or so that it causes him who desires to lift it to remain fixed. (A, TA.) — Then, (A,) applied to a tree (شَجَرَةٌ), meaning †Great, or large, (A'Obeyd, S, A, K,) and thick, (S,) and, accord to the K, wide, but [SM says,] I have not seen that any of the leading authorities applies it in this last sense to a tree: (TA:) pl. رُبُوضٌ. (K.) — Applied to a chain (سَبْلَةٌ), †Large, or big, (S, K, TA,) and heavy, cleaving to him upon whom it is put: it is of a measure having an intensive signification, and qualifying alike a masc. and a fem. n. (TA.) — Applied to a coat of mail (جُرَد), †Large, or big: (A, TA.) or wide. (K.) — And, applied to a town (قَرْيَةٌ), †Populous, (Sgh, K, TA,) and large. (TA.)

رَبِيعٌ Sheep, or goats, with their pastors, collected together in their lodging-places; (S, A, K;) as though it were a quasi-pl. n; as also رِبْعَةٌ and رِبْعٌ: (TA:) and hence, (L, TA,) †the former of these two, †a company of men: (L, K:) and †the latter of them, [accord. to the K,] a herd of bulls, or cows, in their lodging-places: from the author of the book entitled *الغيات* [the former of these two, †a company of men: (L, K:) and †the latter of them, [accord. to the K,] a herd of bulls, or cows, in their lodging-places: from the author of the book entitled *الغيات* whereof every individual of mankind has two appointed to attend him constantly for the purpose of their bearing evidence of his good and evil deeds, which two are termed in the Kur 16 *الشَّاهِدَانِ* (S, K.) — And in another trad., respecting the signs of the coming of the resurrection, the Prophet is related to have said that one of those signs will be, that the رُبُوعِيَّةُ will speak respecting the affairs of the community (T, TA:) the رُبُوعِيَّةُ is the dim. of الرَبِيعَةُ (T, K, TA) signifying *The pastor of رِبْعٌ* [q. v.]; (T, TA:) and means †the mean, contemptible man, (S, K,) who speaks respecting the affairs of the community: thus expl. by the Prophet himself: (K: [in the CK, *الْقَائِدُ* is erroneously put for *الْقَائِدُ*]) or he explained it as meaning †the vitious, or wicked, who speaks respecting the affairs of the community: A'Obeyd compares this trad. with another, in which it is said that one of the signs above mentioned will be, that the pastors of sheep or goats will be the heads of the people: and Az says that the رُبُوعِيَّةُ means the pastor of sheep or goats: some say that it means †he who abstains, or holds back, from seeking the means of arguing eminences, or nobility; and الرَبِيعَةُ signifies [the same, or] impotent to attain eminence: in this latter, the *ة* is added to give intensiveness to the signification: and Az thinks it most probable that each of these is applied to the mean man because of his remaining in his house, or tent, and seldom rising and going forth to occupy himself in great affairs. (TA.)

رَبَّاعٌ : see the next paragraph, in two places. رَابِضٌ Lying upon his breast; applied to a sheep or goat [etc.]; and so رُبُوضٌ applied to a hare; so too رَبَّاعٌ [but app. in an intensive or a frequentative sense] applied to a lion, as is also رَابِضٌ, and to a man lying on his adversary. (TA:) and [hence] رَبَّاعِيَّةٌ is an appellation of the lion (K:) the pl. [of رَابِضٌ] is رِبَاعٌ and the phrase كَرْبِيعَةُ الْغَنَمِ رِبُوضٌ, occurring in a trad., means *كأنهم الرِّبَاعُ* [Like the sheep, or goats, that are lying upon their breasts]. (TA.) It is said in a prov., *كَلْبٌ جَوَالٌ خَيْرٌ مِنْ رِبْعٍ أَوْ رِبْعِيَّةٍ* [A dog that roams about is better than a lion lying upon his breast or that has laid himself down upon his breast]. (TA.) — [Hence, because of his cleaving to the ground,] †A sick man. (TA.) — [Hence also the phrase,] *رَبَّاعٌ رَابِضٌ عَلَى وَجْهِهِ* †The end of his nose is flat, and spreading upon his face. (A.) — [The رَابِضَانِ is an appellation applied to *The Turks and the Abyssinians*. (K, TA.) Those are meant in the trad. of Mo'awiye, *لَا تَبْتَغُوا الرَابِضِينَ*, i. e. *Rouse not ye against you the two [peoples] that are remaining quiet as long as they do not pursue you: it is like another trad., in which it is said, *ارْكُضُوا التُّرُكَ مَا تَرْكُضُهُمْ وَادْعُوا الْحَبَشَةَ مَا تَدْعُوهُمْ* [Leave ye alone the Turks as long as they leave you alone, and let ye alone the Abyssinians as long as they let you alone]. (TA.)*

رَبِيعَةٌ [as a subst. from رَابِضٌ, made so by the affix *ة*, *An animal lying upon its breast*]. One says of a man who kills when he shoots, and more commonly of him who kills when he smites with the [evil] eye, *فُلَانٌ مَا يَقْتُولُ رَابِيعَةً* [Such a one is so effective in his aim that his animal lying upon its breast does not rise!]. (ISK, S, TA:) and in like manner, *رَابِيعَةً*: it is a prov. (TA.) — It is said in a trad., *تَابَتْ لَهُ وَاحِدَةٌ مِنَ الرَّبَيعَةِ* [And there was and went to him one of the رَابِيعَةِ]: (Lth, A, TA) the رَابِيعَةُ means †certain angels who were sent down [from Paradise] with Adam, (Lth, A, K, TA,) who direct those that err from the right way (Lth, A, TA:) perhaps (Lth, TA) so called from their remaining upon the earth: (Lth, A, TA.) and [so in the K, but correctly "or,"] the remainder of the *Beavers of Evidence* *حَبَلَةُ الْحَقِّ* [meaning those angels whereof every individual of mankind has two appointed to attend him constantly for the purpose of their bearing evidence of his good and evil deeds, which two are termed in the Kur 16 *الشَّاهِدَانِ* (S, K.) — And in another trad., respecting the signs of the coming of the resurrection, the Prophet is related to have said that one of those signs will be, that the رُبُوعِيَّةُ will speak respecting the affairs of the community (T, TA:) the رُبُوعِيَّةُ is the dim. of الرَبِيعَةُ (T, K, TA) signifying *The pastor of رِبْعٌ* [q. v.]; (T, TA:) and means †the mean, contemptible man, (S, K,) who speaks respecting the affairs of the community: thus expl. by the Prophet himself: (K: [in the CK, *الْقَائِدُ* is erroneously put for *الْقَائِدُ*]) or he explained it as meaning †the vitious, or wicked, who speaks respecting the affairs of the community: A'Obeyd compares this trad. with another, in which it is said that one of the signs above mentioned will be, that the pastors of sheep or goats will be the heads of the people: and Az says that the رُبُوعِيَّةُ means the pastor of sheep or goats: some say that it means †he who abstains, or holds back, from seeking the means of arguing eminences, or nobility; and الرَبِيعَةُ signifies [the same, or] impotent to attain eminence: in this latter, the *ة* is added to give intensiveness to the signification: and Az thinks it most probable that each of these is applied to the mean man because of his remaining in his house, or tent, and seldom rising and going forth to occupy himself in great affairs. (TA.)

رَبِيعَةٌ : see the next preceding paragraph. رُبُوعِيَّةٌ : see the next preceding paragraph. رِبْعٌ (S, Mgh, &c.) aor. *رَبَعَ* and *رَبَّعَ*, (S, Mgh, K,) inf. n. رِبْعٌ. (Mgh, TA.) *He tied, bound, or made fast*, (S, Mgh, Mgh, K,) a thing, (S, Mgh, K, TA,) and a beast; (Mgh, TA;) and in like manner *رَبَّعْتُ* *he tied, or bound, a beast with a rope, in order that he might not run away*. (TA.) You say, *فُلَانٌ يَرْبِطُ كَذَا رَأْسًا مِنَ الدَّوَابِّ* [Such a one ties so many head of beasts: or the verb may here have a different signification, explained below]. (S, TA.) And it is said in a prov., *أَخْرَجْتُ مِنْ رِبْعِيَّةٍ*, or, accord. to one relation, *قَاتَرْتُ*, i. e. *Thou hast found a generous horse, therefore do thou preserve him; or, as some relate it, قَاتَرْتُ* relating to the duty of preservation. (TA.) See also 3. — *رَبَّعْتُ عَلَيْهِ* *He held back, or drew back, from him, or it; as though he confined, and bound, himself* (TA, from a trad.) — *رَبَّعْتُ جَانَهُ*, inf. n. رِبْعَانَةٌ, †*His heart became strong, and firm, and resolute*, (K, TA,) so that he did not flee on the occasion of fear. (TA.) [In the CK, *رَبَّعْتُ جَانَهُ*, which would be more properly rendered †*He strengthened, or fortified, his heart*.] — *رَبَّعْتُ لِدَلِّ الْأَمْرِ جَانَهُ* — *He constrained himself to be patient, and confined, or restricted, himself to that thing, or affair*. (TA.) — *بَاصَّرَ رَبَّعَ اللَّهُ عَلَى قَلْبِهِ* (Mgh, K) *God inspired him with patience*. (Mgh, K.) Thus in the Kur [xviii. 13], *وَرَبَّعْنَا عَلَى قُلُوبِهِمْ* (T, TA:) *And we inspired them with patience*: (Bd.) And in like manner in [vii. 11 and] xxviii. 9. (TA.)

رَبَّاعِيَّةٌ signifies, (K, TA,) in its primary acceptation, (TA,) *Two [hostile] parties tying of their horses, each at their frontier, and each in preparation for the other*: (K, TA:) and *رَبَّاعِيَّةٌ* and *رَبَّاعِيَّةٌ* signify the same [as above]. (S, TA.) [You say, *رَبَّاعِيَّةٌ* *The two parties tied their horses at their respective frontiers, each in preparation for the other*.] And one says, with reference to horses, *رَبَّعْتُ*, inf. n. رِبْعَةٌ, as well as *رَبَّعْتُ*, inf. n. رِبْعَانَةٌ. (Bd in vii. 32.) Hence, (Sgh, L, K,) *رَبَّعْتُ* (Mgh, Mgh) inf. n. رِبْعَانَةٌ (S, Mgh, Sgh, L, K) and *رَبَّعْتُ* (S, Mgh, Mgh, K) *He, or it, (an army, Mgh) kept post, or remained, on, or at, the frontier* (S, Mgh, Sgh, L, K) *of the enemy*, (S, Mgh, K,) or over against the enemy. (Mgh.) And hence, i. e. from this latter application, (AAF, TA,) *رَبَّاعِيَّةٌ* (TK), inf. n. رِبْعَانَةٌ (AAF, K) and *رَبَّاعِيَّةٌ* (TK) + *He kept, or applied himself, constantly, perseveringly, or assiduously, to the thing, or affair* (AAF, K, TK). It is said in the Kur [ch. iii., last verse], *وَصَابِرُوا وَرَبَّاعُوا* *Be ye patient in endurance of what your religion requires, and vie ye in patience with your enemy, and persevere in fighting against your enemy*, (Mgh, TA,) and in tying the horses

رَبَّعْتُ : see رِبْعٌ, first sentence: — and the same in the last sentence. رِبْعَةٌ : see رِبْعٌ.

ربط

1. رِبْعٌ (S, Mgh, &c.) aor. *رَبَعَ* and *رَبَّعَ*, (S, Mgh, K,) inf. n. رِبْعٌ. (Mgh, TA.) *He tied, bound, or made fast*, (S, Mgh, Mgh, K,) a thing, (S, Mgh, K, TA,) and a beast; (Mgh, TA;) and in like manner *رَبَّعْتُ* *he tied, or bound, a beast with a rope, in order that he might not run away*. (TA.) You say, *فُلَانٌ يَرْبِطُ كَذَا رَأْسًا مِنَ الدَّوَابِّ* [Such a one ties so many head of beasts: or the verb may here have a different signification, explained below]. (S, TA.) And it is said in a prov., *أَخْرَجْتُ مِنْ رِبْعِيَّةٍ*, or, accord. to one relation, *قَاتَرْتُ*, i. e. *Thou hast found a generous horse, therefore do thou preserve him; or, as some relate it, قَاتَرْتُ* relating to the duty of preservation. (TA.) See also 3. — *رَبَّعْتُ عَلَيْهِ* *He held back, or drew back, from him, or it; as though he confined, and bound, himself* (TA, from a trad.) — *رَبَّعْتُ جَانَهُ*, inf. n. رِبْعَانَةٌ, †*His heart became strong, and firm, and resolute*, (K, TA,) so that he did not flee on the occasion of fear. (TA.) [In the CK, *رَبَّعْتُ جَانَهُ*, which would be more properly rendered †*He strengthened, or fortified, his heart*.] — *رَبَّعْتُ لِدَلِّ الْأَمْرِ جَانَهُ* — *He constrained himself to be patient, and confined, or restricted, himself to that thing, or affair*. (TA.) — *بَاصَّرَ رَبَّعَ اللَّهُ عَلَى قَلْبِهِ* (Mgh, K) *God inspired him with patience*. (Mgh, K.) Thus in the Kur [xviii. 13], *وَرَبَّعْنَا عَلَى قُلُوبِهِمْ* (T, TA:) *And we inspired them with patience*: (Bd.) And in like manner in [vii. 11 and] xxviii. 9. (TA.)

3. رِبْعَانَةٌ signifies, (K, TA,) in its primary acceptation, (TA,) *Two [hostile] parties tying of their horses, each at their frontier, and each in preparation for the other*: (K, TA:) and *رَبَّاعِيَّةٌ* and *رَبَّاعِيَّةٌ* signify the same [as above]. (S, TA.) [You say, *رَبَّاعِيَّةٌ* *The two parties tied their horses at their respective frontiers, each in preparation for the other*.] And one says, with reference to horses, *رَبَّعْتُ*, inf. n. رِبْعَةٌ, as well as *رَبَّعْتُ*, inf. n. رِبْعَانَةٌ. (Bd in vii. 32.) Hence, (Sgh, L, K,) *رَبَّعْتُ* (Mgh, Mgh) inf. n. رِبْعَانَةٌ (S, Mgh, Sgh, L, K) and *رَبَّعْتُ* (S, Mgh, Mgh, K) *He, or it, (an army, Mgh) kept post, or remained, on, or at, the frontier* (S, Mgh, Sgh, L, K) *of the enemy*, (S, Mgh, K,) or over against the enemy. (Mgh.) And hence, i. e. from this latter application, (AAF, TA,) *رَبَّاعِيَّةٌ* (TK), inf. n. رِبْعَانَةٌ (AAF, K) and *رَبَّاعِيَّةٌ* (TK) + *He kept, or applied himself, constantly, perseveringly, or assiduously, to the thing, or affair* (AAF, K, TK). It is said in the Kur [ch. iii., last verse], *وَصَابِرُوا وَرَبَّاعُوا* *Be ye patient in endurance of what your religion requires, and vie ye in patience with your enemy, and persevere in fighting against your enemy*, (Mgh, TA,) and in tying the horses

[at the frontier]: (TA:) or the last of those verbs means *keep ye post, or remain ye, on, or at, the frontier [of the enemy]:* (Az, K:) or + be ye mindful of the times of prayer: or + apply yourselves constantly, perseveringly, or assiduously, to prayer: (TA:) or + wait ye for prayer after prayer, the doing this being termed by the Prophet ربَّطَ: (Az, K, TA:) which word, thus used, is an inf. n. of رَابَطْتُ; or, as some say, a simple subst., meaning, in this case, a thing whereby one is tied from acts of disobedience, and restrained from forbidden deeds. (TA.) [See also صَابَرٌ.]

8. رَبَّطَ الْمَاءَ فِي مَكَانٍ كَذَا وَكَذَا. *The water remained in, or did not quit, or go forth from, such and such a place.* (TA.)

8: see 1, in three places. — رَبَّطَ فَرَسًا *He took a horse for the purpose of tying him, or keeping post, on the enemy's frontier.* (K, TA.) — رَبَّطَ, or it, became tied, bound, or made fast. — رَبَّطَ فِي السَّلْلِ *He became caught, or entangled, in the rope.* (Lh.) — رَبَّطَ is also explained by AO and Ez-Zejjaji as syn. with اِغْتَلَبَ. (TA.) (Thus, اِغْتَلَبَ signifies *He, or it, attached himself, or itself, or clung, or clave, to him, or it:* (see a citation from Lebeed, voce بَغَى) and app. also + he loved him.)

رَبَّطَ *A thing with which one ties, binds, or makes fast.* (S, Mgh, K.) *a skin,* (S, Mgh,) and *a beast,* (S,) &c., (S, Mgh); *a rope with which a beast is tied:* (Mgh:) pl. رِبَاطٌ (S, Mgh, K) and رَبَّاطٌ (S, TA); the latter a contraction of the former: (TA.) and رَبَّطٌ and رَبَّاطٌ also signify *a thing with which a beast is tied.* (K.) It is said in a prov., اِنْ دَبَعَ عَيْرٌ قَبْرَ فِي الرِّبَاطِ, [If an ass is gone away, an ass is tied to the cord]: relating to contentment with what is present and relinquishment of what is absent. (Mgh.) [See also 3] — Hence, used by the vulgar in the sense of اَحْدَثَ, meaning + *a kind of fascination by which enchantresses withhold their husbands from other women.* (TA in art. اَحْدَثَ) — *A snare for catching game.* (S, Mgh.) You say, قَطَعَ الظَّبْيُ الرِّبَاطَ [The gazelle rent his snare]. (S.) — + The heart. (K:) as though the body were tied thereby. (TA.) Hence, (TA in art. قَرَضَ) *He died:* (M and K in that art.) or *he was at the point of death.* (K in that art.) *جَاءَ فَرَسٌ وَقَدْ قَرَضَ رِبَاطَهُ* Such a one came having turned away, or back, harassed, distressed, or fatigued, (S, TA, and Az and Az in art. قَرَضَ) and at the point of death: (AZ, Az:) or harassed, or distressed, by thirst, or by fatigue: (A in art. قَرَضَ) or in a state of intense thirst and hunger. (M in that art.) — + The spirit as in the saying of El-Ajjaj, describing a wild bull,

قِيَاتٌ وَفَوْ قَايِتَ الرِّبَاطِ

[And he passed the night firm in spirit]. (TA.) — See also رَبَّطٌ, (of which it is a pl., or pl. pl.) in three places. — *A single building of those which are called رِبَاطَاتٌ.* (S, K:) [a public building for the accommodation of travellers and

their beasts; (see رَبَّطَ) an application well known, and mentioned in the TK:] *a religious house, or house inhabited by devotees; a dwelling for Sufees,* (El-Mukreze's "Khutat," n. 427;) [a hospice, or an asylum for poor Muslim students and others, like رَاوِنَةُ,] *a building for the poor.* in this sense post-classical pl., accord. to analogy, رِبَاطَاتٌ and رِبَاطٌ. (Mgh.)

رَبَّطَ *Tied, bound, or made fast; as also مَرْبُوطٌ;* (K, TA:) applied to a horse, (Mgh,) or similar beast (دَانَةٌ), as also مَرْبُوطَةٌ (TA:) applied to the former, i. e. مَرْبُوطٌ (Mgh;) or مَرْبُوتٌ [which may perhaps signify the same, but more probably, taken to be tied, or for keeping post, on the enemy's frontier]; (S,) and [in like manner] رِبَاطَةٌ, applied to the latter, i. e. رَابِطٌ (K) and رِبَاطٌ applied to a horse also signifies *tied and fed in the court of a house* (TA:) pl. رِبَاطٌ (TA) and رَبَّاطٌ (Mgh,) or the latter is a pl. pl., being pl. of رَبَّاطٌ (TA) *من رِبَاطِ الْحَبْلِ* in the Kur [vii 62], means *Of horses that are tied;* (Bd, Mgh;) رِبَاطٌ being of the measure فِعَالٌ in the sense of the measure مَفْعُولٌ, or an inf. n. used as a subst., being an inf. n. of رَبَّطَ in the senses of رَابِطٌ (Bd,) or it is an inf. n. of رَابَطَ, and therefore [when used as an epithet, like any inf. n. so used,] is applied to one as well as to a pl. number; (Ham p. 222;) or pl. of رَبَّطٌ (Bd, Mgh;) or it means *of mares:* (Fr, TA:) and رِبَاطٌ signifies *horses, five thereof, and upwards.* (S, K:) or horses, themselves, that are taken to be tied, or for keeping post, on the enemy's frontier. (L.) And you say, لِفَلَانٍ رِبَاطٌ *Such a one has a stud constituting the source of his horses, like as you say تِلَادٌ* (S) *رَابِطَةٌ*, also, applied to horses, signifies *Tied in a town or country or the like* occurring in a trail, in which it is said that upon every horse shall be levied a decaur; but upon the رَابِطَ, nothing: properly meaning, in this case, عَيْشَةٌ *being like رَابِطَةٌ in the phrase رَابِطَةٌ رَابِطَةٌ.* (Mgh.) — See also رَابِطٌ. — Also, and رَبَّاطٌ, + *A monk: one who abstains from worldly pleasures: a sage who restrains himself from worldly things.* (K, TA.) [In the L and TA, رَابِطٌ is also explained, as on the authority of Ez-Zejjaji, as signifying الدَّاهِبُ; but this I think a mistranscription, for الرَّاهِبُ] — + *Unripe dates soaked [in water]:* (S, K:) or + *fresh ripe dates soaked with water,* also called مَنَّقُوشٌ (Sgh, TA in art. نَقَشَ) or dried dates (A'Obeyd, IF, A, K) put into jars (جَرَارٌ), (A'Obeyd, A,) and having water poured upon them, (A'Obeyd, IF, K,) or moistened with water, in order that they may become like fresh ripe dates: (A:) but perhaps this is an adventitious term: (IF:) some say that it is رَبَّيْدٌ, and not original. (TA.)

رَبَّاطٌ *One who ties bow-strings.* (TA.)

رَابِطٌ [act. part. n. of 1]. — خَلَفَ فُلَانٌ بِالرَّابِطِ

شَيْئًا *Such a one left behind him on the frontier an army having their horses tied in preparation for the enemy; or keeping post.* (S) *وَبَدَرَ كَذَا رَابِطَةً مِنَ الْخَيْلِ* [In such a town, or country, or the like, is a company of horsemen having their horses tied at the frontier in preparation for the enemy; or keeping post on the frontier: or it may perhaps mean, a number of horses tied: see رَابِطَةٌ. (S)] *رَبَّاطَةٌ* also signifies *A company of warriors; or of men parring against an enemy:* (Mgh:) or *a company of men having their horses tied at the frontier in preparation for the enemy; or keeping post on the frontier,* and in like manner [its pl] *مَرْبَاطَاتٌ*, *a company of horsemen having their horses tied* &c. (TA.) — فُلَانٌ رَابِطُ الْجَائِسِ — رِبَاطٌ الْحَاشِشِ and رِبَاطٌ *Such a one is strong in heart.* (S) or *courageous.* (K:) as though he tied himself from flight, (S, TA,) and restrained himself by his boldness and courage. (TA.) — *وَأَسَحَ أَرَبِيٌّ* *A spirit [still attached to the body, and consequently not doomed, but] having ample power, or liberty, [and] capable of good;* syn. *وَالْجِدُّ بَارِدٌ وَالْقَسُّ* (K.) An Arab is related by IAgar to have said, *وَالْجِدُّ بَارِدٌ وَالْقَسُّ* *Lo Gail, forgive me while the skin is cool, not heated by fever, and the spirit is yet attached to my body, and is at liberty, and capable of good, and the volumes in which my actions are registered are still expanded, and repentance is accepted:* he meant thereby, while he was in health; before death. (TA.) — See also رَبَّطٌ, in two places.

رَابِطَةٌ [fem. of رَابِطٌ. — Also] *A tie, or connection, of any kind;* syn. عِلْقَةٌ [q. v.] *وَصْلَةٌ* (TA) [This meaning of رَابِطَةٌ is well known, though omitted in the S and K &c. — Hence, + The copula in a proposition]

مَرْبُطٌ (S, Mgh, K) and مَرْبُوطٌ (S, K), the former used by him who says رَبَّطَ, and the latter by him who says رَابَطَ, (IB.) *The place where a thing, (S,) or where a beast, (Mgh, K,) is tied, bound, or made fast* (S, Mgh, K:) *a stable.* pl. مَرْبَاطَاتٌ. (Har p. 33.) You say, *لَيْسَ لَهُ مَرْبُوطٌ عَنَرٌ* [It has not so much as, or even, a place where a she-goat is tied]. (S) *Ench* is a noun of place used in a definite manner; so that you may not say, *مَسَاكُ الثَّرْيَا لِكَا هُوَ مَبِيتُ مَرْبُوطِ الْعَرَبِ* (TA: [in which, however, the word مَسَاكُ has been inadvertently omitted.]) — [Also] *A place where soldiers tie their horses at the frontier in preparation for the enemy; or where they keep post on the frontier;* as also مَرْبَاطٌ. You say, *مَرْبَاطَاتِهِمْ* *The warriors are in their places where they tie their horses at the frontier in preparation for the enemy, or where they keep post on the frontier.* (TA.)

رِبَاطٌ: see مَرْبُوطٌ

مَرْبُوطَةٌ: see رِبَاطٌ — Also *A slender plaited thing which is bound over the pad* (حَبِيَّةٌ), for

which, in the copies of the *K*, we find erroneously substituted *خَسْبَة*, TA,) of the *رَحْل* [or camel's saddle] (*K*,⁺ TA.)

رَبَّطَ, and its fem , with ة : see رَبَطٌ.

مُرَابِطٌ: pl. مُرَابِطَاتٌ: see مُرَبِّطٌ, in two places.

رَابِطٌ: see مُرَابِطَةٌ.

هُوَ مُرْتَبِطٌ كَذَا وَكَذَا مِنَ الْحَيْلِ *He takes, or is taking, such and such [a number] of horses for the purpose of tying them, or keeping post, on the enemy's frontier. (TA.)*

مَاءٌ مَرَابُطٌ † *Water remaining in a place, not quitting it, or not going forth from it.* (Esh-Sheybānee,* S,[†] K,[‡] TA.)

ويع

1. رُبِعٌ, aor. \bar{c} and \bar{d} and \bar{z} , (Mḡb, K̄), inf. n. رُبِعَ, (T.A.) *He took the fourth part of their property, or possessions.* (Mḡb, K̄). And (so in the K̄, but in the Mḡb "or," رُبِعَ, (S, Ḥgh, Mḡb, K̄), aor. \bar{c} (S, Ḥgh, Mḡb) and \bar{d} and \bar{z} , (Ḥgh, Mḡb), not, as is implied in the K̄, \bar{z} only, (T.A.), for rather, not \bar{z} only, inf. n. as above, and رُبَعًا [most probably رُبَاعَةً] also, (L.) *He took the fourth part of their spoil:* (S, Ḥgh, Mḡb, K̄) i.e., of the spoil of an army: this was done in the Time of Ignorance, but El-Islām reduced it to a fifth part; (K̄); as is declared in the Kar viii. 42. (T.A.) It is said in a trad., أَتَرَأَيْتَ رُبْعَ، (S, TA.) mentioned [and explained] in art. دَسَع, q. v.: the meaning [intended] is, *Did I not make thee an obeyed chief?* (T.A.) — And رُبِعَ, (S, Ḥgh, Mḡb), or رُبْعَ النِّقَاطَةِ (K̄), aor. \bar{c} (S, Ḥgh, Mḡb, K̄) and \bar{d} and \bar{z} , (Ḥgh, Mḡb, K̄), [inf. n., app., رُبِعَ] *He became the fourth of them,* (S, Ḥgh, Mḡb); *or, the fourth of the three:* (T.A.); *or he made the three to be four* [by adding to them] *himself.* (K̄.) And رُبِعَ also signifies *He made them, by adding himself to them, forty:* or, *four and forty.* (K̄.*TA.) And *He made them* [namely thirteen] *to be fourteen.* (T in art. ثَلَاث.) رُبِعَ, aor. \bar{c} , (S, K̄), inf. n. رُبِعَ, (S, TA.) *He twisted it* [namely a bow-string, S, TA. and a rope, or cord, K̄, TA] *of four twists, or strands.* (S, K̄.) — رُبِعَتِ الْوَيْلُ (S, K̄), aor. \bar{c} , inf. n. رُبِعَ, (T.A.) i. q. وَرُبِعَتِ الْوَيْلُ (S, K̄); i. e. *The camel, having been kept from the water three days* [counting two portions of days as one of those days], *or four days* [counting two portions of days as two days (for the difference is only verbal)], *and three [whole] nights, came to the water on the fourth day* [counting the day of the next preceding watering as the first]. (K̄.) [See رُبِعَ, below. Another meaning of this phrase will be found later in the present paragraph.] Hence, رُبِعَتِ عَلَيْهِ (T.A.) — رُبِعَ الْوَيْلُ (S, Mḡb, K̄), aor. \bar{c} , inf. n. رُبِعَ; (Mḡb); and رُبِعَتْ عَلَيْهِ (S, Mḡb, K̄), and رُبِعَتْهُ, but not رُبِعَتْهُ; (IAqr.) or the phrase used by the Arabs is رُبِعَتْ عَلَيْهِ الْوَيْلُ: (Az, TA.: *The*

fever seized him on one day and left him two days and then came again on the fourth day [counting the day of the next preceding fit as the first], (S, M, Kb, K,) and so on (M, Kb.) And رَجَعَ, and رَأَيْتُ, (S, K,) and رَأَيْتُ is said to be also used in the same sense, (TA,) *He had, or was seized by, a quartan fever; a fever of the kind described above.* (S, K, TA.) — رَجَعَ said of a horse, *He came fourth in the race.* (T, M, L, all in art تَلَت.) — رَجَعَ, said of a man, also signifies *He was hit, or hurt, in the* رَأْيَانُ, meaning regions, of his head (TA.) — رَجَعَ البَطَرُ الْأَرْضَ = *The rain watered the earth and made it to produce herbage:* see رَزَعَ (TA.) And رَجَعَتِ الْأَرْضُ *The land was watered by the rain in the season called رَجْع.* (S.) And رَجَعُوا *They were rained upon by the rain of the season called رَجْع.* (K, TA.); similar قِطِلُوا and صَبِلُوا (TA in art قِطِلَ); and in like manner, رَجَعَتِ الْإِبِلُ *The camels were rained upon by that rain:* and مَرَجَ may be an inf. n. thereof. (Ham p. 425.) — Hence, i. e. from رَجَعَ البَطَرُ الْأَرْضَ, the phrase, رَجَعَ الْفَرَسُ *The horse ate in his legs.* (TA.) — And [hence also], رَجَعَهُ اللَّهُ = *God restored him from a state of poverty to wealth or competence or sufficiency; recovered him from his embarrassment or difficulty, or from a state of perdition or destruction.* (TA.) — رَجَعَ الرَّبِيعُ, aor. -, inf. n. رَجْعٌ, *The [season called] رَجْع commenced.* (TA.) — رَجَعَ بِالْمَكَانِ (K, TA.) aor. -, inf. n. رَجْعٌ, (TA.) in its primary acceptation, signifies *He remained, abode, or dwelt, in the place in the [season called] رَجْع;* (TA.) as also يَدِ رَجْعٍ. (S, K.) — And hence, (TA.) = *He remained, abode, or dwelt, in the place, (K, TA.) in any circumstances, and at any time; (TA.): he took it as his home.* (K.) — Also *He alighted and abode wherever he would, in the place, in abundance of herbage, and pasturage.* (K, TA.) — رَجَعَتِ الْإِبِلُ (K,) aor. -, inf. n. رَجْعٌ, (TA.) *The camels fed by themselves in the pasturage, and ate as they pleased, and drank.* (K.) [Another meaning of this phrase has been mentioned before.] — رَجَعَ فِي الْمَاءِ = *He (a man, TA.) acted according to his own opinion or judgment, or did what he judged fit, with respect to the water.* (K.) — رَجَعَ (K,) aor. -, inf. n. رَجْعٌ, (TA.) said of a man, also signifies *He had, or obtained, abundance of herbage (K, TA.) [arising] from the [season, or rain, called] رَجْع.* (TA.) — Also, [app from رَجَعَ بِالْمَكَانِ in the second of the senses explained above, and if so, tropical, or doubly tropical,], aor. -, + *He (a man, Isk, S) paused, (Isk, S, K,) and acted, or behaved, with deliberation or in a leisurely manner, (K,) and withheld himself (Isk, S, K.) And [hence], رَجَعَ عَلَيْهِ (K,) inf. n. رَجْعٌ, (TA.) + *He was affectionate, or pitiful, or compassionate, towards him: (K.) or he acted gently towards him.* (TA.) And رَجَعَ عَنْهُ (K,) inf. n. رَجْعٌ, (TA.) + *He restrained himself, refrained, abstained, or desisted, from it.* (K.)*

The phrases اَرَبَعَ عَلَى طَلْعِكَ and اَرَبَعَ عَلَى نَفْسِكَ (S, K) are from رَبَعَ in the sense of "he paused," &c., (S, K), as explained by ISK, (S, K) [or in one of the senses following that.] meaning † Deal thou gently with thyself; moderate thyself; restrain thyself. (S, TA.) or behave thou with deliberation, or in a leisurely manner: or the second of these phrases may mean containe thou notwithstanding thy slight lameness: or it may be رَبَعَ الْحَجَرُ [q. v. infra.] meaning take thou it, or reach it, notwithstanding thy slight lameness. (TA.) The phrase اَرَبَعَ عَلَى نَفْسِكَ and اَرَبَعَ عَلَى طَلْعِكَ, in the trad. of Subey'ah El-Aslameeyeh, accord. to two different relations, admits of two interpretations: one is, † Pause thou, and wait for the completion of the عِدَّة [q. v.] of decess; and this is accord. to the persuation of those who say that her عِدَّة is the more remote of the two periods, which is the persuation of 'Alee and 'Ab: the second is, from الرَّجُلُ رَبَعَ signifying "the man had, or obtained, abundances of herbage," and the meaning is, † relieve thou thyself, and release thyself from the strictness of the عِدَّة, and the evil of thy condition; and this is accord. to the persuation of those who hold that her عِدَّة is the nearer of the two periods; and hence 'Omar said, "If she bring forth when her husband is on his bier, meaning, not buried, it is allowable for her to marry." (TA.) It is also said, in another trad. لَا يَرَبِّعُ عَلَى طَلْعِكَ مَنْ, i. e. † He will not restrain himself, and be patient with thee, whom thy case does not grieve (TA.) And it is said in a prov., حَدَّثَ امْرَأَةً حَدِيثَيْنِ فَإِنْ أَبَتْ تَارَبَّعَ thou: or, accord. to one relation, it is, † اَرَبَعَ: and accord. to another, قَارَبَعَ, i. e., then add; for she is very weak in understanding; if she understand not, then make thou the two species to be four: Abou-Sa'eed says, فَإِنْ لَمْ تَقْمَرِ بَعْدَ الْارْبَعَةِ قَالَتْ بَعْدَ الْفَوْرِ, i. e., [and if she understand not after the four, then] the stick [is to be used; or, then use thou the stick]: the prov. applies to the hearing and answering in an evil manner. (TA.) You say also, رَبَعْتَ عَلَى فُلَانٍ وَكَسَرْتَ فِيهَا رَابِعَةً, inf. n. رَابَعَةً [app.] He behaved in a gentle and coaxing manner so as to get the better of the reason, or understanding, of such a one, and he sold his houses one after another to expend upon her: i. e., he expended upon her all that he possessed, so that he sold his dwellings. (TA. [The و before كَسَر is not in the TA; but us it seems to have been dropped by inadvertence, I have supplied it.]) رَبَعَ الْفَصِيلُ The young camel rodeaned his stepping, and ran; as also اَرَبَعَ (TA.) = اَرَبَعَ (S, K). aor. رَبَعَ, inf. n. رَبَعَ (TA.): or اَرَبَعَهُ (S); He raised, or lifted, the stone, (S, K, TA.) with the hand; (K, TA.) or carried it; (TA.) for trial of strength. (K.) It is said in a trad., مَرَّ بِغَيْرِمْ يَرْبَعُونَ حَجَرًا, [He passed by a company of men raising, &c., a stone]; and يَرْبَعُونَ [signifies the same]; (S); and يَرْبَعُونَ. (Z, TA.) رَبَعَ الْحِمْلَ (S, K). aor. رَبَعَ, inf. n. رَبَعَ.

ربح (TA.) *He put the [staff, or small staff, called] مَرَبَعَةٌ beneath the load, and took hold of one end of the former, while another took hold of the other end, and then raised it, (S, K,) with the help of his companion, (K,) upon the camel, (S,) or upon the beast. (K.)* [See also 3.] = ربح *He (a man) approved his life; was satisfied, or content, with st. (TA.)*

2. ربحه, inf. n. رَبَّحَ, *He made it four. (Esh-Sheybānī, K voce وَجَدَ.)* — *He made it (a thing) مَرَبَعٌ, (S, K;) i. e. he made it to have four portions [or sides or faces or angles &c.]; or he made it of the form of a thing having four legs; or of the form of a quadruped. (TA.)* — ثَلَاثٌ *Such a one counts three Khalefjās, [namely, Abū-Bakr and 'Omar and 'Uthmān,] and [does not count a fourth, i. e.,] rejects [Al-'Alī,] the fourth. (TA in art. ثَلَاثٌ.)* — رَبَّعَتْ *She brought forth her fourth offspring. (TA in art. بَكَر.)* — رُبِعَ, وَرُبِعَ, *He remained four nights with his wife: and in like manner the verb is used in relation to any saying or action. (TA voce سَبَّحَ.)* — سَبَّحَ رَبَّحٌ *also signifies [The watering of seed-produce on the fourth day, counting the day of the next preceding watering as the first;] the watering of seed-produce that is [next] after the ثَلَاثُ. (TA.)* [You say, رَبَّعَ الزَّرْعَ *He watered the seed-produce on the fourth day, &c.*]

3. اسْتَأْجَرَ مَرَبَعَةً, (Ks, S, K,) and رَبَّاعًا, (K,) *[He bargained with him for work, or he hired him, or took him as a hireling, by, or for, the season called رَبَّاعٌ is from رَبَّحَ, (K,) like اسْتَأْجَرَ, (Ks, S, K,) and مُشَاهَرَةً, (Ks, S, K,) and مُضَابَقَةً, (Ks, S, TA.) from الضَّيْفُ, &c. (TA.)]* — مَرَبَعَةٌ *also signifies The taking hold of the hand of another person beneath a load, and so raising it upon the camel, without a [staff, or small staff, such as is called] مَرَبَعَةٌ. (S, K, TA.)* You say, رَبَّعَ *He took hold of his hand &c. (LApr.)* [See also 1; last signification but one.]

4. اَرْبَعُ الْقَوْمِ *The party of men (three in number, Mgh) became four: (S, Mgh, K: [but in the last of these, mentioned after another signification with which it is connected by the conjunction "و"] or, became forty. (TA.)]* — اَرْبَعَتْ *and اَرْبَعُ, and اَرْبَعَتْ, and عَلِمَتْ الْحَيَى رَبَّعَتْ اِبْلًا, [which is from اِبْلًا in three places; and رُبِعَ, in two places.] occurring in a trad., [Come ye every third day, and every fourth day, counting the day of the next preceding visit as the first, in visiting the sick; or, which is the same, leave ye him one day, and leave ye him two days, and come to him on the third day, in visiting the sick; unless he be overcome [by his sickness]: (S, TA:)] this is [in like manner] from the watering of camels termed رَبَّعٌ. (TA.)* You say also, رَبَّعَتْ اِبْلًا *He omitted visiting the sick man two days, and came to him on the third; (O, K;) or, as in the L, and in [some of] the copies of the*

S, on the fourth [if counting the day of the next preceding visit as the first]. (TA.) — [Hence also,] اَرْبَعَ عَلَيْهِ السَّائِلُ *The asker, or beggar, asked, or begged, then went away, and then returned. (Ibn-'Abbād, Sgh, K,*)* — And اَرْبَعَ بِالْمَرْءِ *He returned to the enjoyment of the woman without langour: (L:)] or اَرْبَعُ alone, said of a man, multum coivit (Ibn-'Abbād, K.)* — And اَرْبَعَ الْاِبِلَ بِالْوَرْدِ (O, K,) i. e. اَرْبَعَتْ اِبِلًا بِالْوَرْدِ (TA.) *The camels quickly returned to watering, (O, K, TA,) so that they came to water without any appointed time: (TA:)] mentioned by A'Uheyd as written with the pointed ر, which is a mis-transcription. (I, TA.)* — And اَرْبَعُ said of the water of a well, *It [returned quickly so that it] became abundant, or copious. (K.)* — Said of a man, it also signifies اَرْبَعًا رِبْعًا [meaning] *He was, or became, one whose camels came in the state in which they are termed رَبَوَاعٌ [i. e. being watered on the fourth day, counting the day of the next preceding watering as the first: whence, likewise, what next follows]. (TA.)* — اَرْبَعُ الْاِبِلَ *He watered the camels in the manner termed رَبَّاعٌ [i. e. on the fourth day, counting the day of the next preceding watering as the first]. (TA.)* — This last phrase, also, (K,) or رُبِعَ الْاِبِلَ عَلَى الْمَاءِ, (Ag,) signifies *He sent and left the camels to go to the water whenever they pleased. (Ag, K,*)* [Another signification of the verb thus applied will be found below.] = اَرْبَعُ (inf. n. رَبَّاعٌ, S, Mgh) *He (a sheep or goat, a bull, a solid-hoofed beast, and a camel,) became what is termed رَبَّاعٌ, i. e., he shed the tooth called رِبْعِيَّةٌ: (S, Mgh, K:)] it is when they do this that the camel and the horse begin to be strong. (TA.)* — اَرْبَعُ الْقَوْمِ *The people, or company of men, entered the [season called] رَبَّاعٌ. (S, K:)] or [app. a mistake for "and"] it has the first of the significations mentioned in this paragraph. (K.)* — And (so in the S, but in the K "or") *The people, or company of men, remained in the place where they had alighted and taken up their abode in the [season called] رَبَّاعٌ, abstaining from seeking after herbage; (S, K, TA:)] the rain having been general, they remained where they were, because of the general fertility, not needing to remove for seeking after herbage. (TA.)* [See also رَبَّعَ رُبِعَ.] — And *The people, or company of men, came to, or arrived at, land of seed-produce and fruitfulness, and water. (TA.)* — اَرْبَعُ الْغَيْثِ *The rain caused the [herbage called] رَبَّاعٌ to grow: (TA:)] or the rain confined the people in their رِبَاع [or dwellings] by reason of its abundance. (Mgh.)* — اَرْبَعُ الْاَرْضِ *The earth, or land, produced herbage. (Mgh in art. جَد.)* — اَرْبَعُ said of a man, *He had offspring born to him in the prime of his manhood: (S, TA:)] this being likened to the [season called] رَبَّاعٌ. (TA.)* — اَرْبَعُ اِبِلًا بِمَكَانٍ كَذَا *He pastured his camels in the [season called] رَبَّاعٌ in such a place. (S.)* — اَرْبَعَتْ الشَّاةُ *The she-camel's womb was, or*

became, closed, (رَبَّعَتْ رَجْمًا) so that it did not admit the seminal fluid; (Lth, K;) [perhaps because this commonly takes place in the season called رَبَّاعٌ, meaning either the spring or the season called الْكَلَّا رَبَّاعٌ; the usual season of the coupling of camels being winter:] as also اَرْبَعَتْ. (TA.) — اَرْبَعُ كَبًا بِالْكَامِرِ *He made an abominable request to her, mentioned in the T in art. عَمِر; (TA:)] meaning فِي الدُّبْرِ الْوُطْءُ. (TA in art. عَمِر.)* — See also a prov. mentioned in the latter part of the first paragraph

5. اَرْبَعُ فِي جُلُوسِهِ (S, K) [He crossed his legs in his sitting. i. e. he sat cross-legged; because a person who does so puts himself in such a posture as to occupy nearly a square space:] contr. of اَرْبَعُ and اَرْبَعُ. (K.) — اَرْبَعُ said of a camel, (S, K,) and of a horse, (TA,) *He ate the [herbage called] رَبَّاعٌ. (S, K, TA,) and in consequence became brisk, lively, or sprightly, (TA,) and fat; (K, TA:)] and اَرْبَعُ signifies the same: (S, K:)] or اَرْبَعُوا اَرْبَعُوا signify they lighted on, or found, [herbage called] رَبَّاعٌ: or they lighted on it, or found it, and remained among it: and اَرْبَعَتْ اِبِلًا بِمَكَانٍ كَذَا *The camels remained, or abode, in such a place. (TA.)* You say also, اَرْبَعُوا رِبْعًا فِي الْحَزْنِ وَالضَّيْفِ *We pastured upon the herbs, or leguminous plants, during the winter, upon the rugged ground and the hard and stony ground by the side of sand. (TA.)* — اَرْبَعَتْ *the تَجْوِيلُ The palm-trees had their fruit cut off: (TA, and in some copies of the K:)] [because this is done in the autumn, which is called رَبَّاعٌ.] = See also 1, near the end of the paragraph. — [Hence,] اَرْبَعَتْ الشَّاةُ سَمًا طَوِيلًا *The she-camel carried a tall hump. (K.)***

6. اَرْبَعُوا حَجَرًا [They ried, one with another, in lifting a stone, for trial of strength: see رَبَّاعٌ. (TA in art. حَجَر.)]

7. اَرْبَعُ *He (a camel) beat [the ground] with all his legs, in going along; (S:)] and went quickly. (TA.)* — See also 1, near the end of this paragraph. — *He (a man) was of middling stature, neither tall nor short. (S:)]* — See also اَرْبَعَانِ *ربَّعٌ* in two places: — and 4, near the end of the paragraph: — see also اَرْبَعُ الْحَجَرِ, in two places, near the end of 1. — اَرْبَعُ الْقَوْمِ *He looked for, expected, or awaited, his being made commander, or lord, over the people, or party of men. (TA.)*

10. اسْتَرْبَعُ *He had power, or ability, for it, to do it, or to bear or endure it: (LApr:)] from اَرْبَعُ اَسْتَرْبَعُ. (Ag.)* — [Hence also,] رَبَّاعٌ الْحَجَرِ *ربَّعٌ* *He was, or became, strong, for journeying. (Isk, K.)* — *It (dust) rose; or rose heaped up. (AZ, K.)* — *It (dust) rose; or rose high. (AZ, K.)*

ربَّعٌ *A place where people remain, abide, or dwell, in the [season called] رَبَّاعٌ: (K, TA:)] as also رَبَّعٌ, (S, Mgh, K,) and رَبَّعٌ, (K, TA:)]*

which is with the Persians the ربيع, on the fifth of آذار [Murch O. S.]; and the قيط which is with the Persians the صيف, on the fourth of حزيران [Jane O. S.] and Abou-Yahya adds, the ربيع of the people of El-'Irák agrees with the ربيع of the Persians, which is after the شتاء [or winter], and which is the season of the flowers, or roses, and is the most temperate of the seasons: the people of El-'Irák, he says, have rain in all the winter, and have abundance of herbage in the خريف, which the Arabs call الربيع الاول: and Az says, the quarter of the خريف is called خريف because the fruits are gathered therein; and the Arabs call it ربيع because the first rain [which is called [النسيم]] falls therein (TA.) The pl. of ربيع is أَرْبَعَةٌ [a pl. of pauc.] and أَرْبَعَةٌ [a pl. of mult.] (S, Mgh, K) and رِبَاغٌ (AHn, K), or the first of these is pl. of ربيع (Fr, Yaakoob, S, Mgh, K) and of the ربيع of the months; (Fr, Mgh); but the second is pl. of ربيع in the sense of ربيع, to be explained below. (Fr, Yaakoob, S, Mgh, K.) Hence the phrase in a supplication, mentioned in a trad., اللَّهُمَّ اجْعَلْ رِبْعَ قَلْبِي [O God, make Thou the Qur-án to be the life, or ease, of my heart]; because the heart of man becomes lively, or at ease, in the season called ربيع. (TA.) Hence also, (TA,) أَبُو الرِّبْعِ The

ربيع أَرْبَعَةٌ [a pl. of pauc.] and أَرْبَعَةٌ [a pl. of mult.] (S, Mgh, K) and رِبَاغٌ (AHn, K), or the first of these is pl. of ربيع (Fr, Yaakoob, S, Mgh, K) and of the ربيع of the months; (Fr, Mgh); but the second is pl. of ربيع in the sense of ربيع, to be explained below. (Fr, Yaakoob, S, Mgh, K.) Hence the phrase in a supplication, mentioned in a trad., اللَّهُمَّ اجْعَلْ رِبْعَ قَلْبِي [O God, make Thou the Qur-án to be the life, or ease, of my heart]; because the heart of man becomes lively, or at ease, in the season called ربيع. (TA.) Hence also, (TA,) أَبُو الرِّبْعِ The

ربيع أَرْبَعَةٌ [a pl. of pauc.] and أَرْبَعَةٌ [a pl. of mult.] (S, Mgh, K) and رِبَاغٌ (AHn, K), or the first of these is pl. of ربيع (Fr, Yaakoob, S, Mgh, K) and of the ربيع of the months; (Fr, Mgh); but the second is pl. of ربيع in the sense of ربيع, to be explained below. (Fr, Yaakoob, S, Mgh, K.) Hence the phrase in a supplication, mentioned in a trad., اللَّهُمَّ اجْعَلْ رِبْعَ قَلْبِي [O God, make Thou the Qur-án to be the life, or ease, of my heart]; because the heart of man becomes lively, or at ease, in the season called ربيع. (TA.) Hence also, (TA,) أَبُو الرِّبْعِ The

ربيع أَرْبَعَةٌ [a pl. of pauc.] and أَرْبَعَةٌ [a pl. of mult.] (S, Mgh, K) and رِبَاغٌ (AHn, K), or the first of these is pl. of ربيع (Fr, Yaakoob, S, Mgh, K) and of the ربيع of the months; (Fr, Mgh); but the second is pl. of ربيع in the sense of ربيع, to be explained below. (Fr, Yaakoob, S, Mgh, K.) Hence the phrase in a supplication, mentioned in a trad., اللَّهُمَّ اجْعَلْ رِبْعَ قَلْبِي [O God, make Thou the Qur-án to be the life, or ease, of my heart]; because the heart of man becomes lively, or at ease, in the season called ربيع. (TA.) Hence also, (TA,) أَبُو الرِّبْعِ The

ربيع أَرْبَعَةٌ [a pl. of pauc.] and أَرْبَعَةٌ [a pl. of mult.] (S, Mgh, K) and رِبَاغٌ (AHn, K), or the first of these is pl. of ربيع (Fr, Yaakoob, S, Mgh, K) and of the ربيع of the months; (Fr, Mgh); but the second is pl. of ربيع in the sense of ربيع, to be explained below. (Fr, Yaakoob, S, Mgh, K.) Hence the phrase in a supplication, mentioned in a trad., اللَّهُمَّ اجْعَلْ رِبْعَ قَلْبِي [O God, make Thou the Qur-án to be the life, or ease, of my heart]; because the heart of man becomes lively, or at ease, in the season called ربيع. (TA.) Hence also, (TA,) أَبُو الرِّبْعِ The

meaning † [Thy two hands are such that] one hand has in it the means of the plentiful subsistence of mankind, [and in the other are the sacred months, i. e.] in the other is [that which causes] security, and safeguard, and the preservation of what is to be regarded as sacred and inviolable. (TA.) [Compare Proverbs iii. 16.] — Also † A rivulet, or streamlet, (Mgh, K); i. q. جَدُول: (S, Mgh, K) or i. q. نَهْرٌ صَغِيرٌ (Mgh) or نَهْرٌ (Har p. 402.) † A rivulet, or streamlet, that runs to palm-trees: and رِبْعُ السَّائِي, a subst. prefixed to its epithet, occurring in a trad., † the river [or rivulet] that waters seed-produce: (TA:) pl. أَرْبَعَةٌ (Fr, Yaakoob, S, Mgh, K) and رِبْعَانٌ (TA.) A poet says, describing one drinking much,

فَوْو رِبْعٍ وَفَتْهُ قَدَحٌ

† His mouth is a river [and his hand is a bowl] (TA.) — Also A share, or portion, of water: for [irrigating] land, (IDrd, K, TA,) whatever it be or, as some say, a share, or portion, thereof for the quarter of a day or night; but this is not of valid authority. (TA.) You say, هَذَا رِبْعٌ لِفُلَانٍ (K, TA,) or, as in some copies of the K, فِى, instead of مِنْ, i. e. To such a one belongs a share, or portion, of this water: [for irrigating land]. (TA.) — The dim. of رِبْعٍ is رِبْعِيَّةٌ (Mgh.)

ربيع see رِبَاغٌ = and see also رِبْعِيَّةٌ, last sentence.

رِبْعِيَّةٌ see رِبْعِيَّةٌ, in two places.

رِبَاغَةٌ see رِبْعِيَّةٌ, in four places. — It also signifies A hind of خِيَالَةٌ [meaning obligation, or responsibility, that must be discharged, or performed, taken upon himself by a person for others; and here, particularly, such as is taken upon himself by the head, or chief, of a people]. (S, K.) You say, هُوَ عَلَى رِبَاغَةِ قَوْمِهِ [properly He is over the affairs of his people, as indicated above, voce رِبْعِيَّةٌ, last sentence,] meaning He is the head, or chief, of his people (TA.) Abu-l-Kásim El-Isbahání says, رِبَاغَةٌ is metaphorically used to signify † The being a head, or chief; or the office of head, or chief; in consideration of the taking of the مَرْبَاعُ [or fourth part of the spoil, which was the share of the chief]: and hence one says, لَا يَغْمُرُ رِبَاغَةَ الْقَوْمِ غَيْرُ فُلَانٍ † [None will act vigorously in the office of head, or chief, of the people, except such a one]. (TA.)

رِبْعِيَّةٌ A stone that is raised, or lifted, (S, K, TA,) for trial of strength: (K, TA:) applied only to a stone. (Az, TA.) — A helmet of iron (Lth, S, K.) — A meadow; or a garden; syn. رَوْضَةٌ. (IAgr, K.) — A [leathern water-bag, such as is called] مَزَادَةٌ. (K.) — A kind of receptacle for perfume and the like; syn. عَقِيدَةٌ. q. v. (K.)

رِبَاغِي A boy four spans (أَشْبَارٌ) in height. (S) And Mgh voce خَبَاسِي (q. v.) It is also applied to a camel, like سَبَاعِي [app. meaning Four cubits in height]: fem. with ة. (TA in art. سبع.) —

[Also A word composed of four letters, radical only, or radical and augmentative.]

رِبَاغِيَّةٌ The tooth that is between the نَبْتِة [or central incisor] and the سَابِ (S, Mgh, K); i. e. each of the four teeth which are next to the نَبْتِة (Mgh, TA,) pertaining to man and to others: (TA:) pl. رِبَاغِيَّاتٌ (S, Mgh, K): a man has, above, [two teeth called] رِبَاغِيَّاتَانِ, and [two called] رِبَاغِيَّاتَانِ, after them, and [two called] رِبَاغِيَّاتَانِ, and [two called] رِبَاغِيَّاتَانِ, and six رِبَاغِيَّاتَانِ, on each side [three], and [two teeth called] رِبَاغِيَّاتَانِ; and the like below. (Ag, TA.) and the solid-hoofed animal has, after the نَبْتِة, four رِبَاغِيَّات, and four فَوَارِح, and four رِبَاغِيَّات, and eight رِبَاغِيَّات. (AZ, TA.) — Also fem. of رِبَاغٌ [q. v.] (S, K.)

رِبَاغٌ One who often buys, or sells, رِبَاغٌ, meaning houses, or places of abode. (IAgr, K.)

رِبَاغٌ [act. part. n. of رِبَاغٌ]. — The chief who used to take the fourth part of the spoil, in the Time of Ignorance. (Ham p. 336.) — هُوَ رِبَاغٌ He is [the fourth of four, or] one of four. (TA.) — رِبَاغِيَّةٌ عَشْرَةٌ رِبَاغٌ عَشْرٌ, the former masc. and the latter fem., meaning Fourteenth, are subject to the same rules as عَشْرٌ and ثَلَاثٌ and its fem, expl. in art. ثَلَاثٌ. q. v. — رِبَاغِيَّةٌ عَشْرَةٌ [Camels coming to water, or being watered, on the fourth day, counting the day of the next preceding watering as the first: pl. of رِبَاغِيَّةٌ] — from رِبَاغِيَّةٌ, meaning رِبَاغِيَّةٌ, and رِبَاغِيَّةٌ, meaning رِبَاغِيَّةٌ. (S, K.)

In like manner, also, رِبَاغِيَّةٌ is applied, metaphorically, to birds of the kind called رِبَاغِيَّةٌ, as an epithet denoting their coming to water, by El-'A'zaj. (TA.) — رِبَاغِيَّةٌ رِبَاغِيَّةٌ A fruitful, or plentiful, رِبَاغِيَّةٌ [meaning the season so called]. (Isk, K.) — One does not say رِبَاغِيَّةٌ like as one says رِبَاغِيَّةٌ, because there is no corresponding verb, like قَاتٌ, &c., for such a verb would have no meaning of heat nor of cold. (IB.) — هُوَ رِبَاغِيَّةٌ عَلَى حَالِهِ He is abiding, or continuing, in his state, or condition (TA.)

رِبَاغِيَّةٌ see رِبَاغِيَّةٌ. — رِبَاغِيَّةٌ لَهَا She is the quickest of them in conceiving, or becoming pregnant. (Th.)

رِبَاغِيَّةٌ [Four:] a masc. n. of number; fem. رِبَاغِيَّةٌ. (S, K.) [Respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which رِبَاغِيَّةٌ is imperfectly decl., see رِبَاغِيَّةٌ. See also رِبَاغِيَّةٌ. ذَوَاتُ الْأَرْبَعِ The quadrupeds. (The Lexicons passim.) — جَاءَتْ عَيْنًا بِأَرْبَعَةٍ † His two eyes shed tears running from their four sides: or it means, accord. to Z, he came weeping most vehemently. (TA.) [See another ex. voce رِبَاغِيَّةٌ. رِبَاغِيَّةٌ عَشْرٌ] [indeed, in every case, meaning Fourteen,] is pronounced by some of the Arabs رِبَاغِيَّةٌ عَشْرٌ: and [the fem.] رِبَاغِيَّةٌ عَشْرَةٌ, thus in the dial. of El-Hijáz [and of most of the Arabs], is pronounced رِبَاغِيَّةٌ عَشْرَةٌ in the dial. of Nejd. (S in art. عشر.)

الرَّبْعَة, [also written without tenween when not rendered determinate by the article or otherwise accord. to most authorities, who make it fem., but with tenween when indeterminate accord. to those who make it masc.,] and الرَّبْعَة, (Aq, S, Mgh, K,) the latter on the authority of some of the Benoo-Asud, (S, Mgh,) and الرَّبْعَة, (Aq, Mgh, K,) which is a form of the word seldom used, (Mgh,) and الرَّبْعَة, and الرَّبْعَة, the last two mentioned by IHsh, the first of all the most chaste, (MF,) but it is the only sing. word of its measure, (El-Kutabee, Mgh,) except أَرْبَعَة, (AZ, O,) the name of A certain day; (S, Mgh, K;) [namely Wednesday:] the fourth day of the week; (L;) as also رُبْعُ, but this is post-classical: (TA:) the dual of رُبْعَة is أَرْبَعَانِ; (L;) and the pl. is أَرْبَعَاوَاتُ, (S, L,) [accord. to those who make the sing. fem.;] or the dual is أَرْبَعَانِ and the pl. is أَرْبَعَاوَاتُ; (K;) thus says Abou-Jukhádib, regarding the noun as masc.: (Fr.) Abou-Ziyád used to say, مَسَى الرَّبْعَة بِمَا فِيهِ [Wednesday passed with what (occurred) in it], making it sing. and masc. [because he meant thereby يَوْمَ الرَّبْعَة]; but Abu-l-Jarrádh used to say, مَصَبَتْ, (Mgh,) making it fem. and pl., and employing it like a n. of number. (Lh:) Th is related to have mentioned أَرْبَعِين as a pl. of الرَّبْعَة; but Ish says, I am not sure of this (TA.) The word has no dim. (Sb, § in art. امس.)

أَرْبَعُونَ [Forty;] a certain number, (TA,) after ثَلَاثُونَ. (S, K.) — [Also, Fortieth.]

أَرْبَعَة One who fasts alone on the [Wednesday]. (IAqr.)

رُبْعُ; see رُبْعُ, in three places.

رُبْعُ, applied to a camel, [That is watered on the fourth day, counting the day of the next preceding watering as the first: (see 4:) and] that is brought to the water at any time (TA.) — See also مَرْبُوع.

رُبْعُ. — Applied to rain, (S, Mgh, TA,) That comes in the [season called] رُبْعُ: [in the Ham p. 425, written رُبْعُ:] or that induces the people to remain in their abodes and not to seek after herbage: (TA:) or that confines the people in their رِبَاع [or dwellings] by reason of its abundance: (Mgh:) or that causes the [herbage called] رُبْعُ to grow: (TA:) or that causes the growth of that in which the camels may pasture at pleasure. (S.) — With ة, applied to land (أَرْضُ), Abounding with [the herbage called] رُبْعُ; as also مَرْبَاعُ. (TA.) — Without ة, applied to a she-camel, (Aq, S, K,) That brings forth in the [season called] رُبْعُ. (S, K.) or that has her young one with her; (Aq, S, K;) the young one being called رُبْعُ. (Aq, S;) as also مَرْبَاعُ. (Aq, TA:) or the latter signifies one that usually brings forth in the [season called] رُبْعُ. (S, K:) or that brings forth in the be-

ginning of the breeding-time. (Aq, S, K:) or that is early, or before others, in becoming pregnant. (TA.) and the former, so applied, signifies also one whose womb is, or becomes, closed, [app. in the season called رُبْعُ, (see 4:)] so that it does not admit the seminal fluid. (TA.) — Applied to a man, † Having offspring born to him in the prime of his manhood. (TA.) [See 4.] — Also The sail of a full ship: (AA, K.) that of an empty ship is called رُومِي. (AA, TA.)

مَرْبَعَة: see مَرْبَعَة.

رُبْعُ (S, K,) Having four portions [or sides or faces or angles &c.; generally meaning either square or quadrilateral]; or of the form of a thing having four legs, or of the form of a quadruped. (TA.) [See also مَرْبَعَة.] — مَرْبَعُ الْحَاجِبِينَ [A man whose eyebrows have much hair, as though he had four eyebrows. (TA.)] — مَرْبَعُ الْجَبَةِ [Having a square forehead; meaning] † a slave. (TA.)

رُبْعُ A land containing, or having, رُبْعُ [or jerboas]; (S, K;) as also رُبْعُ. (TA.)

رُبْعَة A staff, (K,) or small staff, (S,) of which two men take hold of the two ends in order to raise a load (S, K) and put it upon the back of the camel, (S,) or upon the beast; (K,) as also رُبْعُ. (K:) which latter is also expl. as signifying a piece of wood with which a thing is taken. (TA.) [See 1, last signification but one.]

رُبْعُ: see رُبْعُ. — and مَرْبُوعُ. — and رُبْعُ. — Rain that comes in the beginning of the [season called] رُبْعُ: [an epithet used in this sense as a subst.:] pl. مَرْبَاعُ. (S, K, TA,*) [in which only the pl. is mentioned,] and EM p. 140. Hence, مَرْبَاعُ الشُّجُور, as used in a verse of Lebeed cited in the first paragraph of art. رَزَقَ by the poet; being meant the أنواء (S); i. e. the Munitions of the Moon [which by their rising or setting at dawn were supposed to bring rain or wind or heat or cold]. (EM ubi supra.) — Applied to a place, That produces herbage in the beginning of the [season called] رُبْعُ. (K, TA.) — Applied to land (أَرْضُ): see رُبْعُ. — Applied to a she-camel: see مَرْبَعَة.

مَرْبُوع Twisted of four twists, or strands; (S, TA;) applied to a rope, (TA,) as also مَرْبَاعُ, (Ibn-'Abbád, TA,) and to a bow-string, and a bridle. (S, TA.) — Applied to a spear, Four cubits in length: (TA:) or neither long nor short; (S, TA;) and in like manner applied to a man: see رُبْعُ, in two places: (S, Mgh, L, &c.) and [hence its pl.] مَرْبَاعُ, applied to horses, compact in make. (TA.) — Also, applied to a man, Having a fever which seizes him on one day and leaves him two days and then comes again on the fourth day [counting the day of the next preceding fit as the first; i. e. having, or seized by, a quartan fever]; as also مَرْبَعُ; (S,

K;) and مَرْبَعُ is said to be used in the same sense; but the Arabs say مَرْبَعُ. (AZ, TA.) — رُبْعُ, رُبْعُ, رُبْعُ, Land, and trees, watered by the rain in the season called رُبْعُ. (S, TA.) — [Hence,] مَرْبُوعُ, applied to a man, also signifies † Restored from a state of poverty to wealth or competence or sufficiency; recovered from his embarrassment or difficulty, or from a state of perdition or destruction. (TA.)

مَرْبَاعُ, pl. of مَرْبُوعُ [q. v.]: and pl. of مَرْبَاعُ [q. v.].

مَرْبُوعُ: see رُبْعُ, in three places.

مَرْبُوعُ, applied to a beast, That has pastured upon the [herbage called] رُبْعُ, and become fat, and brisk, lively, or sprightly. (TA.) — See also رُبْعُ and see مَرْبَعَة.

رُبْعُ فِي جِلْسٍ مَرْبَعَا He sat cross-legged, i. q. رُبْعُ فِي جِلْسٍ. (TA.)

مَرْبُوعُ Having power, or ability, for, or to do, a thing; as, for instance, war, or battle; (IAqr;) or to bear, or endure, a thing; (IAqr, Sgh,) as when relating to an envier, meaning his envy. (Sgh.) You say also رُبْعُ يَعْمَلُهُ A man who is able by himself to execute his work, having power, or strength, to do it, and very patient. (K.)

رُبْعُ, in which the ة is augmentative, (K, S, Mgh,) because there is not in the language of the Arabs any word of the measure مَرْبُوعُ, (K, S,) except what is extr., such as مَرْبُوعُ, (K,) which is a foreign word [introduced into their language], (S in art. مَرْبُوعُ,) [The jerboa;] a certain well-known beast; (K;) a small beast like the قُرْبَة [or rat], but longer in the tail and ears, and of which the hind legs are longer than the fore-legs, the reverse of what is the case in the زُرْفَة [or giraffe]; called by the vulgar جُرْبُوعُ; (Mgh;) a rat (قُرْبَة) of which the burrow has four entrances; Az says, it is a small beast larger than the جُرْبُوعُ, [q. v.;] but in the L, in art. جُرْبُوعُ, the reverse of this is said;] and the name is applied alike to the male and the female: (TA:) [Forskål ("Deser. Animalium," p. iv.) says it mus gasculus: see the questions appended to Niebuhr's "Deser. de l'Arabie," p. 177: pl. مَرْبَاعُ. (S, Mgh.)] [See ذُو الرُّبْعِ, voce رُبْعُ.] — Hence, (TA,) الرُّبْعُ also signifies لَحْمَةُ الْبَنَنِ [The portion of flesh and sinew near the back-bone, on either side]; (S, K;) as being likened to the جَارَة [thus called]: (TA:) or this is with qamam [الرُّبْعُ]: (K:) or the رُبْعُ of the مَتْنِ are its portions of flesh; (T, S, K;) and the word has no sing.: (K:) Az says, I have not heard any sing. thereof. (TA.)

الْجَارُ الرُّبْعِيُّ The neighbour that is variable in his actions [like the jerboa, which is noted for having recourse to various expedients, in the formation of its burrow, &c., to avoid capture]; like الْجَارُ الْبَرَقِيُّ. (IAqr, TA in art. جُرْبُوعُ.)

cunning, ingenuity, or skill, in the management of affairs: (IDrd, K.) a possessive epithet. (IDrd.)

رَبَلٌ A man in a state of confusion in respect of his affair, or case: (K:) the last is a possessive epithet. (TA)

رَبَلٌ: see what next precedes

رَبَلٌ Dates kneaded with clarified butter and [the preparation of dried curd called] رِبْلٌ, after which it is eaten. (Sgh, TA.) [See also رِبْلَةٌ.]

رَبَلٌ. see the next paragraph. — and see also رِبْلٌ.

رِبْلَةٌ (S, K) and رِبْلٌ (K) Dates with clarified butter and [the preparation of dried curd called] رِبْلٌ, (S, K,) kneaded together, and then eaten; [like رِبْلٌ, as explained above,] and, as Isk says, sometimes water is poured upon it, and it is drunk: or, he adds, accord. to Ghaneeyeh Umm-El-Homâs, رِبْلٌ and dates and clarified butter, made soft, not like what is called رِبْلٌ. (S.) or (accord. to Ed-Dubeyseyeh, S) flour and رِبْلٌ (S, K) ground, and then (S) mixed with clarified butter (S, K) and رِبْلٌ [or insipidated juice]: (S:) or dates and رِبْلٌ (K, TA) kneaded without clarified butter: (TA) or insipidated juice (K, TA) mixed (TA) with flour or سَوِيك [i. e. meal of parched barley]: (K, TA.) or a cooked compound of dates and wheat. (K.) — Also the former word, A portion of fresh butter from which the milk will not separate, (Sgh, K,) so that it is mixed [therewith]. (Sgh.) — And Water mixed with mud. (Sgh, K.) — [Hence,] رِبْلٌ بِالرِبْلَةِ i. e. [+He accused him of] a thing that stuck fast upon him. (TA.)

رَبَل

1. رَبَلُوا (T, S, M, K,) aor. 2 (T, S, K) and رَبَلٌ (K,) inf. n. رَبَلٌ (T,) They multiplied; became many in number: (T, M, K:) they increased and multiplied: (S:) and their children multiplied, and their cattle, or property. (M, K.) See also 8. — رَبَلَتْ She (a woman) was, or became, fleshy; (M;) and رَبَلْتُ (S.) And you say also رَبَلْتُ رَبَلٌ [app. meaning His flesh was, or became, abundant]. (M in art. رَبَلٌ.) — رَبَلَتْ الْأَرْضُ (IDrd, M, K,) inf. n. رَبَلٌ (IDrd, TA.) and رَبَلْتُ (IDrd, M, K:) The land produced [q. v.] (IDrd, K:) or abounded with رِبَل: (M) or the latter signifies it ceased not to have in it رِبَل. (T.) And رَبَلَتْ الْهَرَاعِي The pasturages abounded with herbage. (T.) [See also 5.]

4: see above. — Also رَبَلٌ He was, or became, wicked, crafty, or cunning; [like رَبَلٌ; see art. رَبَلٌ] and lay in wait for the purpose of doing evil, or mischief. (TA)

5: see 1, in two places. — رَبَلَتْ الْأَرْضُ The land had trees such as are termed رِبَل; i. e.

breaking forth with green leaves, without rain, when the season had become cool to them, and the summer had retired (Ag, A'Obeyd, T) or the land became green after dryness, at the advent of autumn. (S.) And رَبَلَتِ الشَّجَرُ The trees put forth leaves such as are termed رِبَل. (M, K.) — رَبَلٌ also signifies He ate رِبَل; (Ibn-'Abbād, K;) said of a gazelle. (Ibn-'Abbād, TA.) And They (a company of men) pastured their cattle upon رِبَل. (M, K.) And He prosecuted a search after رِبَل. (Ibn-'Abbād, K.) — Also He took, captured, caught, snared, or trapped; or sought to take &c.; game, or wild animals, or the like. (M, K) You say, سَرَجُوا يَتَرَبَّلُونَ They went forth to take &c., or seeking to take &c., game &c. (M)

8. رَبَلَتْ إِيَّاهُ His cattle, or property, multiplied; (Ibn-'Abbād, K,) like رَبَلٌ. (Ibn-'Abbād, TA.)

Q. Q. 2. رَبَلْتُ, originally رَبَلْتُ see the latter, in art. رَبَلٌ.

رَبَلٌ Fat, and soft, or supple: [perhaps, in this sense, a contraction, by postscript license, of رَبَلٌ:] an epithet applied to a man. (Ibn p 630.) — Also A sort of trees which, when the season has become cool to them, and the summer has retired, break forth with green leaves, without rain: (Ag, A'Obeyd, T, S:) or certain sorts of trees that break forth [with leaves] in the end of the hot season, after the drying up, by reason of the coolness of the night, without rain: (K:) accord. to Abou-Zayd, a plant, or herbage, that scarcely, or never, grows but after the ground has dried up; as also رِبْلَةٌ and رِبْلَةٌ (TA:) [and] leaves that break forth in the end of the hot season, after the drying up, by reason of the coolness of the night, without rain. (M.) pl. رِبْلٌ. (S, M, K)

رَبَلٌ A certain plant, intensely green, abounding at Bilbeys [a town in the eastern province of Lower Egypt, commonly called Balbeys or Bilbeys], (K) and its neighbourhood: (TA:) two drachms thereof are an antidote for the bite of the viper. (K.)

رَبَلٌ, applied to a man, Fleshy: (A'Obeyd, S, TA:) or fleshy and fat. (TA.) [See also رَبَلٌ] And [in like manner the fem.] رَبَلَةٌ, as also رَبَلَةٌ, Fleshy (M, K) and fat; applied to a woman. (M.) And رَبَلَةٌ applied to a woman signifies also Large in the رِبَلَات [pl. of رَبَلَةٌ, q. v.]; (Lth, T, M, K,) as also رَبَلَةٌ (M, K:) or both signify رِبْلَةٌ; (O, K; [in the CK, erroneously, رِبْلَةٌ]; i. e. narrow in the رِبْلَات [or groins, or inguinal creases, or the like], as expl. in the 'Eyn: (TA.) or you say رِبْلَةٌ رِبْلَةٌ, meaning [app. as seems to be implied in the context, large in the رِبَلَات and] narrow in the رِبْلَات. (Lth, T.)

رَبَلَةٌ: see what next follows.

رَبَلَةٌ (AZ, T, S, M, K) and رَبَلَةٌ (S, M, K,) the former said by Ag to be the more chaste, (S,) The inner part of the thigh; (AZ, T, S, M, K;) i. e., of each thigh, of a man: (AZ, T:) or any

large portion of flesh: (M, K.) or the parts (M, K) of the inner side of the thigh [or of each thigh] (M) that surround the udler (M, K) and the vulva: (K:) pl. رَبَلَات, (AZ, T, S, M, K,) which Th explains as meaning the roots of the thighs. (M, TA)

رَبَلٌ Fleshy and fatness (Ibn, T. [Thus in two copies of the T, without 2. See also رَبَلَةٌ.]

رَبَلٌ Fleshy, applied to a man: (T:) or corpulent, large in body, or big-bodied; so applied. (TA:) and with 2, fat; applied to a woman (TT, as from the T; but wanting in a copy of the T. [See also رَبَلٌ.] — [Also] A thief who goes on a hostile, or hostile and plundering, expedition, (M, K,) against a party, (M.) by himself. (M, K.) [See also رَبَلٌ; and see Q. 2 in art. رَبَلٌ.]

رَبَلَةٌ Fleshy, (A'Obeyd, S, M, K,) and some add and fatness. (TA.) [See also رَبَلٌ.] — رَبَلَةٌ ذَاتُ رِبْلَةٍ A well of which the water is wholesome and fattening to the drinkers. (Ibn p. 307.)

رَبَلَةٌ Fatness; (S, M, K;) and ease, or ample-ness of the circumstances, or plentifulness and pleasantness, or softness or delicateness, of life: (M, K;) [in the CK, رِبْلَةٌ is erroneously put for رِبْلَةٌ] or the primary signification is softness, or suppleness, and fatness. (Ibn p. 307.)

رَبَلٌ, applied to a woman, Soft, or tender: (O, TA:) or fleshy: (TA:) or soft, or tender, and fleshy. (K.) [In the CK, رِبْلَةٌ is erroneously put for رِبْلَةٌ.]

رِبْلَةٌ The flesh of the shoulder-blade. (Ibn-'Abbād, TA.)

رِبْلٌ The lion; (A'Obeyd, T, S, M, K;) as also رَبَلٌ (S,) which is the original form, (M in art. رَبَلٌ, q. v.) derived from رَبَلَةٌ signifying "wickedness," &c. (TA in that art.) Abou-Sa'eed says that it is allowable to omit the 2 [and substitute for it ى] (S:) [and Az says,] thus I have heard it pronounced by the Arabs, without 2: (T:) or, accord. to Skr, it signifies a fleshy and young lion: (TA:) the pl. is رَبَلَات (T, TA) and رَبَلَات (S, TA:) and hence رَبَلَاتُ الْعَرَبِ, meaning Those of the Arabs, who used to go on hostile, or hostile and plundering, expeditions, upon their feet [and alone]. (TA.) [See also رَبَلٌ; and see Q. 2 in art. رَبَلٌ.] It is also applied as an epithet to a wolf: and to a thief: (T, S:) accord. to Lth, because of their boldness: (T:) or as meaning Malignant, mischievous, or crafty. (TA.) Applied to an old, or elderly, man, (M, K,) it means Advanced in age, (M,) or weak, or feeble. (K.) Also One who is the only offspring of his mother. (Ibn-'Abbād, TA.) — Applied to herbage, Tangled, or luxuriant, or abundant and dense, and tall. (Fr, T, K.)

رِبْلَةٌ A cunning, or crafty, lion. (TA.)

رِبْلٌ means, (M, K,) app., (M,) Good, or

excellent. رَيْل. (M, K, *) = رَيْلَة [its fem.]: see رَيْل.

أَرْضُ مَيْلٍ *A land that ceases not to have in it* (T:) or *a land abounding therewith.* (M, K, *)

مَيْلَةً, applied to a woman: see رَيْل.

ربو

1. رَبُّو, aor. رَبَّوْ (T, S, M, Mgh, K, *) inf. n. رَبَّوْ (so in copies of the S, [in one of my copies of the S not mentioned,]) and رَبَّوْ (M, K, TA,) the latter erroneously written [some of] the copies of the K, رَبَّوْ (TA,) *It (a thing, T, S, Mgh) increased, or augmented.* (T, S, M, Mgh, K, *) Said, in this sense, of property: (Mgh) or, said of property, *It increased by usury.* (M, TA) *وما أَتَيْتُمْ مِنْ رَبٍّ لَا يُؤْتِي فِي أَمْوَالِ النَّاسِ كَلًّا يَرْبُو* in the Kur [xxx. 38], (T, B, L) means *And what ye give of forbidden addition in commercial dealing, [i. e. of usury,] (B, L) or what ye give of anything for the sake of receiving more in return, (Z, T, B, L) and this is not forbidden* accord. to most of the expositions, though there is no recompense [from God] for him who exceeds what he has received, (Z, T) *in order that it may increase the possessions of men,* (T, B, L) *it shall not increase with God,* (T, B, L) nor will He bless it: (B, L) some (namely, the people of El-Hijáz, T, or Náf' and Yağkoob, B, L) read رَبَّوْ (T, B, L) meaning, *in order that ye may increase [the property of men], or in order that ye may have forbidden addition [or usury therein].* (B, L) Also *It became high.* (Mgh, TA) رَبَّوْ, aor. as above; and رَبَّوْ, aor. رَبَّوْ; said of a child, *He grew up.* (Mgh.) You say, رَبَّوْ (M, K, TA) or رَبَّوْ (S, TA) with damma, (TA,) this latter on the authority of Lh, (M, TA,) accord. to the K رَبَّوْ, with [et-h], but correctly with damma; (TA;) and رَبَّوْ (S, M, TA,) in the copies of the K erroneously written رَبَّوْ (TA,) inf. n. رَبَّوْ (M, K, TA; [the latter, accord. to the CK, رَبَّوْ, which is a mistranscription,]) *I grew up [among the sons of such a one, or in his care and protection].* (S, M, K, TA) رَبَّوْ *The ground [being rained upon] became large, and swelled.* (M, TA.) In the Kur xxi. 5 and xli 39, for رَبَّوْ, some read رَبَّوْ: the former means and [becomes large, and swells; or] increases: the latter means "and rises." (T. [See art. رَبَّوْ]) رَبَّوْ, inf. n. رَبَّوْ, *The سويق [or meal of parched barley] had water poured upon it, and in consequence swelled:* (M, TA:) in the copies of the K, رَبَّوْ, expl. as meaning *he poured water on the سويق, and it consequently swelled.* (TA.) — رَبَّوْ, said of a horse, (S, K, *) aor. رَبَّوْ (TA,) inf. n. رَبَّوْ (K, *) *He became swollen, or inflated, from running, or from fear, or fright.* (S, K, *) — *He was, or became, affected with what is termed رَبَّوْ* (S, M, K, *) i. e. *he was, or became, out of breath; his breath*

became interrupted by reason of fatigue or running &c.; or he panted, or breathed shortly or uninterruptedly, syn. أَتَيْتُمْ (TA:) and so رَبَّوْ (T, S, M, K, *) *for you say, رَبَّوْ حَتَّى تَرْبُوَ*, i. e. *[We pursued the chase until] we became out of breath; &c.; syn. رَبَّوْ.* (M) — See also 4. = رَبَّوْ (M, K, *) *I ascended, or mounted, upon the hill, or elevated ground.* (S, K, *)

2. رَبَّوْ (S, M, Mgh, K, *) inf. n. رَبَّوْ (S, K, *) *I reared him, fostered him, or brought him up.* (M, Mgh, K, *) namely, a child. (Mgh:) *I fed, or nourished, him, or it; (S, Mgh, K, *) namely, a child, (Mgh,) or anything of what grows, or increases, such as a child, and seed-produce, and the like; (S;) as also رَبَّوْ (Mgh, K:) the former is said to be originally رَبَّوْ (Er-Rághib, TA. [See 1 in art. رَب, in two places]) [Thus رَبَّوْ signifies *I reared, or cultivated, plants or trees.*] And رَبَّوْ is said of earth, or soil, meaning *It fostered plants or herbage.* (L in art. رَبَّوْ, &c) And رَبَّوْ (M, K, *) is said of a tree [as meaning *It produces blossoms, but does not mature its produce.*] (AHN, M and L in art. رَبَّوْ) رَبَّوْ (T, S, M, K, *) *I preserved the citron with honey,* and رَبَّوْ (T, S, M, K, *) *the roses with sugar: like this.* (TA.) — رَبَّوْ (TA.) *ربَّوْ* [in the CK غافقه, which I think a mistranscription,] رَبَّوْ, meaning, *his activeness;* (K, *) mentioned by Z (TA.) [See a similar phrase in art. رَبَّوْ, conj. 4]*

3. رَبَّوْ (K in art. مَجَرَّة, as syn. of مَجَرَّة) inf. n. رَبَّوْ (TA ibid.,) *He practised usury, or the like, with him: used in this sense in the present day.* — And رَبَّوْ (K, *) inf. n. as above, (TA,) *I treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him.* (K, TA.)

4. رَبَّوْ (in [some of] the copies of the K, erroneously, رَبَّوْ, TA) *I increased, or augmented, it.* (M, K, TA.) Hence, in the Kur [ii. 277], وَبَرَّي الصَّدَقَاتِ (M, TA) *And He will increase, or augment, alms-deeds; (Jel;) will multiply the recompense thereof, (B, L, Jel,) and bless them.* (B, L) See also an ex. in the first paragraph. — رَبَّوْ *I took more than I gave.* (S, TA.) — [Hence,] رَبَّوْ, said of a man, signifies [particularly] *He engaged in, or entered upon, الربا* [i. e. the practising, or taking, of usury or the like; he practised, or took, usury or the like, as also رَبَّوْ, aor. رَبَّوْ; for] رَبَّوْ and رَبَّوْ, as inf. ns., both signify, in Pers., رَبَّوْ. (KL. [In the TA, رَبَّوْ, said of a man, is expl. by the words رَبَّوْ *but I think that the right reading must be رَبَّوْ, and the meaning, He acquired in the practice of usury or the like, or he acquired of usury or the like.*] See, again, an ex. in the first paragraph. — رَبَّوْ, again, an ex. in the first paragraph. — رَبَّوْ (M, Mgh, K, *) *He succeeded [the age of fifty, and the like].* (M, Mgh, K, *) — رَبَّوْ (M, K, *) *He said of the عَرَبِيَّة, in a copy of the*

S, in art. رَبَّوْ is a mistranscription for رَبَّوْ, with dāl.]

5. رَبَّوْ, said of a child, (Mgh, Mgh, K, TA) *He was, or became, fed, or nourished; (Mgh:) or reared, fostered, or brought up.* (Mgh, K, TA.) — See also 1, near the end of the paragraph. — رَبَّوْ: see 2.

رَبَّوْ: see رَبَّوْ. — Also *A company* (IAgr, T, K, TA) *of men:* (IAgr, T, TA:) pl. رَبَّوْ (IAgr, T, K, TA:) and رَبَّوْ likewise signifies *a company; or, as some say, ten thousand; as also رَبَّوْ (M, TA, *) or the former of these two words, (i. e. رَبَّوْ) accord. to the A, signifies a great company of men, such as ten thousand.* (TA.) It is said in the K that رَبَّوْ signifies *Ten thousand dirhams;* as also رَبَّوْ; but in this assertion are errors; for the former of these two words signifies as explained in the foregoing sentences; and the latter of them is with tesdied, belonging to art. رَب, and signifies *a company [or great company] of men.* (TA.) — Also, (T, S, M, K, TA,) and رَبَّوْ (M, TA, *) *The state of being out of breath; interruption of the breath by reason of fatigue or running &c.: or a panting, or breathing shortly or uninterruptedly:* syn. رَبَّوْ (T, M, TA, *) and رَبَّوْ (TA:) or *a loud (lit. high) breathing:* (S:) and *a state of inflation of the جَوْف [or chest].* (M, TA, *) [The former word is now often used as signifying *Asthma.*]

رَبَّوْ (T, M, Mgh, K, *) or رَبَّوْ (S, Mgh, K, *) [for it is often thus written, and generally thus in the copies of the Kur-án,] with the short I accord. to the pronunciation best known, (Mgh, K, *) [which implies that it is also pronounced رَبَّوْ] *An excess, and an addition:* (Mgh:) *an addition over and above the principal sum [that is lent or expended]:* but in the law it signifies *an addition obtained in a particular manner:* (Er-Rághib, TA:) [i. e. *usury, and the like; meaning both unlawful, and lawful, interest or profit; and the practice of taking such interest or profit:*] it is in lending, (Z, T, S, M, K, TA) in buying and selling, (S, M, K, TA) and in giving: and is of two kinds; unlawful, and lawful: the unlawful is *any loan for which one receives more than the loan, or by means of which one draws a profit; [and the gain made by such means:]* and the lawful is *a gift by which a man invites more than it to be given to him, or a gift that he gives in order that more than it may be given to him; [and the addition that he so obtains:]* (Z, T:) [it generally means] *an addition that is obtained by selling food [for food] for food [for food], or ready money for ready money, to be paid at an appointed period; or by exchanging either of such things for more of the same kind:* (B, L in ii. 270:) or the taking of an addition on lending and in selling: (PS:) [it is said to be] رَبَّوْ (M, K, *) [but although رَبَّوْ and رَبَّوْ are both applicable sometimes in the same case, neither of them can be properly said to be generally explanatory of the other, or syn. therewith. رَبَّوْ is a term specially employed to signify profit obtained in the case of a delay of payment: and رَبَّوْ, to signify profit obtained by the superior value of a thing received over that of a

أَرْتُ A man having in his speech, or utterance, what is termed رَتَبَةٌ: (T, S, A, Mgh, Msh:) accord. to 'Abd-El-Rahmán, whose word, or speech, is held back, and is preceded by his breath (Mgh:) or having an impediment in his speech, so that his tongue will not obey his will: (TA:.) fem. رَتَبَةٌ: (Msh:) and pl. رُتَبٌ. (A, Mgh.) [See also رَتَبٌ.]

رتب

1. رَتَبٌ, (T, S, M, &c.) aor. ٤, inf n. رَتَّبْتُ, (S, M, Mgh, K.) It (a thing, S, M, Mgh) was, or became, constant, firm, steady, steadfast, stable, fixed, fast, settled, established, (S, M, A, Mgh, K.) and stationary, or motionless: (S, M, A, Mgh, K.) as also رَتَّبْتُ. (M, K.) Also, said of a thing, (T,) of a كَعْبٌ [i. e. cockal-bone, or die], (aor. and) inf n. as above, (S, M, A, TA,) and of a man, (M, TA,) aor. as above, inf n. رَتَّبْتُ, (M,) or رَتَّبْتُ, (K, TA,) It, and he, stood erect, or upright: (T, S, M, A, TA;) [but in some copies of the K, الإنصاف is erroneously put for the الإنصاف as the explanation of (الرَّتَبُ):] and (TA) رَتَّبْتُ, (K, TA,) [but this I rather think to be a mistranscription,] said of a man: mentioned in the T as on the authority of IAAr (TA. [But in the T, I find only رَتَّبْتُ in this sense]) So in the saying, رَتَّبْتُ رَتَّبْتُ الْكَعْبُ فِي الْبَقَارِ الْعَصَبِ [He stood erect like as does the cockal-bone, or the die, in the difficult standing-place.] (S, A, TA:) occurring in a trad of Luqmán Ibn-ʿAd. (TA.) And رَتَّبْتُ فِي الصَّلَاةِ [He stood erect in prayer.] (A.) [Or رَتَّبْتُ said of a man, (aor. ٤,) inf n. رَتَّبْتُ, signifies He remained, stayed, dwelt, or abode, in the town, or country: and also he stood firm. (Mgh.) And you say also, رَتَّبْتُ فِي الْأَمْرِ [He was constant, firm, &c., in the affair.] (A.)

2. رَتَّبْتُ, (S, M, A, &c.) inf n. رَتَّبْتُ, (S, K.) He made, or rendered, (a thing, S, M, or things, A,) constant, firm, steady, steadfast, stable, fixed, fast, settled, established, and stationary, or motionless. (S, M, Mgh, K.) You say, رَتَّبْتُ الْوُجُوهَ عَلَى الْمَرَاتِبِ [He stationed the scouts upon the stations, posts of honour, &c.] (TA voce رَتَّبْتُ). — [Hence,] رَتَّبْتُ is sometimes used as signifying The mode of construction termed رَتَّبْتُ [when it is regularly disposed: see art. لف] (Har p. 988.) — [Also The prescribing, or observing, a particular order in any performance; as, for instance, in the ablution termed الوضوء.] — And The drawing of omens, one after another. (KL)

4. رَتَّبْتُ, (T, M, A,) inf n. رَتَّبْتُ, (T,) said of a boy, (T, M, A,) He made the كَعْبَ [i. e. cockal-bone, or die], to stand erect, or upright: (T, A:) or he made the كَعْبَ firm, or steady. (M) — رَتَّبْتُ as an intrins. v.: see 1. —

Also, inf n. as above, He became a beggar, after having been rich, or in a state of competence. (IAar, T, K. [Perhaps formed by transposition from رَتَّبْتُ.]) — And He invited distinguished persons to his food, or banquet. (T)

5. رَتَّبْتُ: see 1, first sentence. — [Also, as quasi-pass of 2, It was, or became, set in order, regularly disposed, arranged, or classified. — And رَتَّبْتُ عَلَيْهِ It was consequent upon it; it resulted, or accrued, from it.]

رَتَّبْتُ: see the next paragraph.

رَتَّبْتُ The steps of stairs. (M, TA.) — Rocks near together, some of them higher than others: (M, K:) [a coll. gen n.:] n. un. رَتَّبَةٌ: mentioned on the authority of Yaakub as [written رَتَّبْتُ] with damm to the ر and fet-h to the ت. (M.) — Elevated ground, (S, K,) like a بَرْزَخ [or bar, or an obstruction, between two things: app a coll. gen. n. in this sense also; n. un. with ة; for] you say رَتَّبَةٌ ذَرَجَةٌ وَرَتَّبٌ like as you say رَتَّبَةٌ وَرَتَّبٌ. (S.)

Hardness, or difficulty: (S, A, K:) coarseness, hardness, or difficulty, of life or living. (M, K.) fatigue, weariness, embarrassment, or trouble: (M.) رَتَّبَةٌ. (M.) You say, مَا فِي رَتَّبَتِي مَا فِي عَيْتِهِ رَتَّبٌ (T, S, M, A) There is no hardness, or difficulty, in his life or living: (S, A:) or no coarseness, hardness, or difficulty (M.) And مَا فِي هَذَا الْأَمْرِ رَتَّبٌ, and مَا فِي هَذَا الْأَمْرِ رَتَّبَةٌ, There is no fatigue, weariness, embarrassment, or trouble, in this affair. (M.) And مَا فِي هَذَا الْأَمْرِ رَتَّبٌ, and مَا فِي هَذَا الْأَمْرِ رَتَّبَةٌ, There is not in this affair any hardness, or difficulty: (S:) or any fatigue, or trouble: (T.) i. e. it is easy, and rightly disposed (T, A.) — Also The space between the little finger and that next to it, namely, the third finger, [when they are extended apart:] and the space between the third finger and the middle finger [when they are so extended]: (M, K:) or the space between the fore finger and the middle finger [when they are so extended]: sometimes written and pronounced رَتَّبٌ: (S, TA:) [or it is a coll. gen n. f. and] رَتَّبَةٌ [is the n. un., and] signifies the space between [any two of] the fingers (TA in art. رَتَّبْتُ. [See also رَتَّبْتُ.]) It denotes also The [space that is measured by] putting the four fingers close together. (K. [See also رَتَّبْتُ.])

رَتَّبَةٌ A single step of stairs or of a ladder, (MA;) [and so رَتَّبَةٌ, as appears from what follows:] pl of the former رَتَّبٌ (MA) [and رَتَّبَاتٌ, for Az says that] رَتَّبَةٌ signifies one of the رَتَّبَاتِ of stairs: (T:) [the pl. of] رَتَّبَةٌ. You say, رَتَّبْتُ فِي رَتَّبِ الدَّرَجِ [He ascended the steps of the stairs.] (A.) — [Hence,] also, (S, M, A, Mgh, K.) رَتَّبَةٌ, (T, S, M, A, K, TA,) [or] from رَتَّبٌ signifying “he stood erect,” (TA,) † A station, or standing; a post of honour; rank; condition; degree; dignity; or office: (T, S, M, A, Mgh, K, TA;) with, or at the courts of, kings; and the like: (T, TA:) or a high station, &c.: (TA:) pl. of the former رَتَّبَاتٌ. (A, Mgh, TA.) and of the latter رَتَّبَاتٌ.

(A, TA.) You say, هُوَ فِي أَعْلَى الرُّتَبِ [He is in the highest of stations, &c.]: and هُوَ مُرْتَبَةٌ عِنْدَ السُّلْطَانِ [He has a station, &c., or high station, &c., with, or at the court of, the Sultan]: and هُوَ مِنْ أَهْلِ الْمَرَاتِبِ [He is of the people of high stations, &c.]. (A, TA.) — رَتَّبَةٌ also signifies The order of the proper relative places of things; as, for instance, of the words in a sentence. — See also the pl. رَتَّبٌ in the next preceding paragraph.

رَتَّبَةٌ n. un. of رَتَّبٌ, which see in three places. (S, M.)

رَتَّبَةٌ A she-camel erect in her pace. (T, K.)

رَتَّبٌ (Mgh) and رَتَّبٌ and رَتَّبٌ (M, K) and رَتَّبٌ (M) A thing constant, firm, steady, steadfast, stable, fixed, fast, settled, established, stationary, or motionless: (M, Mgh, K:) [the third of these words, in this sense, is mentioned in the T in art. رَتَّبٌ: but see the next paragraph:] and the first, standing erect, or upright: (T, TA:) applied to a thing, (T,) to a كَعْبٌ [i. e. cockal-bone, or die], and to a man. (TA.) You say رَتَّبٌ أَمْرًا رَتَّبًا A thing, or an affair, continual, or uninterrupted, (رَتَّبًا) constant, firm, steady, &c. and رَتَّبٌ أَمْرًا رَتَّبًا, the latter word of the measure تَفْعَلٌ with damm to the ت and fet-h to the ع, a thing, or an affair, constant, firm, steady, &c. (S.) And رَتَّبٌ عَزَائِبٌ Migh, high rank or condition, or the like, constant, firm, &c. (A.) And عَيْشٌ رَتَّبٌ Constant, or continual, (M, TA,) fixed, settled, or established, (TA,) means of subsistence. (M, TA.) And رَتَّبٌ عَلَى هَذَا أَمْرًا I ceased not to be, or to do, thus constantly; as also رَتَّبًا in which, IJ says, the ر is app. a substitute for ب, because we have not heard رَتَّبٌ used like رَتَّبٌ; but it may be radical, from رَتَّبَةٌ. (M.) — رَتَّبٌ in the modern language, used as a subst., signifies A set pension, salary, and allowance; a ration; and any set office, or task. and so رَتَّبَةٌ; pl. رَتَّبَاتٌ.]

رَتَّبٌ and رَتَّبٌ and رَتَّبٌ: see the next preceding paragraph, in four places. — You say also, رَتَّبُوا رَتَّبًا and رَتَّبُوا, meaning They came all together. (K.) And a poet says, (M,) namely, Ziyád Ibn-Zeyd El-ʿOdharee, (TA.)

وَكُنَّا لَنَا فَعْلًا عَلَى النَّاسِ رَتَّبًا

meaning [And we possessed excellence above the people] all together: (M, TA:) thus accord. to the reading commonly known: but, as some relate it,

وَكُنَّا لَنَا حَقًّا عَلَى النَّاسِ رَتَّبًا

i. e. [And it was a just claim that we had upon the people,] settled, or established. (TA.) The first ت in رَتَّبًا is augmentative, because there is no word like رَتَّبٌ; and the derivation also is an evidence of this, for the word is from الرَّتَبِ: (M.) — Also the second of these three words, (T in art. رَتَّبٌ and M, and L,) or the first of them, (K,) A bad slave: (T, K:) or a slave whom three persons inherit, one after another: 129 *

because of his continuance in slavery: [it being a common custom for a man to make a good slave free at his death:] mentioned by Th. (M.) — Also the second, (Th, M, K,) and the first, (K,) *Dust, or earth*; syn. *تراب*: (Th, M, K.) because of its long endurance. (Th, M.) — And the first, *q. q. أمد* [Time, or duration, or continuance, or existence, without end, &c. or the right reading may perhaps be *أبد*, i. e. *remaining constantly, &c.*] (K.)

أَخَذَ فَلَانَ رُتْجَةً Such a one took what was like a road, to tread it. (K, TA.)

مُرْتَجَةٌ, and its pl. *مُرَاتِبٌ*: see *رُتْجَةٌ*, in six places. — Accord to Aq, it signifies *A place of observation, which is the summit of a mountain, or the upper part thereof*: (S:) accord. to Kh, (S,) the *مُرَاتِبُ* in mountains and in deserts (صَحَارٍ) were [structures such as are termed] *أَعْلَامٌ* [pl. of *أَعْلَمٌ*, *q. v.*] upon which are stationed (صُرْتُبٌ) scouts, or spies: (T, S.) or places to which scouts ascend, in, or upon, mountains. (A.) — The pl. also signifies *Narrow and rugged parts of valleys*. (TA from a trad.) — And the sing., *Any difficult station or position*. (M.) — See also *رُتْبٌ*, in two places. — [In post-classical works, and in the language of the present day, it is applied to *A mattress, upon which to sit or recline or lie; such as is spread upon a couch-frame or upon the ground.*]

رتج

1. *رُتْجٌ*, inf. n. *رُتْجٌ*: see 4. = *رُتْجٌ*, (K,) or *رُتْجَةٌ*, (S, A, Mgh, K,) aor. *رَجَّ*, (Mgh, K,) inf. n. *رُتْجٌ*, (Mgh, TA,) *† He was, or became, impeded in his speech, unable to speak, or tongue-tied*: (S, A, Mgh, K;) as also *رُتْجٌ عَلَيْهِ* (A, K,) and *أُرْتُجَ عَلَيْهِ* (A, K,) and *أُرْتُجَ عَلَيْهِ* (S, Mgh, Mgh,) and *أُرْتُجَ عَلَيْهِ عَلَى الْقَارِي*, (S, Mgh, Mgh,) and the orator, or preacher, (Mgh,) was unable to read, or recite, (S, Mgh,) as though he were prevented doing so, (Mgh,) or as though a thing were closed against him like as a door is closed; (S;) or was, or became, impeded in his reading, or recitation, and his oration, or sermon, and unable to complete it; (Mgh;) from *الرَّتْجُ* (Mgh, Mgh: [see 4:]); and *أُرْتُجَ عَلَيْهِ* signifies the same: (S: [in my copy of the Mgh, "ارتج", of the same measure as اقبل, in the pass form"] but this is evidently a mistranscription, for *أُرْتُجَ*, of the same measure as *أُرْتُجَ عَلَيْهِ*:] one should not say *عليه* (S: [but it seems that those who pronounced the verb with teshdeed said *أُرْتُجَ*: see art. رتج]) this is sometimes said; but some disallow it: (Mgh:) the vulgar say it; and accord. to some, it may be correct as meaning "he fell into confusion." (Mgh.) You say also, *سَعِدَ الْبُخْرُ فَارْتَجَ عَلَيْهِ*, (Mgh.)

† He ascended the pulpit, and was, or became, impeded in his speech, unable to speak, or tongue-

tied. (A.) And *أُرْتُجَ عَلَيْهِ عَلَى لَئْلَانٍ* [Such a one was unable to finish a saying, or poetry, that he desired to utter. (TA.) And *غَلَامِهِ رُتْجٌ* (A, TA.) = *رُتْجٌ*, inf. n. *رُتْجٌ*, *He (a child) walked a little, at his first beginning to walk; or walked with a weak gait; crept along; or walked slowly.* (K, TA.)

4. *رَاتِجُ النَّابِ*, (S, A, Mgh, Mgh, K,) inf. n. *رُتْجٌ*; (Mgh;) and *رُتْجَةٌ*, (K,) inf. n. *رُتْجٌ*; but Aq allows only the former verb; (TA;) *q. q. أَغْلَقَهُ*, [which means *He locked the door, and also he shut, or closed, the door*, but the former appears to be the signification here intended, from what follows,] (S, A, Mgh, Mgh, K,) so as to make it fast, or firm: (A, Mgh, Mgh;) so says Az, after Lth: and, by extension of the signification, he shut, or closed, the door, without locking it. (Mgh.) It is said in a trad., *إِنَّ أَبَوَابَ السَّاءِ تَقْفَعُ عِنْدَ زَوَالِ الشَّمْسِ فَلَا تُرْتَجُّ حَتَّى يَصْلَى الظُّبُرُ*, (Mgh,*) and "Jāmi' es-Sagheer" of Es-Suyouti, i. e. *Vently the gates of Heaven are opened at the declining of the sun from the meridian, and are not closed nor locked [until the noon-prayer has been performed].* (Mgh.) — [Hence,] *أُرْتُجَ عَلَيْهِ الْأَمْرُ* *† The affair was as though it were closed against him, so that he knew not the way to engage in it, or execute it; syn. اسْتَبْهَرَ عَلَيْهِ.* (TA in art. بهر.) — See also 1, in four places. — [Hence also,] *أُرْتُجَتْ* *† She (a camel) closed her womb against the seed* (S, A, K, TA) of the stallion, (TA,) having become pregnant. (A.) — And *† She (an ass) became pregnant.* (K.) — And *† She (a hen) had her belly full of eggs.* (S, A, Mgh, K.) — Also *أُرْتُجَ* *† It (the sea) became raised into a state of commotion, and covered everything with the abundance of its water,* (S, Mgh, TA,) and the voyager upon it found no way of escape from it. (TA.) — *† It (snow) was continual, and covered [the land].* (K.) — *† It (abundance of herbage) was universal over the land,* (K, TA,) leaving no part thereof wanting. (TA.) And *أُرْتُجَتْ السَّنَةُ* *† The year of drought involved every part in sterility,* (K, TA,) so that man found no way of escape. (TA.)

8: see 1, in two places.

10: see 1, second sentence.

رُتْجٌ *† A street that is closed; [that has no place of egress.* (A, K) *مَالٌ رُتْجٌ* *† Property to which there is no access;* (A, TA;) contr. of *رُتْجٌ*, (K, TA,) which is likewise with *كُتْجٌ*; (TA; [in the CK *رُتْجٌ*]) as also *عُلْتُ*. (K, TA.)

رُتْجٌ: see what next follows.

رُتْجٌ *A door*: (TA:) or a great door; (S, Mgh, Mgh, K;) *رُتْجٌ* (S, A, K,) or a door locked, or shut or closed, (S, Mgh, K,) having a small door, or wicket; (S, K;) or it signifies also a door that is locked, or shut or closed: (Mgh:) pl. *رُتْجٌ*, and, accord. to MF, *رُتْجَاتٌ*, but this is irreg. and he has given no

authority for it. (TA.) Hence *الرُّتْجَةُ* [The door of the Kaabeh]: (S, TA:) and *† the Kaabeh itself*: (A, TA:) and [hence also] *الرُّتْجَةُ* is *† جَعَلَ مَالَهُ فِي رُتْجٍ* (K, TA.) name of *Mekkeh* (K, TA.) *الرُّتْجَةُ*, (A, Mgh, Mgh, TA,) occurring in a trad., (Mgh, TA,) means, (A, Mgh, TA,) or is said to mean, (Mgh,) *† He made his property, or cattle, a votive offering to be taken to the Kaabeh; (A, Mgh, Mgh;) not the door itself; (Mgh;) the Kaabeh being thus called because by the door one enters it.* (TA.) — Also *† The part of the womb that closes upon the fetus; as being likened to a door.* (L.) — *أُرْتُجَ دَأْتُ رُتْجٍ* occurs in a trad. [app. as meaning] *† A hand having a place of ingress that is, or may be, closed; or it may mean a hand having in its rocks: see رُتْجَةٌ*, of which *رُتْجٌ* may be a coll. gen. n.] (TA.) = *رُتْجَةٌ* sing. of *رُتْجَاتٌ*, which signifies *Rocks*. (K.) — Also *any narrow way* [or mountain-road, &c.]; as though it were closed, by reason of its narrowness. (L.)

مُرْتَجٌ *A door, and a chamber, or house, locked, or shut or closed, (مُعَلَّقٌ), so as to be made fast, or firm.* (A.)

مُرْتَجٌ, applied to a she-camel, *† Pregnant*; because the mouth of her womb becomes closed against the seed of the stallion: (T, A, TA.) applied also to a she-ass, in the same sense: (TA:) pl. *مُرَاتِجٌ* and *مُرَاتِجٌ*. (A, TA.)

مُرْتَجٌ *A thing with which a door is closed, or made fast; syn. مَعْلَقٌ*; (S;) [app. a kind of latch.] it is affixed behind the door, in the part next to the lock. (Ibn-Abihl, TA in art. عرض)

مُرَاتِجٌ *Narrow roads or paths*: (S, A, K:) the sing. is not mentioned. (TA.)

رتج

1. *رُتْجٌ*, aor. *رَجَّ*, inf. n. *رُتْجٌ* (S, Mgh, K) and *رُتْجٌ* (Mgh, K) and *رُتْجٌ*, (IAqr, K,) *He (a beast) pastured at pleasure; (Mgh;) he (a beast, S, TA) ate (S, K) and drank (K) what he pleased, (S, K,) and came and went in the pasturage, by day, (TA,) amid abundance of herbage, and plenty: (K:) or † he ate and drank plentifully and pleasantly, in land of seed-produce and fruitfulness, of green herbs or leguminous plants and of waters: (Lth, K, TA:) or † he ate (IAqr, K) and drank (K) with great greediness. (IAqr, K.) In its primary acceptation, it is said of a beast. (TA.) — It is metaphorically said of a man, as meaning *† He ate much*; accord. to El-Isbahānī in the Mufradāt, and the A and B. (TA.) — You say, *رُتْجَ فَلَانٌ فِي مَالٍ فَلَانٍ* *† Such a one acted as he pleased in eating and drinking the property of such a one.* (TA.) — And *وَرُتْجَ وَرُتْجَ* *† We went forth [playing, or sporting, and enjoying ourselves, or] enjoying ourselves, and playing,**

opens and closes, and straitens and widens. (Har p. 208.) [See also **مُتَرَبِّعٌ**.]

رَتَبٌ *A vulva of which the sides stick together.* (TA.)

رَتَبٌ *see رَتَبٌ.*

رَتَبٌ *Herbage of which the blossoms have not yet come forth from their calyces* (TA in art **صَوَّحَ**). [See remarks on a verse cited **صَوَّحَ**.]

رتك

1. **رَتَكَ** (S, K, &), aor. 2, (S), thus it appears to be accord. to the K [also], and thus in the *Deewán el-Adab* of El-Farabee, but accord to Sgh it is correctly **رَتَكَ** (TA), inf. n. **رَتَكًا** and **رَتَكًا** (S, K) and **رَتَكًا** (K). *He (a camel) went with short steps* (S, K) *in his رَتَكًا* [or quick pacing, or going a kind of trotting pace, between a walk and a run], (S), to which Kh adds, *shaking himself*: and accord. to him, and J, it is said only of a camel: but it is sometimes said of other animals, [perhaps tropically, or improperly,] as, for instance, of an ostrich: and accord. to Sgh, it is sometimes said of a human being. (TA.) (See also **حَتَكَ**: and see **نَصَبَ الشَّرْبِ** in art **نَصَبَ**.)

4. **رَتَكَ** *He made him (namely, a camel), to go in the manner expl. above:* (S, K): or *made him to go a quick pace.* (TA.) — And **رَتَكَ الصَّحْبُ** *He laughed laughingly:* (K): and so **رَتَكَ الصَّحْبُ** (TA.)

رَتَكَ *A she-camel [going with short steps &c.: (see 1): or] going as though she had shackles on her legs: or beating [the ground] with her fore legs.* (As, TA.) pl. **رَتَاكُ**. (TA.)

رَتَكَ *i. q. مُرَدَّاسُكَ* [from the Pers. **مُرَدَّاسُكَ**, both of which signify *Litharge* in the present day, as in the classical dialect]: (K): it is of two kinds; namely, **رَتَكَ** [i. e. red, or of gold], and **رَتَكَ** [i. e. white, or of silver]. (TA.)

رتل

1. **رَتَلَ** *The front teeth were, or became, even in their growth.* (Mgh.) [or *separate, one from another, and even in the manner of growth, well set together, and* (accord. to some) *very white and lustrous:* see **رَتَلَ** and **رَتَلَ**, below.] — And **رَتَلَ الشَّيْءُ**, aor. and inf. n. as above, *The thing was, or became, well arranged or disposed.* (TK.)

2. **رَتَلَ**, in its original sense, relates to the teeth; signifying *تَفْلِيحٌ* thereof [i. e., as inf. n. of the verb in its pass. form, *their being separate, one from another*]. (Bd in xxv. 34.) — [Hence,] **رَتَلَ** (T, M, K, &), inf. n. **رَتَلًا** (K). *He put together and arranged well the component parts of the speech, or saying,* (M, K, &) *and made it distinct:* and hence **رَتَلَ** *الْقُرْآنَ* [explained in what follows]: (M): or *he pro-*

ceeded in a leisurely manner in the speech, or saying, [making the utterance distinct,] and put together and arranged well its component parts:

(T) and **رَتَلَ** *الْقُرْآنَ* inf. n. as above, *I read, or recited, the Qur-án in a leisurely manner, without haste:* (Msb.) or **رَتَلَ** *in reading, or reciting, [and particularly in the reading, or reciting, of the Qur-án,] is the proceeding in a leisurely manner, and uttering distinctly, without exceeding the proper bounds or limits:* (S) [and hence, conventionally, the chanting of the Qur-án in a peculiar, distinct, and leisurely manner] and **رَتَلَ** *في خَلَامِهِ* (T), or **رَتَلَ** *في خَلَامِهِ* (M, K, &) signifies [in like manner] *he proceeded in a leisurely manner* (T, M, K) *in his speech, or saying,* (T), or *in the speech, or saying:* (M, K, &) Mujáhid explains **رَتَلَ** as signifying *the proceeding in a leisurely manner* [in reading, or reciting,] and as being consecutive in its parts, or portions; regarding it as etymologically relating to **رَتَلَ** [q. v.] (T): accord. to Er-Rághib, it signifies *the pronouncing the word [or words] with ease and correctness:* this is the proper signification but the conventional meaning, as verified by El-Muawwaz, is *the being regardful of the places of utterance of the letters, and mindful of the pauses, and the lowering of the voice, and making it plaintive, in reading, or reciting:* (TA.) [accord. to Mtr.] the [proper] meaning of **رَتَلَ** in [the reciting, or chanting, of the Qur-án and of] the call to prayer &c. is *the pronouncing of the letters in a leisurely manner, and distinctly, and so giving them their proper full sound;* from the phrase **رَتَلَ** *رَتَلَ* and **رَتَلَ** signifying “front teeth separate, one from another, and even in the manner of growth, and well set together.” (Mgh.) [See also **رَتَلَ** (Mgh.) and **رَتَلَ** in the Kur (xxv. 34), means *And we have sent it down unto thee in a leisurely manner* (M, TA.): or *we have recited it to thee part after part, in a deliberate and leisurely manner;* in [the course of] twenty years, or three and twenty.] **رَتَلَ** in its original sense relating to the teeth, and having the signification explained in the beginning of this paragraph. (Bd.)

5: see the next preceding paragraph.

رَتَلَ inf. n. of 1: (Msb.) [*Evenness in the growth of the front teeth: or their being separate, one from another, and even in the manner of growth, and well set together:* (see 1 and **رَتَلَ**): or] *whiteness, [or much whiteness,] and much lustre, of the teeth.* (M, K, &). — And **رَتَلَ** *A good, (M, K, TA.) and correct, or right, (TA.) state of arrangement or disposition of a thing.* (M, K, TA.) — The quality, in a man, of *having the teeth separate, one from another, (S,) [and even in the manner of growth, &c.]* — And **رَتَلَ**, *Coldness, or coolness, of water.* (Kr, M, K, &) — See also the next paragraph, in three places.

رَتَلَ (T, M, Mgh, Mgh, K) and **رَتَلَ** (S, M, K, &) [the latter an inf. n. used as an epithet,] applied to front teeth, (**رَتَلَ**, T, S, M, Mgh, Mgh, K) *Well set together:* (T, M): or *even in growth:* (S, Mgh): or *separate, one from another;* or *having interstices between them, not overlap-*

ping one another: (M) or *separate, one from another, and even in the manner of growth, and well set together,* as also **رَتَلَ** (Mgh) or *separate, one from another, well set together, very white, and very lustrous.* (K, &). — And **رَتَلَ** (S, &), **رَتَلَ** *الْقُرْآنَ* (M), [or **رَتَلَ** *الْقُرْآنَ*], *A man having the teeth [or the front teeth] separate, one from another, (S, M, &) &c. (M)* — And **رَتَلَ** (S, M, K, &) and **رَتَلَ** (M, K, &) applied to speech, or language, (S, M, K, &) i. q. **رَتَلَ** *أ. q. uttered in a leisurely manner, and distinctly, without exceeding the proper bounds or limits:* (S) or *good, (M, K, &) and uttered in a leisurely manner.* (M, &). — And **رَتَلَ** and **رَتَلَ**, applied to anything, *Good, sweet, or pleasant.* (M, K, &). — And the former, applied to water, *Cold, or cool.* (Kr, M, K, &).

رَتَلَ *هوَامٌ* *certain genus of worms [or venomous creeping things], (S, M, K, &) [the genus of insects called phalangium; applied thereto in the present day; and (perhaps incorrectly) to the tarantula.] there are several species thereof; (K,) many species, (TA,) the most commonly known thereof is [in its body, app.] like the fly (ذباب) that flies around the lamp; another is black speckled with white (سَوْدَاءٌ رَقَطَاءٌ); another is yellow and dusky; and the bite of all causes swelling and pain; (K, &) and sometimes is deadly (TA.)* — Also, the latter (**رَتَلَ**), *A certain plant, the flower of which resembles that of the lily; [app. the plant called (like the insect above mentioned) phalangium, (as Golius states it to be), and, by Arabs in the present day, زَهْرُ الْعَنْقَبُوتِ]; good as a remedy against the bite of the venomous creature above mentioned, (K,) for which reason it is thus called, (TA,) and against the sting of the scorpion.* (K.)

رَتَلَ: see the next preceding paragraph, in two places.

رَتَلَ *Short;* (K, &) applied to a man. (TA.)

رَتَلَ *أ. q. أثَرٌ* [i. e. *Having a viciousness, or an impediment, in his speech, or utterance:* see art **أَثَرٌ**]. (O, K, &).

رَتَلَ: see **رَتَلَ**, in two places.

رتب

1. **رَتَبَ** (T, S, M, K, &) aor. 2, (M, K, &) inf. n. **رَتَبًا** (T, S, M, K, &) *He broke a thing:* (Isk, T, S, M, K, &) or *crushed it, or crushed it, (Isk, T, M, K, TA.) much:* (M, and so in the UK: or, (M, K, &) accord. to Lh, (M, &) specially, (M, K, &) *he broke (M) the nose:* (M, K, &) [but see **رَتَبَ**, below:] and **رَتَبَ** [q. v.] signifies the same: *you say, رَتَبَ رَتَبَهُ* and **رَتَبَ** *رَتَبَهُ* [He broke his nose]. (T, S, &) — See also 4. — **رَتَبَ** *رَتَبَهُ* *He spoke not a word.* (T, S, M, K, &) **رَتَبَ** *الرَّثَمَ* *The goats pastured upon the plant called الرَّثَمَ [in the CK الرَّثَمَ]. (K, TA.)* — And **رَتَبَ** *He became affected with swooning from eating the plant so called.* (K, TA.) — **رَتَبَ** *في بَنِي فَلَانٍ* *He grew up among the sons of such a one.* (K.)

4 راتِم, inf. n. رَاتِمٌ, [app. *He tied a* رَاتِمَةٌ, q v.] (T) رَاتِمٌ, also, as an inf. n., [i. e. of رَاتِمٌ] signifies *The tying a thread, or string, upon one's own finger for the purpose of remembering something* (K.L.). — And رَاتِمَةٌ, (inf. n. as above, S.) *He tied upon his* (a man's, T, S, Mgh) *finger a thread, or string, such as is termed رَاتِمَةٌ*. (T, S, M, Mgh, K) — Also *He* (a young camel) *bore fat in his hump* (K.).

5: see what next follows.

8. رَاتِمَةٌ, (Mgh, K.) or رَاتِمَةٌ or رَاتِمَةٌ, (M, TA.) and رَاتِمَةٌ, (M, K.) *He had a thread, or string, such as is termed رَاتِمَةٌ tied upon his finger.* (M, Mgh, K.)

رَاتِمٌ (S, M, K) and رَاتِمٌ (M, K) and رَاتِمٌ (S, K) signify the same; i. e. *Broken*: (S, M, K.) and *bruised, or crushed*, (M, K, TA.) such: (M, and so accord. to the CK.) the first being an inf. n. used as an epithet. (M, K.) Ows Ibn-Hujay says,

لَأَصْبَحَ رَاتِمًا ذَقَاتِ الْحَصَى
مَكَانَ الْيَبْيِ مِنَ الْكَاتِبِ

(S, in the present art.) i. e. *It* (referring to a mountain called اَلْصَّاقِبِ) *would become [broken, having the pebbles crushed,] like the sands under the mountain El-Kāthib* (S in art. نو). [But there are other explanations of النَّبْيِ and الْكَاتِبِ as here used in the T, in art. رَاتِمٌ, a different reading is given رَاتِمًا.] — See also رَاتِمَةٌ.

— [Freytag, misled by the CK, has assigned to رَاتِمٌ a signification that belongs to رَاتِمٌ.]

رَاتِمٌ [applied in the present day to The shrub broom; to several species thereof: *spartium monosperum* of Linn.: *genista reatum* of Forsk.: (Dohle, Flor. Aegypt. Illustr. no. 657.) *spartium*: (Forskål, Flora Aegypt. Arab. p. lvi.) and *gihalaris setacea*: (Idem, p. lx.)] a species of plant: (T:) or a species of tree; (Mgh:) or so رَاتِمَةٌ, of which the former is the pl. [or rather coll. gen. n.] (S.) or the latter, (Lth, T,) or the former, (AĦn, M, K,) the latter being its n. un., (K,) a certain plant, of the shrub-kind; (AĦn, T, M, K;) as though by reason of its slenderness, it were likened to the thread, or string, called رَاتِمٌ. (AĦn, T, K, TA.) [see this word voce رَاتِمَةٌ in the CK, in the present instance, erroneously written رَاتِمٌ:] and so رَاتِمَةٌ (AĦn, T): *its flower is like the lentil: each of these* (i. e. the flower and the seed, TA) *strongly provokes vomiting: the drinking the expressed juice of its twigs, fasting, is a beneficial remedy for sciatica* (عَوَقُ الشَّامِ); and *likewise the using as a clyster an infusion thereof in sea-water: and the swallowing twenty-one grains thereof, fasting, prevents the [puscules called] دَمَامِي*. (K.) When a man was about to make a journey, he betook himself to two branches, or two trees, and tied one branch to another, and said, "If my wife be faithful to the compact, this will remain tied as it is; otherwise, she will have broken the compact:" so says Ag; and ISk says the like:

(T:) or he betook himself to a tree, (S, K,) or to the species of tree called رَاتِمٌ, (ISk, Mgh,) and tied together two branches thereof, (ISk, S, Mgh, K,) or he tied together two trees; (M;) and if he returned and found them as he tied them, he said that his wife had not been unfaithful to him; but otherwise, that she had been so: (ISk, S, M, Mgh, K:) this [pair of branches or trees] called رَاتِمٌ [in the CK, erroneously, رَاتِمٌ] and رَاتِمَةٌ: (K:) or this is what is meant by رَاتِمَةٌ: (M:) or this [action] is what is meant

by تَعْقَادُ الرَّاتِمِ in the following verse: (Ag, ISk, T, Mgh) but IB says that رَاتِمٌ [pl. of رَاتِمَةٌ] does not mean peculiarly one kind of trees exclusively of others: and he cites this verse as an ex. of رَاتِمٌ meaning the threads, or strings, so called; (TA;) as does AZ. (Mgh) A Rāziz says,

هَلْ يَمَعَنَّ الْيَوْمَ إِنْ هَمَّتْ يَبِيرُ
كَوْرَ مَا تَوْصِي وَتَعْقَادُ الرَّاتِمِ

[*Will the muchness of thine enjoining, and the tying of the retem, be indeed of use to thee to-day, if she be desirous of them?*] (T, S, Mgh.) — See also رَاتِمَةٌ, in two places. — Also A [leatheren water-bag such as is called] مَزَادَةٌ (IAqr, T, K) with water: (IAqr, T:) or a [water-skin such as is called] مَزَاد. (M, TT.) — And A road, or way; or the middle, or main part and middle, thereof, or a beaten track; syn. مَحَجَّة. (IAqr, T, K.) — And Suppressed, low-sounding, occult, or secret, speech or language. (IAqr, T, K.) — And Perfect shame or sense of shame or pudency (IAqr, T, K.)

رَاتِمَةٌ: see رَاتِمَةٌ.

رَاتِمَةٌ: see رَاتِمٌ [of which it is the n. un.]: — and see also رَاتِمَةٌ.

رَاتِمَةٌ A she-camel that eats the plant called رَاتِمٌ, and keeps to it, and is fond of it. (K, TA.) — And That carries the filled مَزَادَةٌ (K, TA) called رَاتِمٌ. (TA.)

رَاتِمٌ A thing broken in pieces, or into small pieces; crushed; or crumbled. (K, TA.)

رَاتِمٌ: see رَاتِمٌ. — and see also رَاتِمَةٌ. — Also A slow pace. (K.)

رَاتِمَةٌ (T, S, M, Mgh, K) and رَاتِمَةٌ (T, M, L,) the latter written thus by IB on the authority of 'Aloa Ibn-Hamzah, (L, TA.) or رَاتِمَةٌ (S, K,) [in one copy of the S written رَاتِمَةٌ, and in my copy of the Mgh without any syll. signs.] A thread, or string, that is tied upon the finger for the purpose of reminding one (T, S, M, Mgh, K) of some object of want: (T, S:) pl. of the first, رَاتِمٌ (S, M, Mgh, K) and رَاتِمٌ (M, K;) and [coll. gen. n.] of the second, رَاتِمٌ (M, IB;) and of the third, [if it be correct,] رَاتِمٌ (K: in the CK رَاتِمٌ) IAqr says that رَاتِمٌ signifies the thread, or string, for reminding; but others say رَاتِمَةٌ: Lth says that رَاتِمٌ signifies a thread, or string, that is tied upon the finger, or upon the

signet-ring, for a sign, or token: (T:) and IB cites the verse cited above voce رَاتِمٌ as an ex. of this word in the sense here assigned to it as a pl. [or coll. gen. n.]; (TA:) and so does AZ. (Mgh.) The binding of رَاتِمٌ [upon the fingers] is forbidden in a trad. and it is said that رَاتِمٌ is forbidden by means of the threads, or strings, that are tied upon the fingers for the purpose of reminding becomes a butt for revilings. (TA.) — See also رَاتِمٌ, in four places.

رَاتِمٌ [a pl. of which the sing. is not mentioned], like سَكَارَى, Persons affected with swooning from eating the plant called رَاتِمٌ. (K.)

رَاتِمٌ مَا زَالَ رَاتِمًا عَلَى هَذَا الْأَمْرِ means *He ceased not to be constantly occupied in this affair*: (T, M, K, TA.) Yaḳkoob asserts that the م of رَاتِمًا is a substitute [for ب], though رَاتِمٌ does not occur in the sense of رَاتِمٌ: (M, TA:) IF says that this may be the case, or that the word may be from الرَاتِمَةُ and الرَاتِمَةُ. (TA.) [See also رَاتِمٌ: and see رَاتِمٌ, below.]

رَاتِمٌ [app. *Having his nose broken*. — And hence,] *One who does not speak clearly, nor intelligibly; as though his nose were broken*: occurring in a trad.: or, as some relate it, رَاتِمٌ [q v.]. (TA.)

رَاتِمٌ and رَاتِمٌ Continual, or constant, evil: (K, TA.) the م is a substitute for the ب of رَاتِمٌ, and the former م is augmentative, because there is no word like جَعْفَرٌ consisting of radical letters. (TA.) [See also رَاتِمًا, above.]

رَاتِمٌ: see رَاتِمٌ.

رت

1. رَاتِمٌ (T, S, M, &c.) see. pers. [رَاتِمٌ and رَاتِمٌ] (Mgh, TA.) aor. - (T, S, M, K) and - (M) and - (Mgh, TA.) the last being of رَاتِمٌ of the class of قَرَبَ (Mgh, TA.) inf. n. رَاتِمٌ (S, M, A, Mgh, Mgh, K) and رَاتِمٌ (M, Mgh, K;) and رَاتِمٌ (S, M, Mgh, K;) both authorized by AZ; the latter at first disallowed by Ag, but afterwards allowed by him; (M;) *It was, or became, old, and worn out*; (T, S, M, A, Mgh, Mgh;) and mean, or bad; (M;) namely, a garment, (T, S, M, A, Mgh,) and a rope, (S, M, A,) or other thing, (S, Mgh,) i. e. anything, but mostly said of what is worn as clothing, or spread as furniture: (M.) or he, or it, was, or became, threadbare, shabby, or mean. (M, K.) said of a man, it has for its aor. رَاتِمٌ and inf. n. رَاتِمٌ. (M.) رَاتِمٌ means *An old, worn-out, state of garb or apparel; and a bad condition*. (Mgh.) And you say, *فِي هَيْئَةِ رَاتِمٌ* *In his garb, or apparel, is threadbareness, shabbiness, or meanness*. (S.) And رَاتِمٌ هَيْئَةُ الشَّخْصِ, and رَاتِمٌ, *The aspect, or state, or condition, of the person was, or became, weak, and vile, mean, paltry, or despicable*. (Mgh.) [And رَاتِمٌ الرَّجُلِ *The man was, or became, old, and worn out; or weak,*

by] a small kindness: a saying which originated from a man's being incensed against some persons, and being hungry, and their giving him to drink some **رثية**, whereupon his anger became appeased: (S in art. **رثا**.) hence it became a proverb (TA.) — See also **رثية**.

رثاء, fem. **رثاة**, A ram, and a ewe, black speckled with white; or the reverse syn. **أرثاء**, **أرثاء** (M, K.)

رثاة: see **رثاة**.

رثو + A man meek-hearted, and of little intelligence or sagacity. (M.) [See also **رثو** in art. **رثو**]

رثد

1. **رثد الكأع**, (T, S, M, A, K.) aor. 2, inf. n. **رثد**; (S, M.) and **رثد**, (K.) in some copies of the K. [which I doubt not to be a mis-transcription]; (TA.); He put the goods, or household goods, or utensils and furniture, one upon another, or together, in regular order, or compactly, (T, S, M, A, K.) or side by side. (S.) — **رثدت بقضيا** She (a hen) collected together her eggs. (IAgr, M) — **رثدت القصة بالبريد** The bowl was heaped with the bread [or crumbled, or broken, bread, moistened with broth,] put together and made even. (M, L.) — **رثد حاجته** + He deferred, delayed, postponed, or put off, his (another's) needful affairs, the sing. noun being used for the pl. (L, from a trad.) — **رثد**, aor. 3, (K.) inf. n. **رثد**; (T, K.) and **رثد**, a. q. **رثد**; (K.) said of a man [as meaning He was, or became, disturbed, perturbed, or troubled, in mind]; (TA.); or said of water [as meaning it was, or became, turbid, thick, or muddy.] (T, K.)

4: see 1, first sentence. — **ارثدوا** They stayed, or abode [in a place; not journeying, or departing] — **ارثد**, (Ks, S, K.) — And **ارثد**, said of one digging, He reached the moist earth. (ISK, S, K.) — See also 1, last sentence.

8: see 1, first sentence.

رثد: see **رثد**.

رثد: see **رثد**. — Also The goods, or utensils and furniture, of a house or tent, that are of a worthless, paltry, mean, or vile, kind, or that are held in little account (M, L.) — And **Weak**, or powerless, people: (S, L, K.) differing from **رثو** [q. v.] (S, L.) One says, **على رثو** [We left at the water meek, or powerless, people, unable to take up their goods and to depart]. (S, L.)

رثد, (IAgr, T, S, M, L.) or **رثد**, (K.) or both, (TA.) A company, (IAgr, S, M, K.) or a numerous company, (T, L.) of men, (IAgr, T, S, M, L.) staying, or abiding, [in a place,] (IAgr, T, S, M, L, K.) not journeying, or departing, (S.) when the rest of their journey, or depart; (T.) as also **رثد**. (T, L.)

رثد **مأع** (S, M, A, L, K.) and **مؤثو** (S, M, K.)

L, K.) Goods, or household-goods, or utensils and furniture, put one upon another, or together, in regular order, or compactly, (S, M, A, L, K.) or side by side; (S.) as also **رثد**; (A, K.) or this last, [as a subst.,] household-goods, or utensils and furniture, so put. (T, S, M, L.) And **رثد** **مؤثو** Food, or meat, heaped up. (T, L.) And **رثد** **خبز** [Bread piled up]. (A.) And **رثد** **الخبز** [The crumbled, or broken, bread, moistened with broth, is heaped and put together and made even in the bowl]. (A.)

رثد A generous man: (ISK, K.) from **رثد** signifying "he reached the moist earth in digging." (ISK.) — And **الرثد** is a name of The lion. (S, K.)

رثد: see **رثد**, in two places.

رثد **رثد** **رثد** means I left them putting their goods, or utensils and furniture, one upon another, (T, S, M, L, K.) without having that whereon to remove them, (S, L.) [not having yet taken them up and departed:] thus **رثد** differs from **رثد** [q. v.]. (S, L.)

رثر

1. **رثر**, (T, S, M, K.) aor. 2, (M, K.) inf. n. **رثر**, (T, M.) He broke one's nose, (S, M, K.) or his mouth, (T, M, K.) so as to make it bleed, (S.) or so that the blood dropped from it: (M, K.) **رثر** is a dual var. thereof: (TA.) **رثر** and **رثر** signify also any breaking (T, TA.) — [Hence,] **رثرت أنفها بالطيب** She (a woman) smeared her nose with perfume. (S, M, K.) [See **مؤثر**, below.] — And **رثر**, said of the foot, or sole of the foot, or extremity of the fore foot, of a camel, (T, M.) It was wounded so that the blood flowed from it: (T.) or it bled. (M.) — **رثر**, (M, K.) aor. 3, (K.) inf. n. **رثر**; (M.) and **رثر**, inf. n. **رثر**; (S, K.) said of a horse, He had what is termed **رثر** [in a copy of the M written **رثر**, but expressly said in the K to be **رثر**, and in a copy of the M written **رثر**, but said in the K to be with damm]; (S, K.) i. e. a whiteness in the upper lip: (AO, T, S.) if in the lower lip, it is termed **رثر**: (AO, TA.) or a whiteness in the extremity of the nose: (M, K.) or any whiteness, (M, K.) little or much, (M.) upon the upper lip, reaching to the place of the halter or a whiteness in the nose. (M, K.) The epithet applied to the horse in this case is **رثر** (T, S, M, K.) [explained in the Mgh as signifying, thus applied, Of which the upper lip is white,] and **رثر**; fem. of the former **رثر**. (M, K.) — [See **رثر**]

is also app said of one's nose, as meaning It was much scratched, and slit, in its extremity, so that the blood issued from it and fell in drops: see **رثر**, which seems to be its inf. n. in this sense, below.]

8: see above.

رثر: see **رثر**: and see also a reading of a verse cited in art. **رثر**, voce **رثر**.

رثر: see 1. — Also, [app. as inf. n. of **رثر**, q. v.] A vehement scratching, and slitting, of the extremity of the nose, so that the blood issues from it and falls in drops. (T.)

رثر: see 1.

رثر A weak, or scanty, rain; as also **رثر**: **رثر** **رثر** [Hence, perhaps, **رثر**]

pl. **رثر** (K) — [Hence, perhaps, **رثر**] Hast thou somewhat of news, or tidings. (K, TA. [In the CK, erroneously, **رثر**])

رثر: see 1.

رثر: see **رثر**.

رثر: see **رثر**, in two places. — **رثر** **رثر** Pebbles broken in pieces; as also **رثر** (T.) or **رثر** means what are crushed, of the pebbles, by the feet of camels. (TA.)

رثر **رثر** (K) and so in the M, accord. to the TT: [or] correctly, **رثر**, with **رثر**. (TA. [But no evidence of the correctness of this reading is adduced in the TA.])

رثر: fem. **رثر**: see 1; and see also **رثر**. — [Also, app., applied to a man, Having his nose much scratched, and slit, in its extremity, so that the blood issues from it and falls in drops. — And hence,] One who does not speak clearly, nor correctly, [as though his nose were broken at the end and so closed, or] by reason of some evil affection of his tongue: occurring in a trad.: or, as some relate it, **رثر** [q. v.] (TA.)

رثر: see what next follows.

رثر The nose, (M, K.) in some one or more of the dialects; (M,) as also **رثر**. (K.)

رثر **رثر** Land rained upon [app. with such rain as is termed **رثر**.] (K.)

رثر (M, K) and **رثر** (M, K) A nose, (T, S, M, K.) or mouth, (M, K.) broken, and smeared with blood: (T.) or broken so as to be made to bleed: (S.) or broken so that the blood drops from it: (M, K.) and anything smeared with blood, or (so in the M, but in the K "and") broken. (M, K.) — And the former, as being likened to a nose in the state above described, + A woman's nose smeared with perfume. (T, S.) — Also A camel's foot wounded by stones, so that it bleeds, like **رثر**; (S, TA.) and in like manner **رثر** applied to a **رثر** [see 1, third sentence]: or, accord. to Ibn-Hishām El-Lakhme, **رثر** signifies camels' feet upon which the stones have had an effect, or made marks. (TA.)

رثو

1. **رثو**: see 1 in art. **رثو**, passim.

رثو Milk such as is termed **رثو**. (M, K. [See the latter word, in art. **رثو**].)

رثو, meaning A man weak in intellect, is from **رثو**, [mentioned in art. **رثو**] and [therefore]

ing, hump: (K:) IDrd says, in the Jm, They assert it to mean having a shaking, quaking, or quivering, hump; but I know not what is its true meaning. (TA.)

رَجْرَجٌ an epithet applied to that which is رَجْرَجٌ [or In a state of commotion or agitation; or of convulsion, or violent motion; or shaking, quaking, or quivering, or going to and fro]; (S;) [and so رَجْرَجٌ.]

رَجْرَجٌ: see رَجْرَجَةٌ. — Also Slaver, or drivel. (TA.) [See, again, رَجْرَجَةٌ.] — And رَجْرَجٌ q. v. قَرَسٌ [app. meaning The fluid of the gelatinous substance termed قَرَسٌ, prepared from fish &c.] (TA.) — And Crumbled, or broken, bread, (ثُرِيدٌ), made soft with grease, or gravy: (TA:) and رَجْرَجَةٌ [as its n. un.] signifies a mess of such bread (ثُرِيدَةٌ) so made soft; (S;) and ثُرِيدَةٌ رَجْرَجَةٌ [signifies the same, or] a mess of such bread made soft and compact. (TA.) — Also, [said in the K and TA to be like ثُرِيدٌ, but in the CK like ثُرَيْلٌ] A certain plant. (S, K.)

رَجْرَجَةٌ Remains of water in a watering-tough, or tank, (S, K,) turbid, and mixed with mud, (S;) as also رَجْرَجٌ: in a trad., in which it occurs, accord. to one relation it is رَجْرَجَةٌ; but رَجْرَجَةٌ is the word commonly known: accord. to Aq, it is syn. with رَهْءَةٌ: the pl. is رَجْرَجٌ. (TA.) — Also Water mixed with slaver, or drivel (TA.) — And Spit, or saliva, that has gone forth from the mouth; or flowing saliva: (S, TA:) so in the saying, كَثِيرُ الرَجْرَجَةِ [Verily such a one has much spittle, &c.: and رَجْرَجٌ signifies nearly, or exactly, the same]. (TA.) — See also رَجْرَجٌ = Also A large company, or troop, in war. (K.) — And [an epithet signifying] Devoid of understanding, intellect, or intelligence: (K:) and devoid of good: (TA:) or the evil, bad, or corrupt, of mankind, in a pl. sense: (Nh, TA:) or the low, base, vile, or mean, of mankind, or of the young thereof; or the lowest, basest, or meanest, sort, or refuse, of mankind, that have no understanding, intellect, or intelligence; as also رَجْرَجَةٌ (Sh, TA:) or, in a pl. sense, such as have no understanding, intellect, or intelligence, of a people, or party. (El-Kilābea, TA.)

رَجْرَجَةٌ [Hence,] رَجْرَجٌ. — رَجْرَجٌ q. v. رَجْرَجٌ woman, (S,) or girl, (A,) whose flesh, (S,) or hinder part, (A,) quivers, or quakes; (S, A;) [and so رَجْرَجَةٌ, occurring in the A and TA in art. دِيس.] — And ثُرِيدَةٌ رَجْرَجَةٌ q. v. رَجْرَجٌ. — And كَثِيْبَةٌ رَجْرَجَةٌ † An army, or a troop, agitated to and fro (A, L) in its march, (L,) scarcely moving onwards, (A, L,) by reason of its multitude: (L:) or as though agitated to and fro, and not moving onwards, by reason of its multitude. (S.) — See also رَجْرَجٌ. — Also A certain medicine, (L, K,) well known. (K.)

رَجْرَجَةٌ [fem. of رَجْرَجٌ, q. v. — Also, as a subst.,] A mess of the kind of food called فُلُوْدٌ [q. v.]. (A.) — See also رَجْرَجَةٌ in two places.

رَجَجٌ Having a confusion of voices, by reason of the multitude of the people therein. (Abou-Moosa, TA in art. زَج.)

رَجَجٌ: see 4. رَجَجٌ; and its fem., with ة: see رَجْرَجٌ, and رَجْرَجٌ.

رَجَأٌ

رَجَأٌ He postponed, put off, deferred, or delayed, (ISk, S, Mgh, Msh, K,) an affair, (ISk, S, Mgh, K,) and a person; (TA:) as also رَجِىَ: (ISk, S, Mgh, Msh, K,) but the former is the better: the inf. n. is رَجْأَةٌ. (TA.) It is said in the Kur [xxxiii. 51], accord. to different readings, or تُرْجِي مَنْ تَشَاءُ مِنْهُمْ, meaning Thou mayest put off whom thou wilt of them: addressed peculiarly to the Prophet, exclusively of others of his people. (Zj, TA.) [See also an ex. in the Kur vii 108 and xxvi. 85; and the various readings mentioned by Bḍ in the former instance] — رَجَأْتُ She (a camel, S, K, and in like manner a pregnant female [of any kind], TA) was, or became, near to bringing forth; as also رَجِئْتُ: (S, K:) AA says the former. (S.) — And رَجَأَ He (a hunter or sportsman) was unsuccessful, getting no game; as also رَجِىَ: (K, TA:) or you say, رَجَأَ الصَّيْدَ, (TA in art. رَجَوُ) and رَجِىَ الصَّيْدَ. (K in that art.)

رَجَأٌ [pass part. n. of 4]. It is said in the Kur [ix. 107], (S, K,) as some read, (S,) وَأَخْرَجُوا مُرَجِّجُونَ لِأَمْرِ اللَّهِ, (S, K,) or, as others read, مُرَجِّجُونَ, (S,) meaning [And others are] delayed [for the execution of the decree of God,] until God shall cause to betide them what He willeth. (S, K.)

مُرَجِّجٌ [act. part. n. of رَجَأَ], (S, K,) and مُرَجِّجٌ [act. part. n. of رَجِئَ], (S, [in which, however, it is not clearly shown whether the author means that this corresponds to مُرَجِّجٌ or that it is a rel. n. corresponding to مُرَجِّجَةٌ, the former being certainly the case,]) or not thus, but مُرَجِّجٌ (K,) so some say, (TA,) but this is a rel. n. like مُرَجِّجٌ (IB, TA.) A man who is one of [the sect called] المُرَجِّجَةُ (S, K) and المُرَجِّجِيَّةُ, without testhood to the ى, (K,) accord. to J, المُرَجِّجَةُ, with testhood, (IB,) but this is incorrect, unless as meaning those who are called in relation to the مُرَجِّجَةُ, for otherwise it is not allowable. (IB, TA.) The sect called the مُرَجِّجَةُ [and مُرَجِّجِيَّةُ] are [A sect of Muslim antinomians;] a sect of Muslims who assert that faith (الإيمان) consists in words without works; as though they postponed works to words; asserting that if they do not pray nor fast, their faith will save them. (TA:) a sect who assert that disobedience, with faith, does not injure, and that obedience, with disbelief, does not profit: (KT:) or a sect who do not pronounce judgment upon any one for aught in the present life, but defer judgment to the day of resurrection. (Msh:) those who decide not, against the

committees of great sins, aught as to pardon or punishment; deferring the judgment respecting such sins to the day of resurrection. (Mgh in art. جَبَر.) — مُرَجِّجٌ is also applied to a she-camel, and a pregnant female [of any kind], as meaning Near to bringing forth; and so مُرَجِّجَةٌ. (TA.)

المُرَجِّجَةُ: see the next preceding paragraph, in two places.

مُرَجِّجٌ (IB) and رَجَلٌ مُرَجِّجٌ (S, IB) A man called in relation to the مُرَجِّجَةُ (S, IB) or مُرَجِّجَةٌ. (IB)

رَجَبٌ

رَجَبٌ, aor. ى, (K,) inf. n. رَجَبٌ, (TA,) He (a man, TA) was frightened, or afraid, (K,) [at, or of, him or it] (TK.) — And also, رَجَبٌ, aor. and inf. n. as above; (TA,) and رَجَبٌ, aor. ى, (K,) inf. n. رَجَبٌ; (TK:) He was ashamed, or bashful, or shy, (K,) مِنْهُ [with respect to him or it]. (TK.) — رَجَبَةٌ, (S, A, K,) aor. ى, (K,) inf. n. رَجَبٌ, (A,) He feared him or it: (A:) or he revered him, venerated him, regarded him with awe, and honoured him, or magnified him; (S, K;) namely, a man; [and in like manner, it; see رَجِبَ] as also رَجِبَ, (K,) aor. ى, (TA,) inf. n. رَجِبٌ and رَجِبٌ; and رَجِبَ and رَجِبَ, (K,) inf. n. رَجِبٌ and رَجِبٌ; (TA;) and رَجِبَ, (K:) or رَجِبَ, (Msh,) inf. n. رَجِبٌ, (S,) signifies [simply] he honoured him, or magnified him. (S, Msh.) You say, دَخَلْتُ رَجَبًا, [I entered, and he welcomed me with the greeting of مَرَجَبًا, and treated me with honour]. (A.) And a poet says,

أَحْبَدُ رَبِّي قَوْلًا وَرَجَبَةً

i. e. [I praise my Lord with fear,] and magnify Him. (TA.) — رَجَبٌ said of a branch, or twig, It came forth singly. (K.) [Perhaps from رَجَبٌ as the name of a month which is called "Rejeb the separate."]] رَجَبٌ بِقَوْلِ سَيِّئٍ is like رَجِبَ, (K,) i. e. He veiled him with a foul, or an evil, saying. (Abu-l-Omeiyilil, TA.)

2: see 1, in three places. — Hence, (S,) رَجِبٌ signifies also The sacrificing a victim, or victims, in the month of Rejeb: (S, K.) for the [pagan] Arabs used to slaughter animals as sacrifices in that month. (TA.) The days of the said sacrifice were called أَيَّامُ رَجِبٍ and the victim was called رَجَبُ الشَّجَرَةِ. (TA.) رَجِبَةٌ, (TA.) رَجِبَةٌ, (S, TA) and رَجِبَةٌ, (Msh,) inf. n. رَجِبٌ, (S,) He propped up the tree, because of the abundance of its fruit, lest its branches should break; (S, Msh;) sometimes by building a wall, for it to rest upon, because of its weakness: (S;) or رَجِبٌ نَخْلَةٌ signifies the building, at the foot of a palm-tree, a structure of the kind called دُكَّانٌ, which is termed رَجِبَةٌ, for it to rest upon, (K, TA,) because of its leaning, and its being valuable to him, and being weak: (TA:) or the propping up a valuable palm-tree, when it is feared that it will fall,

because of its tallness and the abundance of its fruit, by means of a structure of stones - and also the putting thorns round a palm-tree, lest any one should climb it, and pluck its fruit - (T, TA.) or [in the CK "and"] the attaching the racemes of a palm-tree to its branches, binding them with palm-leaves, lest the wind should shake off the fruit (K, TA.) or the putting thorns round the racemes of a palm-tree, lest anyone should be able to take and eat them: (K, TA.) and hence the saying cited below, **رَجَبٌ**. (K.) You say [also], **رَجَبٌ**, meaning [Their palm-trees became laden, or heavily laden, with fruit,] and they consequently propped them up. (A. [But the verb, here, may perhaps be mistranscribed; for the verb commonly known in this sense is not mentioned in the copy of the A from which this is taken.]) Selâshîh Ibn-Jendel says, describing some horses,

كُلُّ أَعْنَاقٍ أَصَابَ تَرْجِبٍ

meaning As though their necks were propped palm-trees. or, as some say, the stones on which the victims slain in *Rajeb* are sacrificed. (TA.) — **تَرْجِبُ كَرْمٍ** The disposing evenly the shoots of a grape-vine, and putting it in its [appropriate] places, (K, TA.) by means of props. (TA.)

4: see 1: — and see also 2.

[**رَجَبٌ** is said by Freytag, as on the authority of Mo'ayl, to signify *He filled with reverence*; was reverend.]

رَجَبٌ The part between the rib and the **قَصْر** [or sternum]. (K.) — See also **رَجَابٌ**.

رَجَابٌ: see **رَجَبٌ**.

رَجَبٌ One of the [Arabian] months; (Msb.) [namely, the seventh thereof; so called because of the honour in which it was held in the Time of Ignorance, (S, A, K, &), inasmuch as war, or fighting, during it was held unlawful: (S:) in a trad., (TA,) it is called **رَجَبُ مَغْفَرٍ** [*Rajeb of Mu'far*], because Mu'far most honoured it: (S, TA:) and it is further distinguished as being between **جُمَادَى** and **شَعْبَانَ**, to show that what is meant by it is not what the [pagan] Arabs called **رجب** according to the computation founded upon postponement; for they used to postpone it from month to month: (TA:) [it is also called *Rajeb the separate*, because it is the only sacred month that is not preceded nor followed by another sacred month; the other sacred months being **الْبَحْرُورُ** and **ذُو الْقَعْدَةِ** and **ذُو الْحِجَّةِ**: the pl. is **أَرْجَابٌ** (S, Msb, K) and **رَجُوبٌ** and **رَجُوبٌ** [all pls. of pauc.] (Msb) and **رَجَابٌ** and **رَجَابٌ** (Msb, K) and [or rather this last is a quasi-pl. n.] (TA) and [pl. pl] **أَرْجَابٌ** [pl. of **أَرْجَبٌ**] (TA) and **أَرْجَابٌ** [pl. of **أَرْجَبٌ**] (Msb). The dual, **رَجَبَانِ**, (S, Msb,) or **الرَّجَبَانِ**, (A,) [The two *Rajeb*s] is applied to [the two months] **رَجَبٌ** and **شَعْبَانَ**, (S, A, Msb,) by the attribution of predominance to the former. (Msb.) — See also **أَرْجَابٌ**.

رَجَبَةٌ A thing by means of which a tree is propped up, because of the abundance of its fruit, lest its branches should break sometimes it is a wall built for it to rest upon, because of its weakness: (S:) a wall, or the like, built round a palm-tree, for it to rest upon, because of its heaviness or its weakness: (Mgh in art. **عُرُو** and **عَرَى**.) a kind of wide bench of stone or brick (**دُكَّانٌ**) built at the foot of a palm-tree, for it to rest upon, (K, TA,) because of its leaning, and being valuable to its owner, and being weak. (TA) accord. to Ag, a structure of rock with which a palm-tree is supported by means of fixed pieces of wood (TA.) it is also called **رَجَبَةٌ**. (K* and TA in art. **رَجَبٌ**.) pl. **رَجَبٌ**. (S.) [See 2.] — Also A structure by means of which (S, K) the wolf **ذِئْبٌ**, (S,) or objects of the chase, (K,) are caught. (S, K.) a piece of flesh-meat is put in it, and tied with a small cord, and when the beast pulls it, the **رَجَبَةُ** falls upon him. (S.) — See also **رَجَبَةٌ**.

رَجَبِيَّةٌ A victim, (Mgh, TA,) [i.e.] a sheep or goat, (Msb,) which the Arabs used to sacrifice, (Mgh, Msb, TA,) in the Time of Ignorance, to their gods, (Msb) in *Rajeb*, (Mgh, Msb, TA,) the month thus called: (TA.) the doing of which is forbidden: (Msb.) it was abrogated by the ordinance of the **أَمْسَى**. (Mgh.) See 2.

رَجَبِيَّةٌ A palm-tree having a **رَجْمَةٌ** to support it; (S, Mgh in art. **عُرُو** and **عَرَى**, and K*) as also **رَجَبِيَّةٌ**; each an extr. rel. n., (K, TA,) and the latter the more so. (TA.)

رَجَبٌ One who honours his lord, chief, or master. (AA, TA.)

رَجَبَةٌ sing. of **رَوَاجِبٌ**; (S, K, &) or, accord. to Kr, the sing. of this latter is **رَجَبَةٌ** [also mentioned as a sing. in the K]; but the correctness of this is doubted: (TA:) the **رَوَاجِبُ** are The finger-joints that are next to the ends of the fingers: (S, K:) next to these are the **بُرَاجِمُ**: then, the **أَشْجَاعُ**, which are next to the **كَفٌّ**: (S:) or the joints of the lowest parts (**أَصُولُ**) of the fingers: (K:) [by which is meant the same as by the former explanation, accord. to the TA; though this seems to be more than doubtful:] or the inner sides of those joints: or the bones of the fingers: (K:) or the finger-joints: (A, K:) or the backs of the **سَلَامِيَّاتُ** [generally meaning the phalanges of the fingers:] or the parts of the **سَلَامِيَّاتُ** between the **بُرَاجِمُ**: (K:) which last word [commonly signifies the knuckles, and] is explained by IAqr as signifying the wrinkled parts at the joints of the fingers, whereof each finger has three, except the thumb: or the **رَوَاجِبُ** are the parts, of the inner sides, between the finger-joints: or [the knuckles next the metacarpal bones; i.e.] the parts that protuberate at the roots of the fingers when the hand is clinched. (TA.) [See also **رَجْمَةٌ** and **أَشْجَعٌ**.] — The **ذَائِرَةُ** of a bird is The toe that is next to the **ذَائِرَةُ** [or back toe], on the outer side of each foot.

(Lth, TA.) — **رَوَاجِبُ الْحَبَارِ** The veins (**عُرُوقُ**) of the passages of the voice of the ass (IAqr, K.)

أَرْجَابٌ The **أَمْعَاءُ** [i.e. bowels, or intestines, into which the food passes from the stomach]. (Ag, S, K) it has no pl. (S, K) known to A'Obeyd: (S) or its sing is **رَجَبٌ**, (Kr, K,) or **رَجَبٌ**, (K,) or **رَجَبٌ**. (Ibn-Lamlaweyh.)

مَرْجَبٌ Honoured, or magnified: (S) or revered, venerated, regarded with awe, and honoured, or magnified: (A:) as also **مَرْجُوبٌ**. (S.) — The saying of Hishâm Ibn-El-Mundhir (**رَجَبٌ**) — **أَنَا عَدِيْبُهُمَا لَمْ أَكُنْ فِيهِمْ** means I am their propped little palm-tree loaded with fruit; (S, TA.) i.e. I have a family that will aid and defend me: so accord. to Ya'qoub, or, as some say, I am their honoured little palm-tree &c. (TA. [See 2]) [It is part of a prov., for which see **جَدْلٌ**.]

مَرْجُوبٌ. See the next preceding paragraph.

رجح

1. **رَجَحَ**, **وَرَجَحَ**, and **رَجَحَ** (Msb, TA) and **رَجَحَ** (TA), inf. n. **رَجُوحٌ** (Msb, TA) and **رَجَحَانٌ** (Msb), (TA,) or this last is a simple subst., (Msb,) It (a thing) exceeded another thing in weight; outweighed, preponderated (Msb, TA.) And **رَجَحَ الْجَبَانَ**, **وَرَجَحَ**, (S, A, Msb, K) and **رَجَحَ** (S, Msb, K, but omitted in some copies of the S) and **رَجَحَ** (S, K) inf. n. **رَجَحَانٌ** (S, A, K) and **رَجُوحٌ** (K,) [but see what is said of the former above.] The balance inclined; (S, Msb, K,) i.e. the scale, of the balance, in which was the thing weighed was heavier than the other; (Msb;) as also **رَجَحَتْ يَدَايِ التَّائِبِينَ**. (MA.) And **رَجَحَتْ يَدَايِ التَّائِبِينَ** [One of the two scales outweighed the other; surpassed, excelled, was preferable to, or of more force or validity than, the other]. (A.) — **رَجَحَ أَحَدُ قَوْلَيْهِ عَلَى الْآخَرِ** [One of his two sayings outweighed the other; surpassed, excelled, was preferable to, or of more force or validity than, the other]. (A.) — And **رَجَحَ الْقَيْءُ** The thing was, or became, heavy. (TA in art. **رَحِمَن** [v. v.]) — [Hence,] **رَجَحَ فِى مَجَلِسِهِ** [i.e. dull, torpid, or drowsy,] not light, [i.e. not lively or sprightly,] in his sitting-place. (TA.) — It is also used transitively: one says, **رَجَحَهُ** [I outweighed him]. (Msb.) — [Hence,] **رَجَحَهُ** [He surpassed him in gravity, staidness, sedateness, and forbearance, or cleanness; was, or became, more grave, staid, sedate, and forbearing, or clement, (أَزْنَنَ, S, K, TA, and أَكْمَرَنَ, TA,) than he. (S, K, TA.) So in the saying, **رَجَحَهُ قَوْمًا** [We vied with a people, or party, and surpassed them in gravity, &c.]. (TA.) And **رَجَحَهُ قَرْجَتُهُ** [I vied with him in gravity, &c., and surpassed him therein]. (S, K, TA.) — You say also, **رَجَحَ الْقَيْءُ يَدَيْهِ** [He weighed the thing with his hand, trying what was its weight: (TA:) or so **رَجَحَهُ** alone. (A.)

2. **رَجَحَ هَذَا عَلَى ذَاكَ** He made this to outweigh that. (MA.) — [Hence,] **رَجَحَ الْقَيْءُ**

held, or pronounced, [and it made,] the thing [to outweigh, as meaning] to be more, or, most, excellent or preferable, and of more, or most, force or validity. (Msb.) — See also 4. — And see 5.

3. رَاجَحَهُ تَرَجَحَهُ. see 1.

4. اَرَحَ الْمِيزَانَ *He made the balance to incline, the scale in which was the thing weighed being heavier than the other.* (Msb, TA.) — And اَرَجَحَهُ (Msb.) or اَرَجَحَ لَهُ (S, A, K.) *He gave him preponderating weight;* (S, A, K, Msb, K;) as also اَرَجَحَ لَهُ (S, A, K.) inf. n. تَرَجِيحٌ. (S.) One says, إِذَا زَوَّنتَ فَارْجَحْ [When thou overgest, give preponderating weight]. (A.)

5. تَرَجَحَ: see 1, second sentence. — Also i. q.

نَذَلَذَبَ [It moved to and fro; dangled; nas, or became, in a state of motion or commotion; said of a thing hanging in the air, &c.; and so] اَرْتَجَحَ. (K.) You say, اَرْتَجَحَتِ السَّعَاوُ *The scow inclined, [or moved up and down,]* (S, K,) وَهِيَ (K,) وَهِيَ (TA,) بِالْعَلَامَيْنِ [with the boy], (S, TA,) or بِالْعَلَامَيْنِ [with the two boys]. (A. [There mentioned as tropical; but why, I see not.] And اَرْتَجَحَ *He (a boy, TA) inclined, [or moved up and down,] upon a seesaw, (K, TA,) and [moved to and fro] upon a rope, or swing. (TA.) And رَوَّادِفُهَا اَرْتَجَحَتْ *Her posteriors moved to and fro:* (K:) and عَلَيْهَا اَرْتَجَحَتْ *Her posteriors move to and fro upon her, said of a girl whose posteriors are heavy. (Az, TA.) And اَرْتَجَحَتْ and تَرَجَحَتْ *The camels had a quivering [or vacillating] motion in going along with short steps. (K.) And فَلَوَاتٌ كَانَتْ تَرْتَجَحُ [Deserts, or waterless deserts, seeming] as though they banded him who journeyed therein to the right and left. (TA.) — [Hence,] اَرْتَجَحَ بَيْنَ شَيْئَيْنِ *He wavered, or vacillated, between two things; (A in art. رَجَحَ, and TA;) and so اَرْتَجَحَ بَيْنَ شَيْئَيْنِ is like اَرْتَجَحَ بَيْنَ شَيْئَيْنِ. (TA in art. اَرْتَجَحَ.)* اَرْتَجَحَ بَيْنَ شَيْئَيْنِ [app. meaning *He inclined, in the saying, now this way and now that.* (A, TA.)***

8: see the next preceding paragraph, in five places.

10. اَسْتَرْجَحَ النِّعَةَ *He held the benefit, or favour, &c., to be a thing of weight, or importance; contr. of اَسْتَحَقَّ.* (A in art. اَرْتَجَحَ.)

اَرْتَجَحَ an inf. n. of 1: (S, A, K, TA:) or a simple subst., signifying *Excess in weight; preponderance.* (Msb.)

اَرْتَجَحَ (S, A, K) and اَرْتَجَحَ (K,) applied to a woman, (S, A, K,) اَرْتَجَحَ *Heavy in the posteriors; (TA;) large therein:* (S, K:) pl. [of the former accord. to rule, and perhaps of the latter also,] اَرْتَجَحَ (S, K,) [and of the latter accord. to rule, and perhaps of the former also,] اَرْتَجَحَ, and of the latter also اَرْتَجَحَ, for] you say اَرْتَجَحَ نَسَاءً *Women heavy, or large, in the posteriors.* (A.) — اَرْتَجَحَ (K,) or اَرْتَجَحَ (K,) or اَرْتَجَحَ (A,) *Armies, or troops, marching heavily by reason of numbers, or dragging along the apparatus of war, heavily laden. (K.) — اَرْتَجَحَ (K,) or اَرْتَجَحَ (A,) [Large bonks] filled with crumbled bread moistened with broth and with flesh-meat:* (K) or correctly, as in the T, filled with fresh butter and flesh-meat (TA) — اَرْتَجَحَ قَوْمٌ رَجَحَ (the latter, thus in the TA, perhaps a pl of اَرْتَجَحَ, like as اَرْتَجَحَ is of اَرْتَجَحَ, but more probably, I think, a mis-transcription for اَرْتَجَحَ.) *A people, or party, forbearing, or clement, or grave, sedate, or calm;* (TA,) as also اَرْتَجَحَ (K, TA) and اَرْتَجَحَ (A) of which latter two pls., the sing. are اَرْتَجَحَ and اَرْتَجَحَ; or, accord. to some, these pls. have no proper sing.: جَلَمٌ [“forbearance” &c.] is described by the term ثَقُلَ, like as its contr. [عَفَ] is described by the terms خَفَ and عَفَ. (TA.) You say also اَرْتَجَحَ فِي الْجِلْبِ *A people, or party, grave in forbearance or clemency, or of much gravity, or sedateness, or calmness, so as not to be excited to lightness of deportment:* see جَلَمٌ رَجَحَ below.]

اَرْتَجَحَ *Forbearance, or clemency; or gravity, sedateness, or calmness.* (TA.) One says, فِي عَفْلِهِ رَجَحَةٌ *In his intellect is gravity, and in his natural disposition is gentleness.* (A.)

رَجَحَةٌ: see what next follows.

رَجَحَةٌ (K) and رَجَحَةٌ (TA, as from the K, but omitted in some copies of the latter,) the latter word without toshloed, mentioned by IDrst, (TA,) *A swing of rope; a rope suspended, (K, TA,) in, or upon, which one goes to and fro; (TA;) it is sudden by a boy:* (K:) thought by MF to be what is called اَرْتَجَحَةٌ; he holding this last also to mean the rope [above mentioned], but no other says this except IDrst. (TA.)

اَرْتَجَحَ *Outweighing, or preponderating; or heavy; or of full weight; syn. اَرْتَجَحَ. (TA.)* You say, اَعْطَا رَجَحًا *He gave him preponderating, or full, weight.* (S, K.) — See also رَجَحَ. — [Outweighing, preponderating, or preponderant, as meaning surpassing, excelling, or preferable, or of more force or validity, applied to a saying and the like: of frequent occurrence in this sense.] — One says also, جَلَمٌ رَجَحَ, meaning *A forbearance, or clemency, or gravity, sedateness, or calmness, that weighs down the person in whom it exists so that nothing renders him light [in deportment]. (TA.)* And رَجُلٌ رَجَحَ *A man grave in respect of intellect.* (A.)

اَرْتَجَحَ (S, A, K, &c.) and اَرْتَجَحَ (S, A, K, &c.) both signify the same, (Msb, K, TA,) but the latter is

disapproved by the author of the “Bārī,” (Msb, TA;) *A seesaw; i. e. a piece of wood [or a plank] the middle of which is placed upon a heap of earth or the like, then a boy sits upon one end of it and another boy upon its other end, (Msb, TA,) and it moves up and down with them.* thus explained in the ‘Eyn and its Abridgment, and in the Jāmī of Kz, and thus Th says on the authority of IAgr: (TA:) [accord. to the CK and some MS copies of the K, these two words signify the same as رَجَحَةٌ; but accord. to other copies of the K, and the TA, the meaning of this last word is different from that of the two preceding words: see also رَجَحَةٌ: the pl. of the first is اَرْتَجَحَ (Msb) [and that of the second, accord. to rule, اَرْتَجَحَ. See 5.]

اَرْتَجَحَ pl. اَرْتَجَحَ (Msb) — [Hence,] اَرْتَجَحَ *Deserts, or waterless deserts:* (A, K:) as though they banded the travellers therein to the right and left (TA.) — And اَرْتَجَحَ *The quivering [or vacillating] motions of camels:* (A, TA.) or the quivering [or vacillating] motion of camels in going along with short steps: (K, TA.) Abul-Hasan understands not how a pl word can be thus explained by a sing. word: (TA: [but an inf. n., such as is here used, is often used in explanation of a sing. and of a dual and of a pl.]

رَجَحَ: see رَجَحَ. — اَرْتَجَحَ: see رَجَحَ. — Also sing of اَرْتَجَحَ (TA,) which signifies *Camels having a quivering [or vacillating] motion in going along with short steps.* (K) the sing. is applied to the femuls, without i, and to the male. (TA.)

اَرْتَجَحَ *Outweighed, or preponderated, in the proper sense: — and also as meaning + surpassed, or excelled, and particularly in force, or validity; applied to a saying and the like: of frequent occurrence in this tropical sense.]*

اَرْتَجَحَ: see رَجَحَ.

رَجَحَ: see رَجَحَ.

اَرْتَجَحَ *Palm-trees heavily laden with fruit.* (A, K:) [because they are moved to and fro by the wind] — [Also pl. of رَجَحَ] — And pl. of رَجَحَ, expl. above (TA.) See also رَجَحَ, in two places.

رجح

Q. 4. اَرْتَجَحَ *It (a thing, S) inclined, bent, or declined.* (S, K.) Hence the prov.,

إِذَا ارْتَجَحَ شَايِبٌ فَارْتَجَحَ يَدَا

(S, Meyd.) or اَرْتَجَحَ, accord. to different readings, the last being formed by transposition from the second, (Meyd,) i. e. *When he (a man, Meyd) inclines, (S, Meyd,) or falls, (Meyd,) raising his legs, then hold thou back [thine arm, or thy hand,] from him; meaning, when he becomes lowly, humble, or submissive, to thee, hold thou back from him:* (S, Meyd:) or it is said to a man fighting with another, and means *when thou overcomest him, and he lies on his side, and*

falls, and raises his legs, then hold thou back thine arm, or thy hand, from him: (TA in art. رجح, in explanation of the second reading: [or when he is prostrated, and stretched upon the ground: for,] accord to A, رجح, and رجح signify he was prostrated, and stretched upon the ground. (TA in art. رجح.) And you say, رجح السحاب بقدر تبتق The clouds became heavy, and metred [downwards], after being high (TA.) — Also It (a thing, S) fell at once. (S, K.) — And It (a thing, S) shook; quivered; or was, or became, in a state of commotion. (S, K.) — And ارجح السراب i. q. ارتفع [i. e. The mirage became surprised, withdrawn, or removed. (K.)

مَرْجِحٌ [part. n. of the verb above]. You say, **أَنَا فِي هَذَا الْأَمْرِ مَرْجِحٌ** *I am wavering, or vacillating, and inclining, in this affair. (TA.)* And **امْرَأَةٌ مَرْجِحَةٌ** *A fat woman, who, when she walks, bends in her gait (TA) And جيشٌ مَرْجِحٌ *A heavy army. (S, K.)* And **رَحَى مَرْجِحَةٌ** *A heavy round cloud. (S, K, and A in art. رجح. [In the S and K, only the latter word is explained; though the meaning of the former (i. e. سَحَابَةٌ مُسْتَدِيرَةٌ, as in the A,) is plainly indicated in the S by a verse there cited.]) And دُنْيَا مَرْجِحَةٌ *Such a one is in an ample, abundant, state of worldly prosperity. (TA.)* And **لَيْلٌ مَرْجِحَةٌ** *Heavy, wide-spreading, night. (TA.)***

The author of the K follows Isd and J and Az in regarding the ن in this case as radical: but Ith says that some hold it to be augmentative; and the derivation to be from الرَّجَحُ الشَّيْءُ meaning "the thing was, or became, heavy." (TA.)

رجز

1. **رَجَزٌ**, [nor. رَجَزٌ] (S,) inf. n. **رَجَزَ**, (TA,) *He (a camel) had the disease termed رَجَزٌ [expl. below]. (S.)* — **رَجَزٌ**, (S, Mgh, K,) nor. رَجَزٌ, (Mgh, TA,) inf. n. **رَجَزَ**, (TA,) *He said, spoke, uttered, or recited, poetry, or verse, of the metre termed رَجَزٌ; [see this word below;] he spoke in verse of that metre; he poetized, or versified, in that metre; as also ارتجز (S, Mgh, K, TA;) and in like manner راجز, he composed verses of that metre. (Ibn-Buzuj, L in art. قصد.) You say also, رَجَزَ He recited to him (أُنْشَدَ) [so in more than one MS. copy of the K, and in the TA, but in the CK أُنْشَدَ, without the affixed pronoun, which is probably wrong;] a poem of that metre; as also رَجَزَهُ (K, TA,) inf. n. **رَجَزَ**. (TA.) And **رَجَزَ** *He urged, or excited, his camels by singing رَجَزٌ, or his رَجَزٌ: so accord. to different copies of the K. (TA.)* — [Hence,] **رَجَزَتِ الرَّيحُ** inf. n. **رَجَزَ**. (TA.) *† The wind was continuous, or lasting. (TA.)* And **الرَّجَزُ** *† The thunder made uninterrupted sounds, like the recitation of the رَجَزُ: (A, TA:) or, as also رَجَزٌ, made a sound: (K:) or made consecutive sounds. (TA.)* And **الرَّجَزُ** *† The sea makes a continuous**

*sound, or murmuring, with its waves;] as also رَجَزَ. (A, TA.) [And hence, perhaps,] رَجَزَ *† The clouds moved slowly by reason of the abundance of their water. (K, TA.) [See also 6.]**

2. **رَجَزَهُ**: see 1.

3. **رَاحِزٌ صَاحَةٌ** *He recited verses, or poetry, of the metre termed رَجَزٌ with his companion: or vied with him in doing so: see 6. (A.)*

4: see 1.

5: see 1, in four places.

6. **تَرَاجَعُوا الرَّجَزَ سَبَّحًا** (A, K,) and **رَجَزُوا** (TA,) i. e. *They recited verses, or poetry, of the metre termed رَجَزٌ, one with another. (K:) [or vied, one with another, in doing so.] — [Hence,] تَرَاجَعَ السَّحَابُ † [The clouds combined, one with another, in uninterrupted thundering] (A.) [See also 1.]*

8: see 1, in three places.

رَجَزٌ: see the next paragraph, in four places.

رَجَزٌ properly signifies *Commotion, agitation, or convulsion; and consecutiveness of motions. (TA.)* — Hence, (TA,) **رَجَزٌ** (Abou-l-hak, S, Mgh, K) [like رَجَسٌ] that agitates by its vehemence, and occasions vehement consecutive commotions; (Abou-l-hak, Mgh, TA;) as also **رَجَزٌ** (K:) so in the Kur vii. 131; (Abou-l-hak;) and in ii. 56, and vii. 112, and xix. 33. (S.) — **رَجَزٌ** *Conduct that leads to punishment: so, accord. to some, in the Kur lxiv. 5; (TA;) where some read الرَّجَزُ and others الرَّجَزُ: (S, TA:) † the latter is also expl. as signifying sin: (TA:) and both, wickedness; or filth: (S, K:) so in that instance: like رَجَسٌ (S:) and polytheism; or the associating of (another, or others, with the true God: (K, TA.) so, accord. to some, in that instance: because he who worships what is not God is in doubt respecting his case, and unsettled in his belief: (TA:) and the worship of idols: (K:) so, accord. to some, in the same instance: (TA:) or the meaning there is an idol: (Mujāhil, S:) or † the latter word signifies a certain idol; being the name thereof: (Katalah, TA:) and the devil: and his suggestions. (TA.) — Also Plague, or pestilence; syn. طَاعُونٌ. (Mgh.)*

رَجَزٌ *A certain disease which attacks camels, in the rump; (S, K;) so that when a she-camel rises, or is roused, her thighs tremble for a while, and then stretch out: (S:) or it is when there is a convulsive motion in the hind leg or the thighs of a camel, when he desires to stand up, or race, or is roused, for a while, and then a stretching out of the same. (TA.)* — Hence, (S,) **الرَّجَزُ** is the name of a certain species [or kind] of verse or poetry; (S, A, K;) a species [or kind] of the metres of verse; (Mgh;) consisting of the measure **مُسْتَعْلَنٌ** [primarily] six times: (K:) a metre easy to the ear and impressive to the mind; wherefore it may be reduced to a single hemistich, and also to two feet instead of six: (TA:) so called because it commences with a motion

and a quiescence, [i. e., a movent and a quiescent letter,] followed by a motion and a quiescence; and so in the other feet; resembling the رَجَزُ in a she-camel, which consists in her quivering and then being quiet: (TA:) or because of the contractedness of its feet, and the fewness of its letters: (S, K:) or because it is [characterized by] **أَعْجَازٌ** without **صُورٌ** [lit. breasts without rumps; for, as the two hemistichs generally rhyme with each other, the verse seems as though it had no عَجَزٌ: i. e., as though its last foot should rather be called **عَجُوزٌ**, like the last of the first hemistich, than **عَجَزٌ**.] (TA.) Akh once said, **رَجَزٌ**, with the Arabs, is *whatever consists of three feet*; and it is that [kind of verse] which they sing in their work, and in driving their camels: [see **مِدْنَةٌ**, last sentence:] Isd says that certain of those in whom he placed confidence related this on the authority of Kh. (TA.) Some say that it is not verse, or poetry, but a kind of rhyming prose; but Kh held it to be true verse, or poetry: so in the M. but in the T it is said [as in the K] that Kh asserted it to be not poetry, but halves or thirds of verses: one of his reasons for this assertion [the only one that seems to have had much weight with the Muslims] is, that Mohammed once said,

أَنَا النَّبِيُّ لَا كَذِبْتُ * أَنَا أَبْنُ عَبْدِ النَّبْلِ *

[which is an instance of a species of رَجَزٌ, meaning, "I am the Prophet: it is no lie: I am the son of 'Abd-al-Mutallib": and were this verse, he would not have said it, as is shown by what is said in the Kur, xxvi. 68; but on this point, Akh has contended against him. (TA.)

رَجَازَةٌ *A certain vehicle for women, (S, TA,) a thing smaller than the هَوْدَجُ (S, K, TA:) pl. رَجَازٌ (TA) or a [garment of the kind called] رَجَازَةٌ (TA) in which is a stone, (K, TA, [in the CK a white stone,]) or in which are put stones, (S,) and which is suspended to one of the two sides of the هَوْدَجُ, to balance it, when it inclines: (S, TA:) so called because of its commotion: (TA:) or a thing consisting of a pillow and skins, or hides, put in one of its two sides for that purpose, and called **النَّبِيلُ** رَجَازَةٌ (T, TA:) or hair, (K,) or veil hair, (TA,) or wool, suspended to the هَوْدَجُ (K, TA,) for ornament: pl. رَجَازَاتٌ, said to occur in a verse of Ish-Shemmaki: but accord. to Ag, this is a mistake for جَزَائِرُ [pl. of جَزِيرَةٌ, q. v.]. (TA.)*

رَجَازٌ and **رَجَازَةٌ**: see رَاجَزٌ; the latter, in two places.

رَاجَزٌ *One who utters, or recites, poetry, or verse, of the metre termed رَجَزٌ; who speaks in verse of that metre; who poetizes, or versifies, in that metre: and in like manner, مَرْتَجَزٌ, and رَجَازٌ [which signifies one who does so much], and رَجَازَةٌ [one who does so very much]. (TA.)* El-Ajūfi has been placed the highest in rank as رَاجَزٌ. (Mx, 40th [نوع.]) [His son, Ru-beh, seems

to occupy nearly an equal place. Each of them composed a complete *deewán* of [Hence,] **رَجَعَتْ سَحَابَةٌ** † [A cloud thundering much, or uninterruptedly]. (A, TA.) And **رَجَعَتْ رَيْنٌ** † Rain accompanied by thunder. (TA.)

رَجَعَتْ A camel having the disease termed **رَجَعٌ**: fem. **رَجَعَةٌ**. (S, K:) the latter is explained as signifying *weak in the rump, that does not move from her place unless after twice or thrice rising from the place where she lay: and that does not rise, when she desires to do so, unless after vehement trembling*. (TA.) — [Hence,] **رَجَعَتْ** †, said of the wind (الريح), † *Verily it is continuous, or lasting*. (TA.) And **رَجَعَتْ** † A great, heavy cooking-pot. (TA.)

رَجَعَتْ A poem of the metre termed **رَجَعٌ**. (Mgh, K:) pl. **أَرَجَجَتْ**. (A, K.)

رَجَعَتْ } see **رَجَعٌ**; the former, in two places.
رَجَعَتْ }

رجس

رَجَسَتْ السَّمَاءُ, (S, A, K,) aor. **رَجَسَ**, (S,) inf. n. **رَجَسٌ**, (S, A,) The sky thundered vehemently, (S, A, K,) and became in a state of commotion (S, K) preparatory to rain; (TA:) as also **ارْتَجَسَتْ**, (S, A, K, TA.) — **رَجَسَ البَعِيرُ** — (K,) inf. n. as above, (A, TA.) The camel brayed (K:) or made a vehement noise in braying. (A, TA.) — And **رَجَسَ**, inf. n. as above and **رَجَسَتْ**, It (a confused and great thing, such as an army, and a torrent, and thunder,) made a sound or noise; as also **ارْتَجَسَ**. (TA: [but in this sense, only the inf. ns. are mentioned, and **رَجَسَتْ** is probably an inf. n. of un.]) **رَجَسَ**, (K,) inf. n. **رَجَسٌ**, (TA,) He measured [the depth of] the water of a well with the **أُزْجَرُ**; (K, TA:) as also **ارْتَجَسَ**, (K,) inf. n. **ارْتَجَسٌ**, (TA:) as also **رَجَسَ**, aor. **رَجَسَ**, (O, K,) inf. n. **رَجَسٌ**, (O, TA,) He hindered, withheld, or prevented, him from doing the thing. (O, K.) — **رَجَسَ**, aor. **رَجَسَ**, inf. n. **رَجَسٌ**; (Mgh;) and **رَجَسَ**, aor. **رَجَسَ**, inf. n. **رَجَسٌ**, (A, Mgh, TA:) It (a thing) was, or became, unclean, dirty, or filthy: (A, Mgh, TA:) or stinking: or disliked, or hated, for its uncleanness, dirtiness, or filthiness. (Mgh.) — And both these verbs, (K,) inf. n. of the former, (TA,) and of the latter, (K,) as above, (K, TA,) *It did u bad, an evil, an obnoxious, or a foul, action*. (K, TA.)

4: see 1.

8. **ارْتَجَسَ**: see 1, in two places. — Also *It (a building) became in a state of commotion, (K, TA,) as so to make a sound, or noise*. (TA.)

رَجَسٌ Uncleaness, dirt, or filth: or an unclean, a dirty, or a filthy, thing: syn. **قَذَرٌ**. (S, A, Mgh, K, TA: [in the CK, **الْقَذَرُ** is put by mistake for **الْقَذَرُ**]:) **شَيْءٌ رَجَسٌ** (TA: *anything that is disliked, or hated, for its uncleanness,*

dirtiness, or filthiness: stink, or foul odour: accord. to Az, *filth that comes forth from the body of a man*. En-Naklásh says that it is syn. with **نَجَسٌ**; and it is said in the Búr that sometimes they say **الرَّجَاسَةُ وَالنَّجَاسَةُ**, meaning that they make these two words syn.: (Mgh:) it is also written **رَجَسٌ** and **رَجَسٌ** (A, K:) you say **رَجَسَ نَجَسٌ** and **رَجَسَ نَجَسٌ**; and IDrd says, I think that they also said **رَجَسَ نَجَسٌ**: Fr says that when **رَجَسَ** is followed by **نَجَسٌ**, the **ج** is with **كسر**; but when **نَجَسٌ** is mentioned without **رَجَسٌ**, the **ج** and **ن** are with **فَتْح**. (TA.) You say also **رَجَسَ شَيْءٌ** [An unclean, a dirty, or a filthy, thing]. (A.) And **رَجَسَ رَجَسٌ** † **نَجَسٌ** †, meaning, A company of unbelievers passed by us. (IAqr and TA.) As used in the Kur vi 125, Muḥāhid explains **الرَّجَسُ** as meaning *That in which is no good*. (TA.) — Any action that is disliked, or hated, for its uncleanness, dirtiness, or filthiness: (Zj, A, K:) a sin, or crime: (Ibn-El-Kelbse, A, K:) so in the Kur v. 92, and vi. 146: (Ibn-El-Kelbse.) an action that leads to punishment: (T, A, K:) as **رَجَسٌ** signifies “vehementness of sound,” [see 1,] **رَجَسٌ** seems to mean an action the mention whereof is evil, and highly evil. (TA:) sometimes it signifies a thing that is unlawful, or forbidden: and **رَجَسٌ**; infidelity: (L:) and **دَوْبٌ**: (Abou-Jafar, A, K:) so in the Kur xxxii. 33. (Abou-Jafar.) — † Punishment; (Fr, T, S, A, K:) a sense which Z makes tropical, as being the recompense of **رَجَسٌ** [in the sense of “sin”], (TA,) and **anger**: (Fr, S, A, K:) so in the Kur x. 100: like **رَجَسٌ**, which is perhaps formed from it by the change of **س** into **ز**: (Fr, S:) and sometimes, malediction, or execration (L.) — **رَجَسٌ** A light, or slight, motion. (TA.) — **رَجَسٌ** the devil. (TA.)

رَجَسَ } see **رَجَسٌ**; the latter, in two places.
رَجَسَ }
رَجَسَ }
رَجَسَ } see **رَجَسٌ**; the latter, in three places.
رَجَسَ }

رَجَسَ and **رَجَسَ** (A, K) and **رَجَسَ** (S, A, K) A cloud making a loud, or vehement, sound; (S, A, K, TA:) and so thunder. (TA.) You say, [of a cloud,] **رَجَسَ رَجَسٌ** †

This is a goodly thunderer. (S.) And **عَقَّتِ الدَّيَّارُ** **الرَّوَّاحُ** **وَالرَّيَّاحُ** **الرَّوَّاحُ** [The loud-thundering clouds and the dust-spreading winds affixed the traces of the dwellings]. (A.) — [And in like manner,] **رَجَسَ** (S, K) and **رَجَسَ** (K) A camel that brays vehemently. (S, K, TA.) You say also **رَجَسَ الحَبِينِ** † [fem. of **رَجَسٌ**] A she-camel that utters the [yearning cry termed] **حَبِينٌ** consecutively, or continuously. (IAqr, TA.) — [And hence,] **رَجَسَ** **الرَّجَاسُ** † (K:) because of the sound of its waves; or because of its commotion. (TA.) — **رَجَسَ** also signifies *The thrower of the **مِرْجَاسٌ***; (K:) and so **مِرْجَسٌ**. (TA.)

رَجَسَ and its fem. **رَجَسَةٌ**: see **رَجَسٌ**.

رَجَسَ: see **رَجَسٌ**, last sentence.

رَجَسَ: see **رَجَسٌ**.

رَجَسَ A stone which is tied to the end of a rope, and which is then let down into a well, and stirs up its black mud, after which the water is drawn forth, and thus the well is cleaned: (S, K:) or a stone which is thrown into a well in order that one may know, by the sound thereof, its depth; or that one may know whether there be in it water or not: (IAqr, K:) or, accord. to ISd, the name by which this is known is **مِرْجَاسٌ**. (TA.)

رَجَسَ رجل **مِرْجَاسٌ** and **رَجَسَ** **مِرْجَاسٌ** [are phrases mentioned, but not explained, in the TA: but I think that **رجل** is a mistranscription for **رجز**; and that **مِرْجَاسٌ**, in each case, is a corroborative].

رَجَسَ **مِرْجَاسٌ** (S, A, K,) and **رَجَسَ** **مِرْجَاسٌ** (TA.) They are in a state of confusion (S, A, K) and perturbation, (A,) **رَجَسَ** **مِرْجَاسٌ** in respect of their affair, or case. (S, TA.)

رَجَسَ: see what next precedes.

رَجَسَ: see **رَجَسٌ**.

رَجَسَ (S, Mgh, K) and **رَجَسَ** (AA, Sgh, Mgh, K) [The narcissus;] a certain sweet-smelling flower, (Mgh, TA,) well known: (Mgh, K:) the smell of which is beneficial for the cold rheum and the cold headache. (K:) the word is arabized, (S, Mgh, TA,) from [the Persian] **نَرْجِسٌ**. (TA.) [this being the case, the **ن** should be regarded as radical: it is said, however, that] the **ن** in **نَرْجِسٌ** is augmentative, because there is no word of the measure **فَعْلَلٌ**, but there is of the measure **فَعْلَلٌ** (S,) though only what is changed, in application, from a verb: (Mgh:) but **نَرْجِسٌ** is of the measure **فَعْلَلٌ** (TA:) or it is of the measure **فَعْلَلٌ**, the augmentative letter being made to accord in its vowel with the radical letter in **رَجَسَ** and that in **رَجَسَ** &c.: (Mgh:) or, accord. to IDrd, **نَرْجِسٌ** is of the measure **فَعْلَلٌ**, and the only instance of that measure. (TA in art. **نَرْجِسٌ**.) If you name a man **نَرْجِسٌ**, you make it imperfectly decl., because it is like **نَرْجِسٌ**: (S:) but if you name him **نَرْجِسٌ**, it is perfectly decl., because it is of the measure **فَعْلَلٌ** (TA) [or **فَعْلَلٌ**, neither of which is the measure of a verb]. — **نَرْجِسٌ** **الْهَائِدَةُ**: see **زَوَّارَةٌ**.

رجح

1. **رَجَحَ**, aor. **رَجَحَ**, inf. n. **رَجْحٌ** (S, Mgh, K, &c.) and **رَجَحَ** (M, Mgh,) but the former is that which commonly obtains and is agreeable with analogy as inf. n. of the intrans. v., and the latter as inf. n. of the trans. v., (MF, TA,) and **رَجَحَ** (S, Mgh, K, &c.) which is anomalous, because inf. ns. [of this kind] of verbs of the measure **فَعْلَلٌ** having the

nor of the measure يُفعل are [by rule] only with fet-ḥ [to the medial radical], (S, K, and مُرْجِعٌ, which is in like manner anomalous, (K), and رَجَعِي (S, Mgh, K,) [not رَجَعِي as in the Lexicons of Golius and Freytag], رجعان (K,) He returned; he went, or came, back [to the same place, or person, or state, or occupation, or action, or + saying, &c.], he reverted; contr. of رَجَع (S, K, Mgh); رجوع (K): انْصَرَفَ (S, K, Mgh); رجوع signifies the returning to a former place, or + quality, or + state; (Kull p. 196,) the returning to that from which was the commencement, or from which the commencement is supposed to have been, whether it be a place, or + an action, or + a saying, and whether the returning be by the [whole] person or thing, or by a part thereof, or by an action thereof. (Er-Rāghib.) Hence the saying in the Kur [lxvi. 8] رَجَعْنَا إِلَى الْمَدِينَةِ [Verily if we return to the city]. (Er-Rāghib.) And [in the same, xii. 63] فَلَمَّا رَجَعُوا إِلَى أَهْلِهِمْ [And when they returned to their father]. (Idem.) And in the same, [vi. 164, and xxxix. 9] تَوَلَّوْا إِلَى رَبِّكُمْ رُجُوعًا (S.) the like of which occurs in the same, vi. 60 — but it may be either from [the intrans. inf. n.] رُجُوعٌ or from [the trans.] رَجَعٌ: (Er-Rāghib.) it cannot be a n. of place, because it is made trans. by means of إِلَى and also because it occurs in the Kur [v. 53, &c.] followed by جَمِيعًا as a denotative of state: (L.) in like manner الرُّجْعَى also occurs in the Kur xvi. 8. (TA.) You say also, رَجَعَتِ الْمَرْأَةُ إِلَى أَهْلِهَا [The woman returned to her family by reason of the death of her husband or by reason of divorce]. (Mgh.) — رَجَعٌ إِلَى الصِّحَةِ [He returned to soundness, or health], or الرِّصَ (disease, or sickness); رَجَعٌ إِلَى حَالِهِ الْفَقْرِ [to the state of poverty], or الْفَقْرُ [wealth, or competence, or sufficiency]. (Kull p. 196.) رَجَعٌ — رَجَعٌ He returned in the way by which he had come. (Kull ibid.) — رَجَعٌ مِنْ سَفَرِهِ [He returned from his journey]. (Mgh.) — رَجَعٌ عَنِ الْأَمْرِ [He returned [or reverted] from the affair]. (Mgh.) — رَجَعٌ عَنِ الشَّيْءِ [He left, or relinquished, the thing. (Kull p. 197.) رَجَعٌ عَنِ الدُّنْيَا [He relinquished sin; i. e.] he repented; and so رَجَعٌ alone, agreeably with the usage in the Kur iii. 65, &c. (Er-Rāghib.) — [Several other phrases, in which this verb occurs, will be found in other arts: as رَجَعٌ عَلَى ظَهْرِهِ in art. رَجَعٌ دَرَجَةً [He returned against him; he returned to attack him. (TA.) — رَجَعْتُ لِرَجْعِي [He cut me, or ceased to speak to me; then he returned to speaking to me]. (TA.) — رَجَعْتُ لِرَجْعِي [He opposed me, or disagreed with me, then he returned, or had regard, to my saying]. (TA.) — مَا رَجَعُ إِلَيْهِ فِي غَلْبٍ إِلَّا كَفَى [Re-course was not had to him in an affair, or an

affliction, but he sufficed] (TA.) رَجَعٌ إِلَيْهِ often means He had recourse, or he occurred, to him, or it. — رَجَعٌ بِهِ عَلَى نَرِيكِهِ [He made a claim for restitution of it upon his co-partner. (IAth, TA in art. خَلَط.) And [in like manner you say, رَجَعْتُ إِلَى الْغَنِيِّ] He sued, prosecuted, or made a demand upon, the debtor, and the suppliant, for his right, or due (TA [in which it is said, immediately before this, that رَجَعُ الْكَلْبِ فِي قَيْتِهِ [The dog returned to his vomit, (Mgh, TA,) and ate it (Mgh.) — Hence, رَجَعُ فِي يَدَيْهِ [He took back his gift, repossessed himself of it; restored it to his possession; (Mgh); as also رَجَعَهَا (Mgh, Mgh, TA,) and اسْتَرْجَعَهَا (Mgh, TA.) And رَجَعْتُ إِلَيْهِ [He took back from him the thing which he had given to him. (S, K.) — [Hence also, رَجَعٌ فِي قَوْلِهِ [He retracted, or revoked, his saying, and his judgment, or sentence. — رَجَعْتُ إِلَى مَوْجِبِ صِدْقٍ [He traces back his lineage to an excellent origin. (TA in art. نَصَب.) — رَجَعٌ إِلَى مَعْنَى كَذَا [A (word used in a certain sense) is referrible, or reducible, to such a meaning. And كَذَا رَجَعٌ إِلَى كَذَا, said of a word, also means [It relates to such a thing; i. e., to such another word, in grammatical construction. — رَجَعٌ إِلَى قَدْرِ كَذَا [It (when ennobled) became reduced to such a quantity. syn. أَل. (S in art. اَوَّل.) رَجَعُ الْحَوْضِ إِلَى زَارْتِهِ [The water of the trough, or tank, became much in quantity [so that it returned to the height of the place whence it poured out]. (TA.) — رَجَعٌ also, is an inf. n. of this verb, (L.) and is used as signifying The returning of birds after their migrating to a hot country (S, L, K.) You say, رَجَعُوا رَجَعًا [The migratory birds returned. (L.) — Also inf. n. of the verb said of a she-camel, and of a she-ass, signifying [She raised her tail, and compassed her two sides (فَطَرَنَ), and cast forth her urine in repeated discharges, so that she was imagined to be pregnant, (S, K,) and then failed of fulfilling her [apparent] promise: (S: [in some copies of which, as is said in the TA, the inf. n. of the verb in this sense is written رَجُوعٌ]) or she conceived, and then failed of fulfilling her promise; because she who does so goes back from what is hoped of her: (TA.) or, said of a she-camel, she cast forth her foetus in an imperfect state: (AZ, TA.) or, as some say, her embryo in a fluid state: (TA.) or in an unformed state; inf. n. رَجَعٌ. (Mgh in art. خَدَج.) [See also رَجَعٌ, below.] (S, Mgh, Mgh, K.) aor. رَجَعْتُ (Mgh.) inf. n. رَجَعٌ and مَرَجَعٌ (K.) He made, or caused, him, or it, to return, go back, come back, or revert; sent back, turned back, or returned, him, or it; syn. رَدَّ (Mgh, Mgh, K.) and رَجَعْتُ عَنْ الشَّيْءِ (Mgh, K.) as also رَجَعْتُ إِلَى الشَّيْءِ (Mgh, K.) and رَجَعْتُ إِلَى إِلَهِهِ [He returned to the thing; and also رَجَعْتُ إِلَى إِلَهِهِ (S, Mgh, K.) but the former is the more chaste word, and is that which is used in the Kur-án, in ix. 84 [and other places]: (Mgh.) the latter is of the dial. of Hudheyl; (S, Mgh.) and is said by MF to be of weak authority, and bad; but [SM

says,] I do not find this asserted by any of the leading authorities: (TA.) — رَجَعْتُ, also, signifies [the same, i. e.] the same as رَدَّ, in like manner followed by إِلَى (TA.) Thus in the Kur ix. 84, رَجَعْتُكَ اللَّهُ [And if God make thee to return, or restore thee]. (Mgh.) رَجَعْتُكَ اللَّهُ عَلَى أَنْفِ نَعِيرِهِ [Such a one put back, or restored, the nose-veil [being understood] upon the nose of his camel; it having become displaced (TA.) — رَجَعْتُ إِلَى رَجَعَانٍ, aor. —, inf. n. رَجَعٌ and رَجَعَانٌ, He returned to me the answer (S, TA: [in the latter of which, this is said to be tropical; but when a written answer is meant, it is evidently not so.]) — رَجَعْتُ الْكَلَامَ [I returned the speech; or I repeated it; or I rebutted, or rejected, or repudiated, it, in reply, or replication; syn. رَدَدْتُ (Mgh.) [In like manner, رَجَعْتُ بِشَيْءٍ إِلَى بَعْضِ الْقَوْلِ [Holding a colloquy, or a disputation, or debate, one with another: (Bd:) [or it means + rebutting one another's sayings: or + blaming one another. (S.)] — رَجَعْتُ الدَّيْنَ بَدَلًا فِي الشَّيْرِ (S, K.) The stepping of the beast, (S, K,) or her returning her fore legs, [drawing the fore feet backwards towards the body, by lifting them high] in going: (K,) and رَجَعْتُ (K,) or رَجَعْتُ الدَّيْنَ بَدَلًا فِي الشَّيْرِ (S,) signifies the same. (S, K.) or رَجَعٌ signifies a head's elevating, or lifting high, the fore foot and hind foot, in going (KL.) You say, رَجَعْتُ الدَّيْنَ بَدَلًا فِي الشَّيْرِ [The beast stepped, &c.] like as you say, رَجَعْتُ [The female tattooer's marking marks or lines upon the skin]: (S, K, &c.) [or rather, as the former phrase is explained in the EM p. 143, "her retracing" those marks or lines, and renewing their blackness; for] you say also, رَجَعْتُ [and رَجَعْتُ], [and رَجَعْتُ], [and رَجَعْتُ] the marks, or lines, of the variegated work, and of the tattooing, and renewed their blackness, one time after another. (TA.) And الكَتَابَةُ [and رَجَعْتُ] [He retraced, or renewed, the writing. (TA.) — رَجَعْتُ, and رَجَعْتُ, and رَجَعْتُ نَاقَةً [He purchased a she-camel with the price of another that he sold: (S, TA:) or he purchased a she-camel with the price of a he-camel that he sold; and رَجَعٌ, which is app. an inf. n., signifies the selling males and purchasing females: (TA:) or رَجَعٌ signifies he sold the aged and the younglings of his camel's, and purchased such as were in a state of youthful vigour: or, as some say, he sold the males, and purchased females: (Lh:) or رَجَعْتُ signifies the selling a thing, and purchasing in its place what one imagines to be more youthful, and better: (Lh in another place:) regard is had, thereon, to the meaning of a return, virtual, or understood, though not real: (Er-Rāghib:) also رَجَعْتُ [He sold old and weak camels, and purchased such as were in a state of youthful vigour: or he sold male camels, and purchased females: (TA:) and رَجَعْتُ [He took camels in exchange for his camels:

or conference, or a disputation, or debate, one with another; *bundled words, one with another*; syn. تَحَارُّرًا. (Bd, Jel, Mgh, K, in the places mentioned above.)

8. رَجَعَ عَلَى الْفَيْبَرِ, and رَجَعَ عَلَى الْفَيْبَرِ: see رَجَعَ, with which it is syn. (TA.) — رَجَعَهُ ١. ٩. رَجَعَهُ, like رَجَعَهُ, q. v. (TA.) So in the phrase, رَجَعَتِ الْمَرْأَةُ حُلْبَهَا The woman put back her milk. (TA.) — رَجَعَ فِي هَيْبَةٍ: see رَجَعَ فِي هَيْبَةٍ. — رَجَعَ أَمْرَانَهُ. see 3. — رَجَعَ أَمْرَانَهُ. He sold his camels, and obtained by the expenditure of their price a good return, or profit. (S, K.) — رَجَعَ نَاقَةً. and the like: see 1, near the end of the paragraph, in five places. — رَجَعَ إِبِلًا also signifies He (an Arab of the desert) purchased camels [app in exchange for others] not of his own people's breeding nor bearing their marks. (TA.)

10. اسْتَرْجَعَ مِنْهُ الشَّيْءُ, and اسْتَرْجَعِ فِي هَيْبَةٍ, and the sentence next following it — طَعَامٌ يَسْتَرْجَعُ عَنْهُ Food, both of beasts and of men, from which profit, or advantage, [or a good return (رَجْعَةً)], is obtained, which is found to be wholesome, or approved in its result; and from eating which one becomes fat. (TA.) — اسْتَرْجَعِ الْخَمَارَ: see 2, near the end of the paragraph. — اسْتَرْجَعِ also signifies †He said, on the occasion of an affliction, or a misfortune, [using the words of the Kur ii. 151.] إِنْ لَمْ يَأْتِ رَبِّي بِدَلِيلٍ مِنْ رَبِّي, (S, K.) meaning Verily to God we belong as his property and his servants, so that He may do with us what He pleaseth, and verily unto Him we return in the ultimate state of existence, and He will recompense us; (Jel:) as also رَجَعَ, (S, K.) inf. n. رَجَعَ, (S, K.) [accord. to the TA., only the former verb is mentioned in this sense by J; but I find the latter also in two copies of the S;:] and رَجَعَ. (K.)

رَجَعَ; originally an inf. n.: [see رَجَعَ and رَجَعَهُ; and see رَجَعَهُ, in two places. — †Rain: so in the Kur [xxxvi. 11], وَالسَّيَّاتُ زَاتِ الرَّجْعِ [by the heaven that hath rain]: (S, Bd:) because God returns it time after time; or because the clouds raise the water from the seas and then return it to the earth; and if so, by السَّيَّاتُ may be meant the clouds: (Bd:) or rain after rain. (K;) because it returns time after time; or because it is repeated, and returns, every year: (TA.) or the said words of the Kur mean by the heaven that returns in every revolution to the place whence it moved. (Bd.) — †Hail; because it gives back the water that it takes. (TA.) — Accord. to El-Asadee, as recorded by AHayth, †Thunder. (Az.) — Accord. to some, in the passage of the Kur cited above, (S, TA.) + Profit, benefit, advantage, or good return. (S, K, TA.) You say, رَجَعَ لِي مِنْ فُلَانٍ رَجْعٌ There is no profit to me from such a one. (TA.) And رَجَعَ مَا هُوَ إِلَّا سَبْعٌ لَيْسَ تَحْتَهُ رَجْعٌ but rhyming prose, beneath which is to be found

no profit]. (TA.) [See also رَجَعَهُ. — Accord. to Ks, in the ex. cited above from the Kur, (TA.) + The place that retains water: (K, TA:) pl. رَجْعَان. (TA.) — + A pool of water left by a torrent; (S, K;) because of the rain that is in it; or because of its fluctuating and fro in its place; (Er-Râghib;) as also رَجِيعٌ, and رَجِيعَةٌ. (K:) pl. as above: (S:) or †a place in which the torrent has extended itself, (amtd., accord. to Lth and the O and K,) or in which it has returned, or reverted, (arnd., accord. to AHn,) and then passed through: (Lth, AHn, O, K:) pl. رَجْعَان and رَجْعَانٌ and رَجْعَانٌ; (K;) or this last, accord. to some is a sing., having the signification next preceding the last here mentioned, and is found prefixed to its syn., namely قَدِيرٌ, to show that it is used in this sense, and is qualified by a sing. epithet, namely رَجْعٌ; but some say that it is thus qualified because it has a form which is that of a sing. noun: (TA:) or رَجْعٌ signifies †water, (AO, K,) in general; (K;) and a sword is likened to it, to denote its whiteness: (AO, S:) [but accord. to the latter, in this case it signifies “a pool of water left by a torrent.”] and also †a tract of ground, or land, in which the torrent has extended itself: (K:) but this, it should be observed, is a reputation of the saying of Lth mentioned above. (TA:) and †the part that is above a تَلْعَةً [q. v.]; (K, TA;) the upper, or highest, part thereof, before its water collects together. (TA:) pl. رَجْعَان. (K.) — + The herbage of the [season, or rain, called] رَجْعٌ; (K;) [because it returns year after year;] as also رَجِيعٌ. (TA.) — + The [membrane called] غَرَسٌ which is in the belly of the woman, and which comes forth upon, or over, the head of the child (TA.) — See also رَجِيعٌ, in three places, in the latter part of the paragraph. — رَجِيعٌ الرِّجْمِ. and رَجِيعٌ الرِّجْمِ, A sword which penetrates into the thing that is struck with it [so that it is quickly drawn back]. (TA.) — رَجِيعٌ الْكَيْفِ: see رَجِيعٌ.

رَجِيعٌ سَفَرٌ: see رَجِيعٌ سَفَرٌ.

رَجِيعٌ: see رَجِيعٌ.

رَجِيعٌ: see رَجِيعٌ نَاقَةً. and see رَجِيعَةٌ.

رَجِيعَةٌ inf. n. of un of 1; A return; a single act of returning, of going back, coming back, or reverting: (TA:) [and] ١. ٩. رَجِيعَةٌ, i. e. the act of returning, &c. (Mgh.) — The returning to the present state of existence (S, Mgh, K) after death. (S, K.) So in the phrase, لَوْلَا يُؤْمِنُ بِالرَّجْعَةِ [Such a one believes in the returning to the present state of existence after death]. (S, Mgh, K.) This was a tenet of some of the Arabs in the Time of Ignorance, and of a sect of Muslim innovators, and of a sect of the Râfitees, who say that 'Alae the son of Abou-Tâlib is concealing himself in the clouds, to come forth when he shall be summoned to do so. (L.) — The returning, or homeward course, of a military expedition; opposed to بَدَأٌ, q. v. (T and Mgh

in art. بَدَأ.) — The return of a party of warriors to war after their having come back from an expedition. (TA.) — Also, and رَجِيعَةٌ, (S, A, Nh, Mgh, Mgh, K,) but the former is the more chaste, (S, Mgh, TA,) though the latter is mentioned before the former in the K, (TA,) †A man's returning to his wife, or restoring her to himself, or taking her back by marriage or to the marriage-state, after having divorced her; (IF, Mgh;) the returning of the divorcer to the divorced woman: (K:) or the taking back to marriage a woman who has been divorced, but not by an absolutely-separating sentence, without a new contract. (Nh) You say, رَجَعْتُ لَهَا عَلَى أَمْرَانَهُ, [He has a right of returning to, or taking back, his wife after having divorced her]: (S, Mgh:) and يَمْلِكُ الرَّجْعَةَ عَلَى زَوْجَتِهِ [He possesses the right of returning &c.]: (Mgh.) and فَلَمَّا عَلِمَ أَنَّهَا فِيهِ الرَّجْعَةَ [Such a man divorced such a woman by a divorce in which he possessed the right of returning &c.]. (TA.) — Also the former, (S, Mgh, TA,) and رَجِيعَةٌ likewise, (Mgh,) and رَجِيعَةٌ (K) and رَجِيعَةٌ [which is originally an inf. n.] and رَجِيعَانٌ [which is also originally an inf. n.] and رَجِيعَةٌ (S, K) and رَجِيعَةٌ and رَجِيعَةٌ (S, K) the last of these is allowable, (TA.) [being an inf. n. used in the sense of a pass. part. n.], †The reply, or answer, of an epistle. (S, Mgh, K, TA.) You say, هَلْ جَاءَ رَجِيعَتِي [He has the reply, or answer, of thine epistle come?]: (S, TA:) and رَجِيعَتِي [I sent to thee, and the reply, or answer, of my epistle came not to me; i. e. رَجِيعَةٌ]: (S, K, TA.) — رَجِيعَةٌ [What was [the purport] of the reply, or answer, of such a one to thee? (S, TA.) And [in like manner] الرِّجْمُ رَجِيعٌ signifies †What is returned against, or in opposition to, [or in reply to,] the simultaneous discharge of a number of arrows in a particular direction. (TA.) — See also رَجِيعَةٌ.

رَجِيعَةٌ: see رَجِيعَةٌ, in the latter half of the paragraph.

رَجِيعَةٌ: see رَجِيعَةٌ, in three places. — A return, or profit, obtained by the expenditure of the price of camels sold: see an ex. above, voce رَجِيعٌ: (S, K.) or camels taken in exchange for other camels: or one that is taken in the place, and with the price, of two: (Mgh:) also the young, or younglings, of camels, which are purchased from the market with the price of others, or taken from the market in exchange for others: (K:) or, as Khâlid says, the [return obtained by] bringing bad camels into the market and taking back good ones: or, as some say, the [return obtained by] bringing in males and taking back females: (TA:) [the words which I have here twice inserted in brackets are perhaps not necessary to complete the sense intended, as will be seen at the close of this sentence; but they seem to be required in the opinion of SM, for he has

immediately added the further explanation which here next follows, and which is also, but less fully, given by J, immediately after the first explanation in this paragraph:] and رَجْعَةٌ has a similar meaning in relation to the poor-rates; being applied to camels taken by the collector of the poor-rates older or younger than those which their owner is bound to give. (S, TA:) and camels which are purchased by the Arabs of the desert, [app in exchange for others,] not of their own breeding nor bearing their marks, as also رَجْعَةٌ: (TA, [see 9:]) IB says that the pl. of رَجْعَةٌ is رَجْعٌ; and that it was said to a tribe of the Arabs, "By what means have your beasts become many?" and they answered, أَوْصَانًا أَبَوًا: بَاتِحٌ وَالرَّجْعُ: but Th says, رَجْعٌ: [both are probably correct; for it seems that the original forms are الرَّجْعُ and الرَّجْعُ, and that, in one case, the latter is assimilated to the former; in the other, accord. to a usage less common, the former to the latter.] accord. to Th, the meaning is, [Our father charged us with the seekings after herbage in the places thereof, and] the selling the old and weak beasts and purchasing others in a state of youthful vigour: or, accord. to another explanation, the meaning is, the selling males and purchasing females: thus explained, رَجْعٌ seems to be an inf. n. (TA. [See نَاقَةٌ رَجْعًا.]) [See also رَجْعَةٌ.] — [+Any return, profit, or gain, accruing from a thing, or obtained by the sale or exchange thereof, as also رَجْعٌ; and رَجْعٌ, q. v.] You say, جَاءَتْ رَجْعَةَ الضَّيَاعِ †The return, or increase, accruing to the owner of the lands came, or arrived. (Lh.) And جَاءَتْ رَجْعَةَ خَسَةِ †Such a one brought a good thing which he had purchased in the place of a bad thing; or in the place of a thing that was inferior to it. (TA.) And هَذَا مَتَاعٌ لَهٗ مَرْجُوعٌ †This is a commodity for which there will be a return, or profit, or gain. (S, TA.) And دَانَةٌ لَهَا مَرْجُوعٌ †A beast that may be sold after having been used. (El-Isbahane.) And نَيْسَ لِهَذَا الْبَيْعِ مَرْجُوعٌ †There is not, or will not be, any return, or profit, or gain, for this sale. (TA.) — †An argument, or allegation, by which one rebuts in a litigation, or dispute, a proof; an evidence. (Ibn-'Abbād.)

رَجْعِي: see رَجْعَةٌ, in the latter half of the paragraph, in two places.

رَجْعِي, and رَجْعِي, †A divorce in which one reserves to himself the right of returning to his wife, or restoring her to himself, or taking her back to the marriage-state. (Mgh, *Mgh.) — رَجْعِي applied to a beast: see سَفَرٌ رَجْعِي.

رَجْعِيَّة: see رَجْعَةٌ.

رَجْعَان: see رَجْعَةٌ, in the latter half of the paragraph, in two places.

رَجَاعُ The nose-rein of a camel: (IDrd, K:) or the part thereof which falls upon the nose of the camel: pl. [of pauc.] أَرْجَعَةٌ [and of mult.]

رَجَعٌ (K) from رَجَعٌ in the phrase رَجَعُ فَلَانٌ عَلَى أَنْفِ بَعِيرٍ [q. v.]. (IDrd.) — It is also an inf. n.: see I, in the middle of the paragraph.

رَجَعٌ (Made, or caused, to return, go back, come back, or revert; sent back, turned back, or returned: repeated: rebutted, rejected, or repudiated, in reply, or replication: like مَرْجُوعٌ: and used in all these senses; as will be seen from what follows: and also, like مَرْجَعٌ, made, or caused, to return, go back, come back, or revert, again and again, or time after time; sent back, turned back, or returned, again and again, or time after time; made, or caused, to go, or move, repeatedly to and fro; so to go and come; to reciprocate: reiterated. reproduced. renewed: syn. مَرَدٌ: [in the CK مَرْدُودٌ:] applied to anything: (S, K:) or to anything that is said or done: (Mgh, TA:) because meaning مَرْجُوعٌ, i. e. مَرْدُودٌ. (S, Mgh, TA:) or, applied to speech, †returned to its author; or repeated to him; or rebutted, rejected, or repudiated, in reply to him, syn. مَرْدُودٌ إِلَى صَاحِبِهِ (Lth, K) or, so applied, †repeated. (A, TA.) or, so applied, †reiterated: (Er-Rāghib, TA.) or, so applied, †disapproved, or disliked. (TA.) You say, إِيَّاكَ وَالرَّجْعِ مَنِ الْقَوْلِ †Avoid thou the saying that is repeated; (A, TA:) [or rebutted, &c.:] or disapproved. (TA.) — Applied to a beast, (S, TA.) and [particularly] to a camel, (K,) it signifies Made to return from journey to journey. (S, TA:) and also means †fatigued, or jaded, (S, K,) by journeying: (K:) fem. with ة: (S, K:) or †lean, or emaciated: (Er-Rāghib, K:) in the K is here added, or which thou hast made to return from a journey, meaning from journey to journey; but this is identical with the first explanation of the word applied to a beast: (TA:) pl. رَجْعٌ: (K:) or [app. of the fem., agreeably with analogy, and as seems to be indicated by J,] رَجْعَان. (S.) رَجْعَانٌ and سَفَرٌ رَجْعَانٌ [in like manner] signify Made to return repeatedly, or several times, in journeying; applied to a she-camel. (K:) and the former signifies, applied to a beast, and [particularly] to a camel, a he-camel, (رجير,) which one makes to return again and again, or time after time, or to come and go repeatedly, in journeying, and drags along. (TA:) both also mean †lean, or emaciated: and are in like manner applied to a man: (Er-Rāghib, TA.) and رَجْعِي and مَرْجَعَانِي, also, but the latter is vulgar, †lean, or emaciated, by journeying, applied to a beast. (TA.) You say also سَفَرٌ رَجْعِي Travellers returning from a journey. (TA.) And سَفَرٌ رَجْعِي A journey in which are repeated returnings. (IAqr.) — Any food returned to the fire [to be heated again], having become cold: (K:) [and particularly] roasted meat heated a second time (Aq.) — A rope, or cord, undone, and then twisted a second time: (L, K:) and, as some say, anything done a second time. (L.) — †Writing retraced with the pen, in order that it may become more plain: (K:) and مَرْجُوعٌ [signifies the same: and also] †tattooing repeated and

renewed; (EM p. 108;) tattooing of which the blackness has been restored: (TA:) pl. of the latter رَجَاعِي. (TA, and EM ubi suprā.) — †Dung, ordure, or excrement, of a solid-hoofed animal; (S, Mgh, Mgh, K:) as also رَجْعٌ: (K:) and of a man; (S, Mgh, Mgh, K:) as also †the latter word; (TA:) and of a beast of prey; as also †the latter: (S, TA.) because it returns from its first state, (Mgh, Mgh, TA,) after having been food or fodder &c.; (TA:) having the meaning of an act part n., (Er-Rāghib, Mgh,) or, it may be, of a pass. part n. (Er-Rāghib) — †The cud which is ruminated by camels and the like: (S, K) because it returns to be eaten. (TA.) So in the saying of El-Ashāh,

وَلَا تَكُنَّ ظَهْرَ تَرْبِيسٍ
نَيْسَ لِهَذَا الرَّجْعِ فِيهَا عَلَاقُ
i. e. [Many a desert, or waterless desert, as though it were the back of a shield,] in which there is not found by the camels anything to serve for the support of life except the cud. (S.) — †Sweat: (K:) because, having been water, it returns as sweat. (TA.) — See also رَجْعٌ in three places. — Also †The [part called] فُأْسُ of a bit: (Ibn-'Abbād, K:) [because of its returning motion:] — And †Niggardily, tenacious, or avaricious; syn. بَخِيلٌ [in the CK and a MS. copy of the K, نَحِيلٌ]. (Ibn-'Abbād, K, TA.)

رَجُوعَةٌ: see رَجْعَةٌ, in the latter half of the paragraph.

رَجْعِيَّةٌ A she-camel that is purchased with the price of another she-camel; or also †رَجْعِيَّةٌ: (S:) or a female that is purchased with the price of a male. (Aloe Ibn-Hamzah.) [See also رَجْعَةٌ: and see رَجْعِي, of which it is originally the fem.] Accord. to ISK, رَجْعِيَّةٌ signifies A camel which one has purchased from men who have brought him from another place for sale; which is not of the district in which he is: [but this appears to be a mistranscription, for رَجْعِيَّةٌ; for he adds,] the pl. is رَجْعَان. (TA.)

رَجَاعٌ †One who returns much, or often, unto God (TA.)

رَاجِعٌ [act. part. n. of I. Hence the saying, رَاجِعٌ إِلَى اللَّهِ وَإِلَى إِلَهِهِ رَاجِعُونَ explained above: see 10. — Also, without ة,] †A woman who returns to her family in consequence of the death of her husband (Az, S, Mgh, K) or in consequence of divorce; (Az, Mgh;) as also †مَرَجَاعٌ: (Az, K:) or, accord. to some, (Mgh,) she who is divorced [and sent back to her family] is termed مَرْدُودَةٌ. (S, Mgh.) — [In like manner without ة,] applied to a she-camel, and to a she-ass, it signifies †That raises her tail, and compresses her two sides (فَطْرِبَا) and casts forth her urine in repeated discharges, so that she is imagined to be pregnant, (S, K,) and then fails of fulfilling her [apparent] promise: (S:) or †that conceives,

and then fails of fulfilling her promise; because she goes back from what is hoped of her: (TA:) or, applied to a she-camel, †that has appeared to have conceived, and is then found to be not pregnant: (Aq:) pl. رَجَافٌ. (S, TA.) [See also رَجَعْتُ] — †A sick man whose soul [or health] has returned to him after his being debilitated by disease: and †a man whose soul [or health] has returned to him after severe and constant illness. (TA.)

رَجَعْتُ [originally fem of رَجَعَ, q v.]: see رَجَعْتُ: — and see رَجَعْتُ. — Also, [app. from the returning of its water time after time,] †A water-course of a valley. (Ish, TA.) — رَوَاجٌ [is its pl., and] signifies Varying winds; because of their coming and going. (TA.) — Hence also, رَوَاجُ الْأَبْوَابِ [The leaves of doors]. (TA.)

رَجَعْتُ †More [and most] productive of return, or profitable (TA.) You say, هَذَا رَجَعْتُ فِي, This is more productive of return, or profitable, in my hand than this. (TA.)

رَجَعْتُ an inf. n. of the intrans. verb رَجَعَ [q v.]. (S, Mgh, K, &c.) — [Hence it signifies sometimes †Recourse. See صَبَابٌ in art. نَوْبٌ.] — [A place to which a person, or thing, returns after going or moving therefrom; agreeably with analogy. See an ex. voce مَحْضَرٌ.] — [Hence,] رَجَعْتُ الْكَتِفَ †The lower part of the shoulder-blade, (S, K, TA,) near the arm-pit, [that on the left side being] in the region where the heart beats; (TA:) as also رَجَعْتُ رَجْعًا: (S, K:) — [The places to which the elbow returns when, after it has been removed from its usual place, it is brought back thereto; which place in a beast is near the arm-pit: see فَرِيسٌ in three places]: (TA:) pl. رَجَافٌ. (TA.) — [رَجَعْتُ also signifies †The place, or thing, to which a person, or thing, is referred, as his, or its, source: see مَتْنَبٌ. — Also, †A state, or condition, to which a person, or thing, returns. — And †The place, and the state, or condition, or result, to which a person, or thing, ultimately, or eventually, comes. A goal.] — It is also an inf. n. of رَجَعْتُ. (K.)

رَجَعْتُ, [without ة,] applied to a she-camel, †Becoming in good condition after leanness. (Ks, TA.) [See 4, of which it is the act. part. n.] — هَذَا مَتَاعٌ رَجَعْتُ †This is a commodity for which there will be a return, or profit, or gain. (S, TA.) — سَفَرَةٌ رَجَعْتُ †A journey having a recompense, or reward, and a good issue or result. (K, TA.)

رَجَعْتُ: see رَجَعْتُ; first sentence.

رَجَعْتُ: see رَجَعْتُ, in the latter half of the paragraph.

رَجَعْتُ [pass. part. n. of رَجَعْتُ]: see رَجَعْتُ, in three places: — رَجَعْتُ, in the latter half of the paragraph, in three places: — رَجَعْتُ, near the end of the paragraph, in four places.

رَجَعْتُ: see رَجَعْتُ, in the latter half of the paragraph.

رَجَعْتُ: see رَجَعْتُ.

رجف

Q. 4. رَجَفْتُ a dial. var. of رَجَعْتُ [q. v.] in the several senses of the latter. (K.) You say, رَجَفَتْ يَدُهُ فَارْحَنَ He beat him, or struck him, and he lay on his side, and threw himself down. (Lth, TA.) And رَجَعُوا They lay on their sides and were overcome. (TA.) — Also It became spread, expanded, or extended. (TA.)

رجف

1. رَجَفْتُ, (O, Mgh, K,) aor. رَجَفَ, (Mgh,) inf. n. رَجْفٌ, رَجْفَانٌ (O, Mgh, K) and رَجْفٌ (Mgh, K) and رَجْفٌ (O, K); [and رَجَفْتُ; (see the next sentence); and رَجَفْتُ; (see next sentence);] It (a thing, O, Mgh) was, or became, in a state of motion, commotion, (O, Mgh, K,) agitation, convulsion, tumult, or disturbance: (Mgh, K:*) or in a state of violent motion, commotion, agitation, &c.; (K:) as the camel beneath the saddle, and the tree when put in motion by the wind, and the wabbling tooth, and the like. (O.) You say, رَجَفَتْ الْأَرْضُ, (S, O, Mgh, K,) aor. رَجَفَ, inf. n. رَجْفٌ, (S,) The earth quaked; or was, or became, in a state of motion, commotion, agitation, &c., (S, O, Mgh, K,) as above; (Mgh,) and so رَجَفْتُ, and رَجَفْتُ; (K:) [for رَجَفْتُ is both intrans. and trans.]; and رَجَفْتُ signifies the being in a state of violent commotion, agitation, convulsion, tumult, or disturbance. (S.) And رَجَفَتْ يَدُهُ His arm, or hand, trembled, by reason of disease, or old age. (Mgh) And رَجَفَ الْقَلْبُ The heart became agitated by reason of fright. (IDrd, O.) رَجَفَ الرَّعْدُ (Lth, O, K,) inf. n. رَجْفٌ, رَجْفٌ (Lth, O,) The thunder made a reiterated rumbling, or confused noise, in the clouds. (Lth, O, K.) — رَجَفَ الْقَوْمُ The people, or party, prepared themselves for war, or battle. (Lth, O, K.) — Also He put [a thing] into a state of motion, commotion, or agitation; (O, K:) [so too, app., رَجَفَ بِهِ;] see 4, last sentence; [and so رَجَفَ بِهِ;] for رَجَفَتْ الْأَرْضُ بِهِ is said of God [as meaning He made the earth to quake with them]. (TA in art. دَر.) And one says also, رَجَفَتْهُ الْحَبِيَّةُ The fever caused him to quake, or shiver. (Mgh.)

4, as an intrans. v.: see 1, in two places. — And as a trans. v.; act. and pass.: see 1, in two places. — [Hence,] رَجَفَ بِكَذَا [originally He put another, or others, into a state of commotion, or agitation, by such a thing; meaning] he told of such a thing without truth, or not according to the true, or real, state of the case: [because he thereby caused commotion, or agitation; or] because the information was unsettled: from رَجَعْتُ meaning as explained below. (Ksh in xxxiii. 60.) And رَجَعُوا فِي الشَّيْءِ (S, Mgh, K) and رَجَعُوا فِيهِ (Mgh, K,) inf. n. رَجَافٌ (Mgh), رَجَافٌ (Mgh), &c. [mean-

ing They said what was false respecting the thing]: (S, O, K:) or they told many evil tales, and uttered many discordant lying sayings, respecting the thing, in order that the people might become in a state of commotion, agitation, convulsion, tumult, or disturbance, in consequence thereof. whence, in the Kur [xxxvii. 60], وَالْمُرْجُفُونَ [and they who tell many evil tales, &c., in the city:] (O,* Mgh:) or رَجَعُوا فِي الْبَلَدِ they told, in the town, or country, of such a matter, in order that they might cause commotion, or agitation, &c., to befall the people, without there being aught [thereof] true in their estimation; from الرَجْفَانُ signifying “violent commotion or agitation” &c. (Har pp. 218, 219.) And رَجَعُوا, alone, They said what was false [خَاصُوا] in [relating] tales of conflicts and factions, or seditions, or dissensions, and the like: whence, وَالْمُرْجُفُونَ [and they who tell many evil tales, &c., in the city:] (O,* Mgh:) or رَجَعْتُ فِي الْمَدِينَةِ [ated above]. (K.) — And رَجَعْتُ النَّاقَةَ The she-camel came in a state of fatigue, with her ears flaccid, shaking them (رَجَفَتْ بِهِنَّ). (O, K.)

8: see 1, first sentence.

رَجَعْتُ q. زَلْزَلَةٌ (S, K) [meaning Commotion, agitation, or convulsion; or violent commotion &c.; and particularly an earthquake; or] a violent earthquake: and a vehement cry from heaven: (Jel in vii. 76:) or it signifies, in the Kur-ân, any punishment that befalls a people. (Lth, O.)

[رَجَعْتُ, accord. to Freytag, occurs in the Deswân el-Hudhaleeyen as meaning Put into a state of commotion.] — رَجَعْتُ سَحَابٌ Clouds in commotion with thunder, or with much water. (O.)

الرَّجَافُ The sea; because of its commotion, or agitation. (S, O, K.) A poet says, (S,) namely, Maïrood Ibn-Ka'ab, lamenting the death of 'Abd-el-Muttalib, (IB, O,) the grandfather of the Prophet, and eulogizing him, (IB,)

الرَّجَافُ السَّحَابُ كُلُّ عَشِيَةٍ حَتَّى تَغِيْبَ الشَّمْسُ فِي الرَّجَافِ

[The feeders with fat every evening, until the sun disappeared in the sea]. (S, O.) — And The day of resurrection. (Sb, O, K:) and the congregation [of the risen]. (K.) — And رَجَافٌ also signifies A certain kind of pace [app. with a jolting motion]. (O, K.)

رَجَفْتُ [Putting into a state of motion, commotion, or agitation. — And also, or رَجَفْتُ: A fever attended with quaking, or shivering:] (O, Mgh, K:) deviating from rule [because رَجَفْتُ is fem]. (Mgh.) — [The fem., with ة, app. applied to a she-camel or the like, occurs, accord. to Freytag, in the Deswân el-Hudhaleeyen, as meaning Moving the head in going along.]

الرَّجَافَةُ, in the Kur lxxix. 6, means The first blast [of the horn on the day of resurrection]: and الرَّجَافَةُ, in the next verse, “the second blast:” (O, Bq, Jel, K:) or the former means the motionless bodies that shall be in a state of violent motion

at the time here spoken of, such as the earth and the mountains; because of the saying in the *Kur* [xxiii. 14], *يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ*: and the latter, "the heaven, and the stars, which shall be cleft and scattered." (Bd.)

أَرَجَفَ inf. n. of 4 [q v.]. (Msb.) [And hence, as a simple subst., sing. of [أَرَجِفٌ] in the phrase] *أَرَجِفُ الْأَخْبَارِ* [meaning *Tales without truth, or reality*: or evil tales, and discordant lies, uttered in order that people may become in a state of commotion, agitation, convulsion, tumult, or disturbance, in consequence thereof see 4.]. (S) You say, *وَقَعُوا فِي أَرَجِفٍ* [They fell into convulsing periphrastics, arising from evil and discordant and false rumours or the like]. (AA, S and K in art. *تَع*.)

الْبَرْجَفَانِ *The basin and over (الْقُسْتُ وَالْإِبْرِيْقُ)* [that are used for washing the hands before and after a meal]: because they produce a sound when one of them is knocked against the other as though that sound told of the completion of the meal, and excited [the persons that had partaken thereof] to rise. (Har p 228) — *وَالْمَرْجُفُونَ فِي الدُّنْيَا*, in the *Kur* xxxiii. 60. see 4, in two places.

[This art. is wanting in the copies of the L and TA to which I have had access.]

رجل

1. *رَجُلٌ* (T, S, M, Msb, K.) aor. ٢, (Msb, K.) inf. n. *رَجُلٌ* (T, S, M, Msb) and *رَجُلَةٌ* (T, TA.) or the latter is a simple subst., (Msb.) *He* (a man) went on foot, in a journey, by himself, [i. e.] having no beast whereon to ride; (T, TA.) *he had no beast whereon to ride*, (M, K, TA.) in a journey, so went on his feet: (TA.) or he remained going on foot: so says AZ; and Ks says the like: (S.) or he was, or became, strong to walk, or go on foot: (Msb.) and *رَجُلٌ* [in like manner] signifies *he went on foot*, (S, K, TA.) having alighted from his beast: (TA.) [used in the present day as meaning *he alighted from his beast*:] and *رَجُلُوا* they alighted [upon their feet, or dismounted,] in war, or battle, to fight: and *رَجُلٌ* *he* (a man) went on his legs, or feet, for the purpose of accomplishing the object of his want. (TA.) — *رَجُلٌ* (M, K.) aor. ٢, (K.) [inf. n. *رَجُلٌ*, being similar to *رَكِبَ* and *رَجُلٌ*,] also signifies *He* (a man) was, or became, large in the *رَجُل* [i. e. leg, or foot]. (M, K: but omitted in some copies of the K.) — *وَرَجُلٌ*, like *وَجُنَى* and *رَجُلٌ*, aor. ٢; inf. n. [of the former] *رَجُلَةٌ* and [of the latter] *رَجُلٌ*; [so in the CK; but accord to the rules of the K they should be *رَجُلَةٌ* and *رَجُلٌ*, as neither is expressly said to be with *كسر*; or the latter may be correctly *رَجُلٌ*, as *رَجُلٌ* is said to be like

عَلِمَرٌ, of which the inf. n. is *عَلِمَرٌ*:] *He* had a complaint of his *رَجُل* [i. e. leg, or foot]: (CK; but omitted in other copies: both mentioned in the TA:) the latter verb is mentioned in this sense by El-Farisee, and also on the authority of

Kr. (TA.) — *وَرَجُلٌ مِنْ رِجْلِهِ* *He* was, or became, affected in his leg, or foot, by something that he disliked. (TA.) — *وَرَجُلٌ*, aor. ٢, (K, TA.) inf. n. *رَجُلٌ* (TA.) *He* (a beast, such as a horse or the like), had a whiteness in one of his *رِجْلَانِ* [i. e. hind legs or feet], (K, TA.) without a whiteness in any other part. (TA.) — *وَرَجُلٌ*, aor. ٢, (Msb, K.) inf. n. *رَجُلٌ* (Msb, TA.) is also said of hair, (Msb, K.) meaning *It* was, or became, [navy, or somewhat curly, i. e.] of a quality between lankness and crispness or curliness, (K.) or neither very crisp or curly, nor very lank, but between these two. (Msb, TA.) — *رَجُلَةٌ* (CK, TA, omitted in some copies of the K.) [aor. ٢, as in similar verbs,] inf. n. *رَجُلٌ* (TA.) *He*, or it, hit, or hurt, his *رِجْلٌ* [i. e. leg, or foot]. (CK, TA.) — *رَجُلٌ* *رَجُلًا*, (S, K.) or, accord. to the O and the Mufradāt, *رَجُلٌ* *رَجُلًا*, (TA.) and *رَجُلًا*, (K.) *He* suspended the sheep, or goat, by its hind leg or foot. (S, O, K:) or the meaning is *عَقَبًا بِرِجْلَيْهِ* [app. he confined its shank and arm together with his feet, by pressing his foot upon its folded fore legs while it was lying on the ground], (K.) or, as in the M, *بِرِجْلِهِ* [with his foot]. (TA.) — *وَرَجُلَتْ وَلَدَهَا*, (K.) inf. n. *رَجُلٌ*; in the copies of the M written *رَجُلَتْ*, with teshdud; (TA.) *She* (a woman) brought forth her child preposterously, so that its legs came forth before its head. (K.) — *رَجُلًا*, namely, the mother of a young camel, (K.) aor. ٢, inf. n. *رَجُلٌ* (TA.) *He* sent the young one with her [to such her whenever he would; as is implied by what immediately precedes]; as also *أَرْجَلَهَا*: (K:) or *أَرْجَلْتُ* (so in two copies of the S and in the O) *I left the young camel with its mother to such her whenever he pleased*: (S, O: [in one of my copies of the S *رَجُلْتُ*, which appears from what here follows to be a mistake:]) so says ISk: and he cites as an ex.,

* مَرْوَدٌ أَرْجَلُ حَتَّى فُطِيَ *

[Flat, and well nourished: he was left with his mother to suck her when he pleased until he was weaned] (O.) [See also *رَجُلٌ*, below; where it is explained as though a quasi-inf n of *أَرْجَلْتُ* in the sense here assigned to it in the S and O, or inf. n. of *رَجُلْتُ* in the same sense.] — *وَرَجُلٌ* *رَجُلًا*, (S, K.) aor. ٢, inf. n. *رَجُلٌ* (S.) *He* (a young camel, S, or a lamb, or kid, or calf, K, TA) sucked his mother. (S, K.) — *رَجُلٌ* also signifies The act of [the stallion's] leaping the mares: (O, K, TA.) [i. e., as inf. n. of *رَجُلٌ*; for] one says, *بَاتَ الْحِصَانُ يَرْجُلُ الْخَيْلَ* The stallion-horse passed the night leaping the mares. (TA; and so in the O, except that the *خَيْل* is there omitted.) — *وَرَجُلٌ* *رَجُلًا* *He* compressed the woman. (TA.) — [Golius says that *رَجُلٌ* signifies *Vir et virili animo fuit*; as on the authority of J; and that *رَجُلَةٌ* is its inf. n.: but it seems that he found *رَجُلَةٌ* incorrectly explained in a copy of the S as *مَضْرُوبٌ* instead of *رَجُلٌ*: ISd expressly says that *رَجُلَةٌ* and its syns. (explained

below) are of the number of those inf. ns. that have no verbs.]

2. *رَجُلَتْ وَلَدَهَا* [app. a mistranscription]: see 1, in the latter half of the paragraph — *رَجُلٌ* [the inf. n.] signifies The making, or rendering, strong. (Ibn-Abbād, K.) — *رَجُلٌ الشَّعْرُ* (S, Mgh, Msb, K.) inf. n. *رَجُلٌ*, (S, Msb, K.) *He* made the hair to be [navy, or somewhat curly, i. e.] not very crisp or curly, nor lank, (S.) or in a state between that of lankness and that of crispness or curliness (K.) or he combed the hair; (Msb, TA;) either his own hair, [see 5.] or that of another: (Msb:) or he combed down the hair; i. e., let it down, or made it to hang down, by means of the comb: (Mgh:) Er-Rāghib says, as though he made it to descend at the *رِجْلُ* [or foot], i. e. from its places of growth; but this requires consideration: (MF:) or he combed and anointed the hair: (TA voc *عَسَبَ*) or he washed and combed the hair. (Ham p. 356.)

4. *رَجُلَهُ* *He* made him to go on foot; (S, K, TA;) to alight from his beast. (TA.) — *وَرَجُلْتُ* *He* granted him some delay, or respite; let him alone, or left him, for a while. (S, K.) — *أَرْجَلْتُ* *I sent the stallion-horse away on the mares*. (TA.) — See also 1, in the latter half of the paragraph, in three places.

5: see 1, first sentence, in two places. — *رَجُلَ الْبَيْتِ* (S, Msb, K.) *رَجُلٌ فِي الْبَيْتِ* (K.) *He* descended into the well (S, Msb, K.) [by means of his feet, or legs, alone, i. e.] without his being let down, or lowered, or suspended [by means of a rope] (S, Msb) *وَرَجُلَ الزِّنْدِ* *وَرَجُلَ الزِّنْدِ* [or, more probably, *وَرَجُلَ الزِّنْدِ* and *وَرَجُلَ الزِّنْدِ* (see *مَرْجُلٌ*)] *He* put the *زِنْد* [or the *زِنْدِ* (the former meaning the upper, and the latter the lower, of the two pieces of wood used for producing fire,) beneath his feet: (M, K:) or *رَجُلٌ* signifies *he* (a man come from a distant country) struck fire, and held the *زِنْدِ* [here app. meaning (as in many other instances) the *زِنْدِ* properly so called and the *زِنْدِ* with his hands and his feet, i. e. the *زِنْدِ* with his hands and the *زِنْدِ* with his feet,] because he was alone. (TA.) [See *مَرْجُلٌ*] — *رَجُلٌ* *He* became a *رَجُلٌ* or man; he rose to manhood. (See an explanation of *رَجُلَ النَّهَارِ* in what follows.) And *رَجُلَتْ* *She* (a woman, TA) became like a *رَجُلٌ* [or man] (K, TA) in some of her qualities, or states, or predicaments. (TA.) — *رَجُلَ النَّهَارِ* i. e. *The day became advanced, the sun being somewhat high*; (S, IAb, O, K, TA;) it being likened to the rising of a man from youth; (IAb, TA;) and so *رَجُلٌ* *النَّهَارِ*: or, accord. to Er-Rāghib, the former means the sun went down from [or below] the walls; as though it alighted (*رَجُلَتْ*) [in a proper sense of this verb: see 1, first sentence]. (TA.) — *وَرَجُلَ* *He* combed his own hair: (Msb:) or he combed down his own hair; i. e., let it down, or made it to hang down, by means of the comb: (Mgh:) or he anointed [or washed] and combed his own hair. (TA. [See 2.]) Hence, *نَبِيٌّ*

عَنِ التَّرْشُلِ إِلَّا جَبًا (Mgh, TA) *He [Mohammad] forbade the anointing and combing of one's own hair except it be less frequent than every day.* (TA.)

8. ارتجل: see I, first sentence. — Said of a horse, (in his running, TA.) *He mixed the pace termed التَّعَتَّى with that termed التَّجْلُجَة*, (T, TA.) or the former pace with somewhat of the latter, and thus, (S,) *he went those two paces alternately*, (S, K,) *somewhat of the former and somewhat of the latter.* (S.) — *He took a man by his رجل* [i. e. leg, or foot]. (S, TA.) — ارتجل التَّاءُ: see 1, in the middle of the paragraph. — ارتجل: ارتجل [الرَّجْلُ] and ارتجل alone in a similar sense: see 5, in two places. — *[He extemporized a speech or verses; spoke it or them extemporaneously, impromptu, or without premeditation;] he began an oration (a خطبة), and poetry, without having prepared it beforehand; (S;) he spoke a speech (Mgh, K) without consideration or thought, (Mgh,) or without his having prepared it, (K;) he recited it, or related it, standing, without forecast, consideration, thought, or meditation; so accord. to El-Râghib [who seems to have held this to be the primary signification of the verb when relating to a speech or the like]; or without reiteration, and without pausing, halting, or hesitating.* (TA.) And ارتجل الشيء *[He did, performed, or produced, the thing without premeditation, or previous preparation].* (TA in art. رجع.) [And ارتجل ارتجل *He coined a name.*] — ارتجل برأيه *He was, or became, alone, or independent of others, with none to take part or share or participate with him, in his opinion, (Mgh, K, TA.) without consulting any one respecting it, (Mgh, TA.) and kept constantly, or perseveringly, to it.* (Mgh.) [Hence,] ارتجلت أمرك ما ارتجلت *Thine affair [to which thou shouldst keep] is that respecting which thou art alone [etc.] in thine opinion.* (K.) And ارتجل ما ارتجلت من الأمر is explained in the T as meaning *ارتجل ما ركبته منه* [i. e. Undertake thou what thou hast undertaken of the affair: but it may rather signify keep thou to what thou hast undertaken of the affair, agreeably with what here follows]. (TA.) One says also, ارتجل رجلك *Keep thou to thine affair: (IAṣr, M, K, TA.) in [some of] the copies of the K, erroneously, رجبك. (TA.) = He collected a detached number (قطعة [or رجل]) of locusts, to roast, or fry, them.* (S.) — *He set up a مِرْجَل [q. v.], to cook food in it: (T, TA.) or he cooked food in a مِرْجَل.* (K.) — ارتجل النِّبْرَ: see 5.

10. استرجل *He desired, or requested, to be, or to go, on foot.* (KL.)

رجل: see رَجُلٌ and رَجُلٌ; the latter in two places. — See also رَجُلٌ, in two places. — رَجُلٌ, in some of the copies of the K, erroneously, رَجْلُك: see 8, near the end of the paragraph.

رجل [The leg of a human being and of a bird, and the hind leg of a quadruped; in each of these senses opposed to يَدٌ; the part from the root of]

the thigh to the [sole of] the foot of a man [and of any animal]; (Mgh, Mgh, K;) رَجُلُ الْإِنْسَانِ meaning [that [hmb] with which the man walks: (Mgh) or the foot of a man [and of a bird, and the hind foot of a quadruped. or rather it signifies thus in many instances; but generally as before explained: and sometimes, by a synecdoche, it is used in a yet larger sense, as will be explained below]: (K:) of the fem gender: (Zj, Mgh, TA:) pl. أَرْجُل: (S, Mgh, K, &c.) it has no other pl. (Mgh, TA) known to Sb, (TA,) the pl. of pauc. being also used as a pl. of mult. in this instance. (IJ, TA.) [Hence,] الرِّجْلُ جَبَارُ *[The hind leg or foot, or it may here mean the leg or foot absolutely, is a thing of which no account, or for which no retaliation or mulct, is taken]: i. e., if a beast tread upon a man with its رجل, there is no retaliation or mulct, if in motion; but if the beast be standing still in the road, or way, the rider is responsible, whether it strikes with a يد or a رجل. (TA.) And هُوَ قَائِمٌ عَلَى رَجُلٍ [lit. He is standing upon a single leg, meaning] † he is setting about, or betaking himself to, an affair that presses severely, or heavily, upon him, or that straitens him. (T, K, TA. [In the CK, رَجْلُهُ is erroneously put for رَجْلُهُ.]) And أَنَا عَلَى رَجُلٍ *I am in fear, or fright, lest a thing should escape me.* (TA.) — ذُو الرِّجْلِ [as though meaning The one-legged;] a certain idol, of El-Hijáz. (TA.) — رَجُلُ الْجَبَرِ *The very bright star [β, called by our astronomers "Rigel," and also called by the Arabs الْجَوْرَاءُ الْيُسْرَى] upon the left foot of Orion. (Kzw.) [And رَجُلُ الْجَوْرَاءِ الْيُسْرَى] The star α upon the right leg of Orion. — رَجُلُ الْفَرَابِ *† A certain plant, (K,) called also الزَّرَّاعُ the root, or lower part, of which, when cooked, is good for chronic diarrhoea; mentioned in art. غَرَب [q. v.]. (TA.) Also A certain mode of binding the udder of a camel, so that the young one cannot suck, therewith, nor will it undo: (S, K:) whence the phrase رَجُلُ الْفَرَابِ, for صَرَّ صَرًّا مِثْلَ صَرِّ رَجُلِ الْفَرَابِ. (TA.) El-Kumayt says,***

صَرَّ رَجُلُ الْفَرَابِ مُلْكٌ فِي النَّاسِ
بِسْ عَلَى مَنْ أَرَادَ فِيهِ الْفُجُورَ

† [Thy dominion among the people is as bound with a bond not to be undone him who desires, within the scope of it, transgression]: (S, TA.) i. e. thy dominion has become firm so that it cannot be undone; like as what is termed رجل الفراب cannot be undone by the young camel. (TA.) And one says, رَجُلُ الْفَرَابِ, meaning † The affair was, or became, difficult to him: (K and TA in art. غَرَب:) or his life, or subsistence, was, or became, difficult to him. (TA in that art.) رَجُلُ الْجَرَادِ *† A certain plant, like البَقْلَةُ الْبَاجِيَّةُ [see art. بقل: accord. to Golius, the former appellation is applied to a species of atriplex, or orache]. (IAṣr, K.) — [And several other plants have similar appellations in the present day] — رَجُلُ الْخَالِيبِ *† A**

certain مِيسَر [i. e. branding-instrument, or brand]. (S, K.) — رَجُلُ الْبَابِ *† The foot, or heel, of the door, upon which it turns in a socket in the threshold. (MA.) — رَجُلُ الْقَوْسِ *† The lower curved extremity of the bow; (Kh, S, K;) the upper curved extremity being called its يد: (Kh, S) or the part below its كَعْب [q. v]: accord. to AHn, it is more complete, or perfect, than its يد: accord. to IAṣr, رَجُلُ الْقَوْسِ means, when the string is bound, or braced, the upper parts of the bow; and أَيْدِيهَا, its lower parts; and the former are stronger than the latter: and he cites the saying,**

لَيْتَ الْقَيْسَ كُلُّهَا مِنْ أَرْجُلٍ
[Would that the bows were all of them, or wholly, of what are termed أَرْجُلُ]: the two extremities of the bow, he says, are called its يَدَانِ; and its two notches, its فَرْسَتَانِ; and its curved ends, its سَتَانِ; and after the سَتَانِ are طَائِفَانِ; and after the طَائِفَانِ, أَهْرَانِ; and the portion between the أَهْرَانِ is its كَعْب; this being between the two knots of the suspensory. (TA.) — رَجُلَا السَّهْرِ *† The two extremities of the arrow. (K, TA.) [In the former it is implied that the phrase السَّهْرِ is رَجُلُ السَّهْرِ. — رَجُلُ بَحْرِ] † A canal [of a بحر] [or large river]. (K, K, TA.) — رَجُلٌ also signifies † A part, or portion, of a thing: (K, TA.) of the fem. gender. (TA.) It is said in a trad. of 'Aishah, رَجُلُ السَّهْرِ إِلهٌ أَهْدَى لَنَا أَبُو بَكْرٍ رَجُلًا, meaning † [Abū-Bakr gave to us] the half of a roasted sheep, or goat, divided lengthways [and I divided it into shares, except its shoulder-blade, or its shoulder]: she called the half thus by a synecdoche: (IAth, O, TA:) or she meant the leg (رجل) thereof, with what was next to it [for ما يليها in the O and TA, I read يليها] of the lateral half: or she thus alluded to the whole thereof, like as one does by the term رَأْسُ. (O, TA. [But see what here next follows.]) And in another trad, the رجل of a [wild] ass is mentioned as a gift, meaning † One of the two lateral halves. or, as some say, the thigh: (TA:) and it is explained as meaning the whole; but this is a mistake. (Mgh.) — Also † The half of a رَاوِيَة [or pair of leathern bags, such as are borne by a camel, one on each side,] of wine, and of olive-oil. (AHn, K.) — It is also applied by some to † A pair of trousers or drawers; and رَجُلُ سَرَاوِيلٍ occurs in this sense in a trad., for رَجُلَا سَرَاوِيلٍ; like زَوْجٌ خَيْفٌ and زَوْجٌ نَعْلٍ, whereas each is properly رَجُلَانِ; for the two legs: (IAth, TA:) this is what is meant by the saying in the K [and in the O likewise] that رَجُلُ السَّرَاوِيلِ الطَّاقُ [app. for. — (TA.) — Also † A swarm, or numerous assemblage, of locusts: (S) or a detached number (قطعة) thereof: (K:) [or] one says [or says also] رَجُلُ جَرَادٍ (S, TA.) and*

رجُلٌ مِنْ جَرَادٍ: it is mass. and fem.: (TA.)
 a pl. without a proper sing.; like عَانَةٌ (a herd of
 [wild] asses, S) and خَيْطٌ (a flock of ostriches, S)
 and صَوَارٌ (a herd of [wild] bulls or cows, S).
 (S, K:) pl. أَرْجَالٌ; (K:) and so in the next two
 senses here following. (TA.) — And hence, as
 being likened thereto, (TA.) † *An army*: (K)
 or a *numerous army*. (TA.) — Also † *A share*
 in a thing. (IAqr, K.) So in the saying, لِي فِي
 رَجُلٍ مَالِكٌ † [To me belongs a share in thy prop-
 erty] (TA.) — And † *A time*. (TA.) One
 says, كَانَ ذَلِكَ عَلَى رَجُلٍ تَلَانٍ † That was in the
 time of such a one; (S, K, TA:) in his life-time:
 (K, TA:) like the phrase عَلَى رَأْسِ فُلَانٍ. (TA.)
 — Also † *Precedence*. (Abu-l-Mekāim, K.)
 When the files of camels are collected together,
 an owner, or attendant, of camels says, لِي الرِّجْلُ
 i. e. † [The precedence belongs to me, or] I
 precede: and another says, لَا تَلَبِ الرِّجْلُ لِي [Nay,
 but the precedence belongs to me]: and they
 contend together for it, each unwilling to yield it
 to the other. (Abu-l-Mekāim, TA:) pl. أَرْجَالٌ
 (K) and so in the senses here following. (TA.)
 — And † *Distress; straitness of the means of*
subsistence or of the conveniences of life; a state
of pressing want; misfortune; or calamity; and
poverty. (O, K.) — Also *A man who sleeps*
much. (O, K:) fem. with ة. (TA.) — And *A*
man such as is termed قَاذُورَةٌ [which means
foul in language; evil in disposition: one who
cares not what he does or says: very jealous:
one who does not mix, or associate as a friend,
with others, because of the evilness of his dispo-
sition, nor alight with them: &c.: see art فَرَسٌ].
 (O, K.) — Also *Blank paper*; (O, K, TA:) *without writing*. (TA.)

رَجُلٌ: see رَجُلٌ, first sentence: — and see also
 رَجُلٌ, in two places. — [It is also explained as
 here follows, as though a quasi-inf. n. of 4 in a
 sense mentioned in the first paragraph on the
 authority of the S and O, or inf. n. of رَجُلٌ in the
 same sense; thus:] The *sending*, (S, O,) or
leaving, (K, TA,) a lamb or kid or calf, (S, O,
 TA,) or a young camel, (K, TA,) and a colt,
 (TA,) with its mother, to suck her whenever it
 pleases: (S, O, K:) [but I rather think that this
 is a loose explanation of the meaning implied by
 رَجُلٌ used as an epithet; for it is added in the S
 and O immediately, and in the K shortly after,
 that] one says بَنَنَتْ رَجُلٌ (S, O, K) and رَجُلٌ
 (K) [meaning, as indicated in the S and O, *A*
lamb, or kid, or calf, sent with its mother to suck
her whenever it pleases, or, as indicated in the K,
sucking, or that sucks, its mother]: pl. أَرْجَالٌ.
 (S, O, K.) — Also *A horse* [i. e. a stallion] *sent*
upon the خَبَلُ [meaning mares, to leap them]:
 (K.) and in like manner one says رَجُلٌ رَجُلٌ,
 [using it as a pl., app. meaning horses so sent],
 (K accord. to the TA,) or رَجُلَةٌ رَجُلَةٌ. (CK,
 and so in my MS. copy of the K: [perhaps it
 should be رَجُلَةٌ].)

رَجُلٌ (S, O, Mgh, Mëb, K &c.) and رَجُلٌ
 (O, K,) the latter a dial. var., (O,) or accord. to
 Sb and El-Fārisse, a quasi-pl. n., [but app. of

رَجُلٌ, not of رَجُلٌ,] called by Abu-l-Hasan a pl.,
 (TA,) *A man*, as meaning the *male of the human*
species; (Mëb;:) the *opposite of* أَمْرَةٌ (S, O,
 Mgh:) applied only to *one who has attained to*
puberty and manhood: (K, *TA:) or *as soon as*
he is born, (K, TA,) and afterwards also: (TA:)
 pl. رَجَالٌ, (S, Mgh, Mëb, K, &c.) [applied in the
 Kur lxxix. 6 to *men* and to *jinn* (or *genii*), like
 رَجُلٌ, and likewise a pl. of رَجُلٌ, and of
 its syn. رَجُلَانٌ, and رَجَالَتٌ, (S, K,) said by
 some to be a pl. pl., (TA,) and رَجُلَةٌ, (Sb,
 Mëb, K, TA, in the CK رَجُلَةٌ, [which is a mis-
 take, as is shown by what follows,]) of the mea-
 sure *فَتْحَةٌ*, with *fet-h* to the *f*, (Mëb,) [but this
 is, properly speaking, a quasi-pl. n.] said to be
 the only instance of its kind except كَيْفَةٌ, which,
 however, some say is a n. un. like others of the
 same form belonging to [coll.] gen. ns, (Mëb),
 used as a pl. of pauc. instead of أَرْجَالٌ, (Sb, Ibn-
 Es-Serriy, Mëb, TA,) because they assigned to
 أَرْجَالٌ no pl. of pauc., (Sb, TA,) not saying رَجُلٌ
 (TA) [nor رَجُلَةٌ, and رَجُلَةٌ, mentioned by AZ
 as another pl., but this [also] is a quasi-pl. n.,
 and of it Abu-l-Abbās holds رَجُلَةٌ to be a
 contraction, (TA,) and رَجُلَةٌ (Ks, K) and أَرْجَالٌ
 (Ks, S, K) and [another quasi-pl. n. is] رَجُلٌ
 (IJ, K.) شَهِيدَيْنِ مِنْ رَجَالِكُمْ in the Kur [ii.
 282], means [Two witnesses] of the people of
 your religion. (TA.) [رَجُلٌ] also signifies *A*
woman's husband: and the dual رَجُلَانِ [some-
 times] means *A man and his wife*, predominate
 being thus attributed to the former. (IAqr, TA.)
 And رَجُلَةٌ signifies *A woman*. (S, K) or,
 accord. to Er-Rūghib, *a woman who is, or affects*
to be, or makes herself, like a man in some of her
qualities, or states, or predicaments. (TA.) It
 is said of 'Ashab, (S, TA,) in a trad., which
 confirms this latter explanation, (TA,) كَانَتْ
 الرِّجَالُ رَجُلَةً, (S, TA,) meaning *She was like a*
man in judgment. (TA. [See also مَرْجَلَانِيَّةٌ].)
 The dim. of رَجُلٌ is رَجُلٌ and رَجُلٌ: (S,
 K:) the former reg.: (TA:) the latter irreg., as
 though it were dim. of رَجُلٌ: (S, TA:) [but it
 seems that رَجُلٌ is properly the dim. of رَجُلٌ,
 though used as that of رَجُلٌ.] One says, هُوَ رَجُلٌ
 وَحْدَهُ [He is a man unequalled, or that has no
 second], (IAqr, L in art. وَحْدَهُ.) [A little man (probably meaning the contrary)
 unequalled, &c.]. (S and L in that art.) And
 it is said in a trad., إِنَّ صَدَقَ الرُّجُلُ [The little man prospers if he speak truth].
 (TA.) — Also *One much given to coition*: (Az,
 O, K:) used in this sense by the Arabs of El-
 Yemen: and some of the Arabs term such a one
 غَضَبُورِي. (O, TA.) — And i. q. رَجُلٌ, q. v.
 (Mgh, Mëb, K.) — And *Perfect, or complete*
 [in respect of bodily vigour or the like]: ('Eyn,
 O, K, TA: [in the CK الكامل] is erroneously
 put for *strong and* والراجل الكامل) or *strong and*
perfect or complete: sometimes it has this mean-
 ing, as an epithet: and when thus used, Sb
 allows its being in the gen. case in the phrase,

مَرَرْتُ بِرَجُلٍ رَجُلٍ أَبَوُ [I passed by a man whose
 father is strong &c.]; though the nom. case is
 more common: he says, also, that when you say,
 هُوَ الرَجُلُ, you may mean that he is perfect or
 complete, or you may mean any man that speaks
 and that walks upon two legs. (M, TA.) — [In
 the CK, شَعْرُ رَجُلٍ is erroneously put for شَعْرُ
 رَجُلٍ: and, in the same, رَجُلُ الشَّعْرِ, as syn. with
 رَجُلُ الشَّعْرِ, is app. a mistake for رَجُلُ الشَّعْرِ;
 but it is mentioned in this sense by 'Iyād:] see the
 paragraph here following.

شَعْرٌ: and its fem., with ة: see رَجُلٌ. — رَجُلٌ
 (Isk, S, Mëb, K) and رَجُلٌ (Isk, S, K)
 and رَجُلٌ (Mëb, K, [in the CK, erroneously,
 رَجُلٌ]) Hair [that is wavy, or somewhat curly,
 i. e.] of a quality between [بَيْنَ, for which بَيْنٌ
 is erroneously put in the CK,] *lankness and*
crispness or curliness, (K,) or not very crisp
 or curly, nor very lank, but between these two.
 (Mëb, TA.) — And رَجُلُ الشَّعْرِ (Isd, *
 Sgh, K) and رَجُلَةٌ (Isd, K, TA, but accord. to
 the CK as next follows,) and رَجُلَةٌ, with *dam*
 to the *h* added by 'Iyād, in the Meshārik, (MF,
 TA.) *A man having hair such as is described*
above: pl. رَجَالٌ and رَجَالِي; (M, K:) the former,
 most probably, accord. to analogy, pl. of رَجُلٌ;
 but both may be pls. of رَجُلٌ and رَجُلٌ: accord.
 to Sb, however, رَجُلٌ has no broken pl., its pl.
 being يُرْجَلُونَ. (M, TA.) — See also رَجُلٌ,
 in two places.

رَجُلَةٌ: see رَجُلٌ, first sentence, in two places:
 — and رَجُلٌ. — See also the next paragraph.

رَجُلَةٌ The going on foot; (T, S, *M, TA:) the
 act of the man who has no beast [to carry him];
 (T, TA:) an inf. n. (T, S, TA) of رَجُلٌ: (T, TA:
 [see 1, first sentence:]) or it signifies *strength to*
walk, or go on foot; (Mëb, K:) and is a simple
 subet.: (Mëb:) and also *excellence of a*
دَابَّةٍ [meaning horse or ass or mule] and of a camel
in endurance of long journeying; in which sense
 [Az says] I have not heard any verb belonging
 to it except [by implication] in the epithets رَجُلَةٌ
 applied to a she-camel, and رَجُلٌ, applied to an
 ass and to a man: (T, TA:) and (M) رَجُلَةٌ,
 with *kees*, signifies *vehemence, or strength, of*
walking or going on foot; (M, K:) as also رَجُلَةٌ.
 (K. [In the K is then added, "or with damm,
strength to walk, or go on foot"; but it seems
evident that we should read "and with damm,"
&c., agreeably with the passage in the M, in
which the order of the two clauses is the reverse
of their order in the K.] One says, اللَّهُ
حَبْلُكَ مِنَ الرُّجُلَةِ and مِنَ الرُّجُلَةِ, i. e. [May God give
thee a beast to ride upon, and so relieve thee
from going on foot, or] from the act of the man
who has no beast. (T, TA.) هُوَ رَجُلٌ Ho
 has strength to walk, or go on foot. (Mëb.) —
 And *The state, or condition, of being a* رَجُلٌ
 [or *man, or male human being; generally meaning*
manhood, or manliness, or manfulness]; (S, K:)

as also رَجُولَةٌ (Ks, S, TA) and رَجُولَةٌ (IAar, S, K) and رَجُولَةٌ (Ks, T, K) and رَجُولَةٌ (K); of the class of inf. ns. that have no verbs belonging to them. (ISl, TA.) — And *The having a complaint of the رجل* [i. e. leg, or foot]. (TA.) — And in a horse, (S), or beast, (دَابَّةٌ, K), *A whiteness, (K), or the having a whiteness, (S), in one of the رجلان* [i. e. hind legs or feet], (S, K), *without a whiteness in any other part,* (TA.); as also رَجِيلٌ (K). This is disliked, unless there be in him some other [similar] وَضَح (S).

رَجْلَةٌ: see the next preceding paragraph, first sentence. — [Also, accord. to the K, a pl. of رَجُلٌ or of one of its syns] — And *A herd, or detached number collected together, of wild animals.* (IB, TA.) — And *A place in which grow [plants, or trees, of the kind called] عَرَجٌ* (K), accord. to Az, *in which grow many thereof, (TA.) in one رَوْصَةٌ [or meadow].* (K.) — And *A water-course, or channel in which water flows, (S, K), from a [stony tract such as is called] حَرَّةٌ to a soft, or plain, tract:* (K.) pl. رَجَلٌ; (S, K);

a term similar to مَذَانِب [pl. of مَذْنَبٌ]: so says Er-Rāghib: *the waters (he says) pour to it, and it retains them - and on one occasion he says, the رَجْلَةُ is like the فَرَقِي; it is wide, and people alight in it: he says also, it is a water-course of a plain, or soft, tract, such as is مَلْبَات, or, as in one copy, مَبَات [which is app. the right reading, meaning productive of much herbage].* (TA.) — *الرَجْلَةُ* also signifies *A species of the [kind of plants called] حَفْصٌ* (K). — And, accord. to [some of] the copies of the K [in this place], *The عَرَجٌ; but correctly this فَرَجٌ [as in the CK here, and in the K &c. in art. فَرَجٌ]; (TA.); q. v. البَقْلَةُ. الحَقْلَةُ; (S, Mgh, TA);* thus the people commonly called it; i. e. البَقْلَةُ الحَقْلَةُ; (TA.); [all of these three appellations being applied to *Purslane, or purslain*; and generally to the garden *purslane*:] it is [said to be] called الحَقْلَةُ because it grows not save in a water-course: (S: [i. e. the wild sort: but see art. حَقَق] whence the saying, *أَخْبَنُ مِنَ رَجْلَةٍ* [explained in art. حَقَق], (S, K), meaning this *بَقْلَةُ*: (TA.): the vulgar say, *مَنْ رَجِلُهُ* (S, K, TA. [In the CK, erroneously, *مَنْ رَجْلُهُ*].)

رَجْلَةٌ: see رَجُلٌ, in two places.

رَجْلَةٌ a quasi-pl. n. of رَجُلٌ q. v. (TA.) — [Also fem. of the epithet رَجُلٌ]

رَجْلَى fem. of رَجْلَانٌ: see رَجُلٌ, near the end of the paragraph. — *حَرَّةٌ رَجْلَى* and *رَجْلَةٌ رَجْلَى* *A [stony tract such as is called] حَرَّةٌ that is rough [or rugged], in which one goes on foot: or level, but abounding with stones:* (K): or *rough and difficult, in which one cannot go except on foot:* (TA.): or the latter signifies *level, but abounding with stones, in which it is difficult to go along:* (S): or *hard and rough, which horses and camels cannot traverse, and none can but a man on foot:*

(AHeyth, TA.): or *that impedes the feet by its difficulty.* (Er-Rāghib, TA.) — رَجْلَى is also a pl. of رَجْلَانٌ: (S:) [and app. of رَجُلٌ also.]

رَجْلَةٌ fem. of رَجُلٌ [q. v.]. — See also the next preceding paragraph.

رَجْلَى sing. of رَجْلِيُونٌ, which latter is applied, with the article ال, to *Certain men who used to run* (كَانُوا يَجْرُونَ), so in the O and K, but in the T يَقْرُونَ [which is evidently a mistranscription], (TA) upon their feet, as also رَجْلِيَّةٌ, in like manner with the article ال: (O, K, TA.): in the T, the sing. is written رَجْلَى; and said to be a rel. n. from الرَجْلَةُ; which requires consideration: (TA.) they were Sulayk El-Makāmb, (O, K, TA.) i. e. Ibn-Sulakeh, (TA.) and El-Muntashir Ibn-Walib El-Bāhile, and Uwfa Ibn-Maṭar El-Māzinea. (O, K, TA. [All these were famous runners.]

رَجْلَةٌ: see رَجْلَةٌ.

رَجْلَانٌ and its fem., رَجْلَى: see رَجُلٌ.

رَجُلٌ [a quasi-pl. n.]: see رَجُلٌ.

رَجِيلٌ. see رَجُلٌ, in two places. — Also q. v. مَسَاً; and so رَجِيلٌ; (K); i. e. (TA.) [*That walks, or goes on foot; much; or a good goer; or strong to walk, or go, or go on foot;* (S); in explanation of the latter, and TA.:] applied to a man, (S, K, TA.) and to a camel, and an ass: (TA.): or the latter, a man that walks, or goes on foot, much and well: and strong to do so, with patient endurance: and a beast, such as a horse or an ass or a mule, and a camel, that endures long journeying with patience - fem. with ة: (T, TA.): or, applied to a horse, that does not become attenuated, or chafed, abraded, or worn, in the hoofs [by journeying]: (S, O): or, so applied, that does not sweat. and rendered submissive, or manageable; broken, or trained. (K, TA.) the fem., with ة, is also applied to a woman, as meaning *strong to walk, or go on foot:* (TA.): pl. رَجَالٌ [most probably of رَجِيلٌ, agreeably with analogy,] and رَجَالَى. (K.) — Also *A place of which the two extremities are far apart:* (M, K, TA.): in the copies of the K, الطَّرِيقَتَيْنِ is here erroneously put for الطَّرِيقَتَيْنِ: and the M adds, *trodde, or rendered even, or easy to be travelled:* (TA.): or *rugged and hard land or ground:* (O, TA.) and *a hard place: and a rugged, difficult, road, in a mountain.* (TA.) — Also, applied to speech, q. v. مَرْتَجِلٌ [i. e. *Extemporized; spoken extemporaneously, impromptu, or without premeditation.*]. (O, K, TA.)

رَجِيلٌ dim. of رَجُلٌ, which see, in two places.

رَجُولَةٌ }
رَجُولَةٌ }
رَجُولَةٌ } see رَجْلَةٌ.

رَجَالِيَّةٌ: see رَجَالِيَّةٌ. — وَلَدَتْهُا الرُّجَالِيَّةُ They (sheep or goats) brought them forth [i. e. their

young ones] one after another. (El-Umawee, T, S, O, K.)

رَجَالٌ q. v. رَجُلٌ, q. v. (Az, TA.)

رَجَالَةٌ }
رَجَالَى } quasi-pass. ns. of رَجُلٌ, q. v.

رَجُلٌ (S, Mgh, Mgh, K, &c.) and رَجُلٌ (Mgh, Mgh, K), the latter of the dial of El-Hijáz, (MF), in copies of the M written رَجُلٌ (TA,) and رَجُلٌ (S, K) and رَجِيلٌ [afterwards mentioned as a quasi-pl. n.] (K) and رَجْلَانٌ (S, K) and رَجُلٌ (K), but this last is said by Sb to be a quasi-pl. n., (TA,) *Going, or a goer, on foot; a pedestrian; a footman; the opposite of فَارِسٌ* (S, Mgh); *one having no beast whereon to ride, (K, TA.) in a journey, and therefore going on his feet:* (TA.): see also رَجِيلٌ pl. رَجَالٌ (Ks, T, S, M, Mgh, K), [or rather this is a quasi-pl. n.] written by MF رَجَالَةٌ, as on the authority of AHs, but the former is the right, (TA.), and رَجُلٌ (Ks, T, S, M, Mgh, K) and رَجُلٌ (S, Mgh, TA.) this last mentioned before as being said by Sb to be a quasi-pl. n., (TA.), like رَجُلٌ (S, Mgh, TA) and رَجُلٌ, and occurring in the Kxvii. 60, (TA.), all of رَجُلٌ (S, Mgh), and رَجُلٌ (S, M, K), of رَجْلَانٌ (S) and of رَجُلٌ (TA.), [but more commonly of رَجُلٌ q. v.], and رَجْلَى (S, O, K), of رَجْلَانٌ (S, O), and رَجَالَى (S, M, K), of رَجُلٌ (S), or of رَجْلَانٌ (TA.), and رَجَالَى (M, K), which last is of رَجُلٌ or of رَجِيلٌ (TA.), and رَجْلَةٌ [a pl. of pauc.], (M, K), written by MF رَجْلَةٌ, and if so, of رَجُلٌ, like as كَتَبَةٌ is pl. of كَاتِبٌ (TA.), and رَجْلَةٌ (T, M, K), [but this is a quasi-pl. n., mentioned before as pl. of رَجُلٌ, q. v.], and رَجْلَةٌ (M, K), which may be pl. of رَجُلٌ, which is pl. of رَجُلٌ (IJ), and رَجُلٌ (M, K), which may be pl. of the pl. رَجُلَةٌ (IJ), and رَجُلٌ (M, K), and to the foregoing pls mentioned in the K are to be added (TA) رَجْلَةٌ, (Ks, M, TA) which is of رَجُلٌ (TA.) and رَجُلٌ like رَجُلٌ (AHs, TA.) and [the quasi-pl. ns.] رَجَالَى (Ks, T, M, AHs, TA.) termed by MF an anomalous pl., (TA.), and رَجُلٌ (AHs, TA.) said by MF to be extr., of the class of رَجُلٌ (TA.), and رَجِيلٌ (AHs, TA.) said to be a quasi-pl. n. like مَعِيذٌ and كَلْبٌ (TA.) Az says, I have heard some of them say رَجَالٌ as meaning رَجَالٌ; and its pl. is رَجَالِيَّةٌ. (TA.) And رَجْلَةٌ and رَجْلَةٌ are applied in the same sense to a woman, (Lth, TA.), and so is رَجْلَى [fem. of رَجْلَانٌ, like عَضِيَّة fem. of عَضِيَّانٌ] (S:); and the pl. [of the first] is رَجَالِيَّةٌ (TA.) and [of the first or second or] of the third, رَجَالٌ (Lth, S, TA) and رَجَالَى. (S.) — Lh mentions the saying, *لَا تَعْلُ كَذَا أَفْئَةً رَجُلٌ*, but does not explain it: it seems to mean [Do not thus:] may thy mother mourn, and be bereft of thee. (TA.) —

and conjecturing]; (TA.) or speaking conjecturally: (S, TA.) and (K, TA) some say (TA) *z. q. عَيْبٌ* [as meaning *a doubting*]: (K, TA.) [in the CK, *الغيب* is erroneously put for *الغيب*:]

and ظَنٌّ [which means *an opening, or a conjecturing*]. (K, TA.) One says *رَجِمَ بِالْغَيْبِ* *† He spoke of that which he did not know*. (Ham p. 404.) And *رَجِمَ بِالْغَيْبِ* (Z, TA) *† He spoke conjecturally*: (MĀ:) or *he conjectured, or opined*. (Bd in xviii. 21.) Hence, *قَالَ رَجِمًا* *† He said it conjecturally*. (Z, TA.) Hence also, (TA,) *رَجِمًا بِالْغَيْبِ*, in the Kur xviii. 21], (S, TA,) *† [Speaking conjecturally of that which is hidden, or unknown; as indicated in the S and TA: or] conjecturing in a case hidden from them*. (Jel.) One says also, *رَجِمَ رَجْمًا بِالْغَيْبِ*, i. e. *† He said conjecturally, [or speaking of that which was hidden from him, or unknown by him,] without evidence, and without proof*. (MĀb) *† It became a subject of conjecture, the real state of the case whereof one was not to be made to know*. (S, TA.) And *رُجِمَتْ*, in the Kur xix. 47, of which two explanations have been mentioned above, means [accord to some] *I will assuredly say of these, [though] speaking of that which is hidden [from me], or unknown [by me], what thou dislikest, or hatest*. (TA.)

لَسَانُ يَرْجِمُ — [if the last word be not a mistranscription for *رَجِمَ*, q. v.] means *A tongue that is chaste, or perspicuous, and copious, in speech*. (MĀb in art *الرجيم*.) — See also the next paragraph, in three places.

2. رَجِمَ الْقَبْرَ, inf. n. رَجْمٌ, *He placed upon the grave* رَجِمَ [meaning *large stones*, to make a gibbous covering to it]. (TA.) It is related in a trad. of 'Abd-Allah Ibn-Mughaffal, that he said, *لَا تُرْجِمُوا قَبْرِي*, i. e. *Places not ye upon my grave* رَجِمَ; meaning thereby that they should make his grave even with the ground, not gibbous and elevated: the verb is thus correctly, with tashdeed: but the relaters of trads. say, *رَجِمُوا قَبْرِي* (S.) [and it is said that] *الْقَبْرُ رَجِمَ* (K, TA.) aor. 2, inf. n. رَجِمَ, (TA,) signifies *عَلَيْهِ* (K.) i. e. *He put a tombstone to the grave*: (TK:) or *he placed upon the grave* رَجِمَ [a pl., like رَجِمَ, رَجْمَةً]. (K.) or, accord. to Abou-Bekr, *لَا تُرْجِمُوا قَبْرِي* means *Wail not ye at my grave*; i. e. *say not, at it, what is unseemly; from الرَّجْمُ* signifying "the act of reviling." (TA.)

3. مُرَاجَعَةٌ [in its primary acceptation] is *The mutual throwing, or casting, of stones; or the vying, or contending for superiority, in the throwing, or casting, of stones*. (MĀb. [See also 8.] — [Hence,] *† The act of mutually reviling; or the vying in reviling; or so* مُرَاجَعَةٌ بِالْكَلَامِ (TA.)

[See, again, 8.] — And *رَاجِمٌ فِي الْكَلَامِ*, and *الْعُدُوِّ*, and *الْحَرْبِ* (K.) inf. n. as above, (TA,) *† He exerted himself to the utmost in vying, or contending for superiority, in speech, and in running, and in war, or battle*. (K, TA.) — And *رَاجِمَةٌ* (K.) or *رَجْمٌ قَوْمِهِ* (S.) *† He defended him, or his*

people; or spoke, or pleaded, or contended, in defence of him, or of them: (S, K, TA.) and so دَارَى. (TA.)

6. تَرَاوَجُوا بِالْحِجَارَةِ *They threw, or cast, stones, one at another; or vied, or contended for superiority, in throwing, or casting, stones, one at another*. (S, TA.) and *† تَرَاوَجُوا* signifies the like of this. (Aqr, TA.) [See also 3.] — [Hence,] *تَرَاوَجُوا* *† They reviled one another; or vied in reviling one another*. (TA.) [See, again, 3.]

8: see 8. — [Hence,] *ارْتَجَمْتُ* *† The camels beat [or battered] the ground [رَجِمَتِ الْأَرْضُ] with their feet; or went heavenly, without slowness* (TA.) [See مَجْرَمٌ: and see also 1, in two places.] — And *ارْتَجَمَ* *† It (a thing) lay one part upon another; was, or became, heaped, or piled, up, or together, or accumulated, one part upon, or overlying, another*; (Abou-Sa'eed, K, TA;) as also *ارْتَجَمَ*. (Abou-Sa'eed, TA.)

10. جَاءَتْ تَرْجِمُ النَّبِيَّ, said of a woman [who had committed adultery], means *She came asking the Prophet for the رَجْمُ* [i. e. *to be stoned*]. (TA.)

Q. Q. 1. تَرْجِمُ غَلَامَهُ *He interpreted, or explained in another language, his speech*. (S.) See art *ترجم*.

رَجِمَ, an inf. n. [of 1, q. v.], used as an appollative, (Bd in lxvii. 5.) *A thing that is thrown, or cast, like as is a stone*: pl. رَجْمٌ. (Bd ib., and K.) Hence, in the Kur (ubi suprā) *وَجَعَلْنَا رَجْمًا لِلشَّاطِطِينَ* *And we have made them things to be cast at the devils; meaning shooting stars* [see also رَجِمَ]; or, as some say, *we have made them to be [means of] conjectures to the devils of mankind; i. e., to the astrologers*. (Bd, TA.) [See another explanation in the first sentence of this art.] — Also *A friend; or a true, or sincere, friend; or a special, or particular, friend*, syn. خَلِيل: and *a cup-companion, or computator*. (Th, K.) See also the last signification in the next paragraph.

رَجِمَ *Stones* (MĀb, TA) *that are placed upon a grave*. (TA.) — And hence, (MĀb, TA,) *A grave; (S, MĀb, K, TA;) because stones are collected together upon it; (MĀb;) as also رَجْمَةٌ* and *رَجْمَةٌ* (K.) the pl. of رَجِمَ is رَجِمٌ: you say, *هَذِهِ أَرْجَامُ أَهْلِ* *These are the graves of [the tribe of] 'Ad*: (TA.) and *رَجْمَةٌ*, of which the pl. is رَجِمٌ and رَجِمٌ, signifies also, like as does رَجِمٌ, stones, (K.) or high stones, (TA,) *that are set up upon a grave*: (K, TA.) or both these signify *a sign [that is set up upon a grave; or a tombstone: see 2]: (K.) or the former of them (رَجْمَةٌ) signifies stones collected together, (Lth, MĀb, TA,) as though they were the graves of [the tribe of] 'Ad*: (Lth, TA;) and its pl. is رَجِمٌ. (MĀb:) or it is sing. of رَجِمٌ and رَجِمٌ which signify *large stones, less than [such as are termed] رَجْمٌ* (S,) or like رَجِمٌ (TA,) sometimes collected together upon a grave to form a gibbous covering

to it. (S.) — Also (i. e. رَجِمٌ) *A well*. (K.) — And *A [kind of] oven such as is called] تَوْرُ* [q. v.]. (K.) — And *† رَجْمَةٌ*, with *جم*, accord. to the K, i. e. *A round space in the ground: or, as in other lexicons, حَفْرَةٌ* [meaning *a hollow, or cavity, in the ground, made by digging, or natural*]. (TA.) — Also *Brothers, or brethren*: [a quasi-pl. n.: sing., accord. to Kr, رَجِمٌ and رَجِمٌ; so that the latter is used as a sing. and as a pl.:] but (Isd says, TA) *I know not how this is*. (K, TA.) [See also رَجِمٌ.]

رَجِمَ The [shooting] stars that are cast [at the devils, like رَجِمٌ, as explained by some, pl. of رَجِمٌ, q. v.]. — See also the second sentence of the next preceding paragraph.

رَجْمَةٌ: see رَجِمٌ, second sentence. — [It is applied in the present day to *Any heap of stones thrown together or piled up*.] — Also *A [kind of] turret, such as is called] مَسَارَةٌ*, like *u بيت* [i. e. *tent, or house, &c.*], around which they used to circulate: a poet says,

* كَمَا طَافَ بِالرَّجْمَةِ الْمَرْجُومُ *

[*Like as when he who beat the ground circuted around the رَجْمَةِ*.] (TA.) — رَجْمَةٌ (thus written, but perhaps it is رَجْمَةٌ) is also sing. of رَجِمٌ signifying [Hills, or mountains, &c., such as are called] هِصَاب [pl. of هَضْبَةٌ]. (AA, TA.)

رَجْمَةٌ: see رَجِمٌ, second sentence, in two places: — and see also رَجْمَةٌ. — Also *The hole, den, or subterranean habitation, of the hyena*. (S, K.) — And *A thing by means of which a palm-tree that is held in high estimation is propped; (K;) also called رَجْمَةٌ*; i. e. *a kind of rude bench of stone or brick (رُكْنٌ) against which the palm-tree leans; as is said by Kr and AHn: the ر is said to be a substitute for ر; or, as Isd thinks, the word is a dial. var., like رَجْمَةٌ*. (TA.)

رَجَامٌ i. q. مَرَجَأٌ; (S, K;) i. e. *A stone which is tied to the end of a rope, and which is then let down into a well, and stirs up its black mud, after which the water is drawn forth, and thus the well is cleansed*: (TA.) sometimes it is tied to the extremity of the cross piece of wood of the bucket, in order that it may descend more quickly. (S, K.) — Also *A thing that is constructed over a well, and across which as then placed the piece of wood for the bucket*. (AA, K.) And [the dual] رَجَامَانِ *Two pieces of wood that are set up over a well, (S, K, TA,) at its head [or mouth], (S, TA,) and upon which is set the pulley, (S, K, TA,) or some similar thing by means of which one draws the water*. (TA.) — Also a pl. of رَجْمَةٌ. (S, MĀb, K.)

رَجِمٌ: see the next paragraph.

رَجِمٌ *Thrown at, or cast at, with stones*. (S.) The former is said to be applied to the devil because he is cast at (مَرَجُومٌ) with [shooting] stars. (TA.) [In the MĀ, رَجِمٌ, as well as رَجِمٌ, is explained as signifying *Stoned*: but it is probably a mistranscription for مَرَجُومٌ.]

— *Slain* [in any manner, but generally meaning *put to death by being stoned*]. (S.) تَكُونَنَّ مِنْ مَرْجُومٍ in the *Kur* [xxvi. 116], is explained as meaning *Thou shalt assuredly be of those slain in the most evil manner of slaughter* (TA:) or the meaning is, of those smitten with stones: or, + *revealed*. (Bj, Jel) — Also the former, i. *Cursed, or accursed*; and in this sense, i. e. بِاللَّعْنَةِ مَرْجُومٌ, applied to the devil. (TA.) — And + *Revealed*; [and so مَرْجُومٌ, as shown above,] and in this sense, also, said to be applied to the devil and so in the two senses here following. (TA.) — + *Driven away; expelled; put, or placed, at a distance, away, or far away*. (TA.) — And + *Cut off from friendly or loving communion or intercourse; forsaken; or abandoned*. (TA.)

مَرْجِمَةٌ sing. مَرْجَائِرُ, which signifies *Mountains at which stones are cast* [app. from some superstitious motive, as is done by Arabs in the present day]. (TA.)

تَرْجِمَةٌ pl. تَرْجَائِمُ: see art. تَرْجَمَ.

تَرْجَانٌ and تَرْجَانٌ pl. تَرْجَانٌ and تَرْجَانَةٌ: see art. تَرْجَمَ.

مَرْجَرٌ i. A horse that beats [or batters] the ground [بِجَرْجَرٍ فِي الْأَرْضِ, S, or بِجَرْجَرٍ فِي الْأَرْضِ, K] with his hoofs: (S, K:) or that is as though he did thus: (TA:) or that runs vehemently. (Ham p. 158:) applied also in the first sense to a camel; implying commendation. or, as some say, heavy, without slowness. (TA) And i. A strong man as though his enemy were cast at with him: (S, K:) or a defender of his جَنْسٍ [i. e. kind, or kindred by the father's side]. (A, TA.) Idris says, A man pushed another man, whereupon he [the latter] said, مَا مَكِبَ بِمَرْجَرٍ وَكَذِبَ, I heard him say, [Thou shalt assuredly find me to be one having a strong shoulder-joint and a stay that is a means of support]. (TA: but there written without any syll. signs.) مَرْجَرٌ means + A tongue copious in speech; or chaste, or perspicuous, therein; or eloquent; and strong, or potent. (TA. See also 1, last sentence but one.)

مَرْجَعَةٌ i. q. قَدَاةٌ [or قَدَاةٌ, which means A sling; and مَرْجَامٌ, q. v., app. signifies the same]: pl. مَرْجَائِمُ. (TA.)

مَرْجَرٌ A narrative, or story, of which one is not to be made to know the real state: (S, K, TA.) or, as in some of the copies of the S, of which one knows not, or will not know, whether it be true or false: (TA:) or respecting which conjectures are formed. (Ham p. 404.)

مَرْجَامٌ [app. A sling; like مَرْجَعَةٌ] a thing with which stones are cast: (S, K, TA.) i. q. قَدَاةٌ [q. v.]: pl. مَرْجَائِمُ. (TA.) — And + A camel that stretches out his neck in going along: or that goes strongly, or vehemently; (K, TA:) as though beating the pebbles (كَأَنَّهُ يَرْجُمُ الْحَصَى) with his feet. (TA.)

مَرْجَمٌ: see art. رَجِمَ, in three places.

مَرْجَمٌ pl. of مَرْجَمَةٌ [q. v.]. (TA.) — Also + *Foul words*. (M, K,+) a pl. of which no sing. is mentioned. (TA.)

مَرْجَمٌ One casting [stones] at thee, thou casting at him. (Hur p. 567.)

مَرْجَمَةٌ: see art. رَجِمَ.

مَرْجَمٌ: see art. رَجِمَ.

رجن

1. رَجَنَ بِالْأَيْدِي. (S, K, TA.) aor. رَجَنَ, (S, TA.) inf. n. رَجْنٌ, He remained, stayed, dwelt, or abode, in the place; (S, K, TA.) as also رَجَنَ (K, TA, TH, and hept to it, or became accustomed to it; (S, accord. to one copy,) and so رَجَنَ بِهِ (S, Mgh, K, * TA: all in art. رَجَنَ) — And رَجَنَ, (Fr, S, K, TA.) aor. رَجَنَ; (TA:) and رَجَنَ, (Fr, S, K, TA.) aor. رَجَنَ; (K, TA:) said of camels, (Fr, S, K, TA.) &c.; (K, TA.) They hept, or became accustomed, to the tents, or houses: (K, TA:) and رَجَنَ said of a she-camel, she remained in [or at] the house, or tent. (TA.) — And رَجَنَ الدَّابَّةَ, (S, K, TA.) aor. رَجَنَ, (TA,) inf. n. رَجْنٌ, The beast was confined, hept close, or shut up, and badly fed, (S, K, TA.) so that it became lean. (S, TA.) or was confined to the fodder in the dwelling, or place of abode. (K, TA.) — رَجَنَ فِي الطَّعَامِ, (L, TA.) aor. رَجَنَ, (L and TA in art. رَجَمَ,) [app. He hept constantly to the food:] he loathed nothing of the food, and so رَجَمَ: and in like manner one says of the camel, رَجَنَ فِي الْعِلْفِ [he hept constantly to the fodder; or loathed nothing thereof]. (L, TA.) — And رَجَنَ فِي الرِّجْلِ, (S, K, TA.) [inf. ns. of which the verb is not mentioned] A camel's feeding upon date-stones, and seeds, or grain. (TA.) — رَجَنَ الْإِبِلَ, and رَجَنَ الْبُحَارَ, (S, K, TA.) aor. رَجَنَ, (S, K, TA.) inf. n. رَجْنٌ, He confined the camels to feed them with fodder, not pasturing them, or not sending or driving or conducting them forth in the morning to the pasturage. (Fr, S, K, TA.) — رَجَنَ رَجْلَهُ شَدِيدًا He confined his riding-camel strictly in the house, making her to lie down upon her breast, and not feeding her with fodder. (ISH, TA.) And رَجَنَ دَابَّتَهُ, (S, K, TA.) inf. n. رَجْنٌ, He confined, hept close, or shut up, his beast, and fed it badly, (S, K, TA.) so that it became lean: (S, TA.) or confined his beast to the fodder in the dwelling, or place of abode; as also رَجَنَ: (K, TA.) or, accord. to J, [perhaps a mistake for Az, for it is not in either of my copies of the S,] on the authority of Fr, the former signifies he confined the beast from the pasturage, without fodder: and the latter, inf. n. رَجْنٌ, he confined, or restricted, the beast to fodder. (TA.) — رَجَنَ فَلَانٌ He was ashamed for himself, or of himself, or was bashful, or shy, with respect to such a one; he was abashed at him, or shy of him; or he shrank from him. (AZ, K, TA.)

2. see 1, latter part, in two places.
3. as intrans. and trans.: see 1, in two places.
4. as intrans. and trans.: see 1, in two places.
5. see 1, first sentence. — Also Ii was, or became, heaped, or piled, up, or together,

or accumulated, one part upon another; syn. ارْتَجَمَ, (K, TA.) — And, said of fresh butter, It was cooked [for the purpose of clarifying it] without its becoming clear, and became bad, or spoiled: (S, K, TA.) or it turned in the skin containing the churned milk: (TA:) or it became bad, or spoiled, in the churning: (TA in art. خَلَطَ:) from ارْتَجَانُ الْإِذْوَابَةِ meaning the fresh butter's coming forth from the skin mixed with the thick milk, and being in that state put upon the fire, so that, when it boils, the thick milk appears mixed with the clarified butter. (TA.) ارْتَجَمَتِ الرُّبْدَةُ, meaning The piece of fresh butter became mixed up with the milk, is a prov., alluding to a difficult affair which one cannot find the way to adjust. (L in art. زَبَدَ.) — Hence, (TA,) ارْتَجَمَ عَلَى الْقَوْمِ الْقَوْمُ The affair, or case, of the people, or party, became confused to them (S, K, TA.)

رَجِنٌ That hepts to the tents, or houses; domesticated, familiar, or tame, (S, TA;) like رَجِنٌ: (S, TA.) applied in this sense to a bird: (TA:) and in like manner رَجِنَةٌ applied to camels: (S, TA.) and to a sheep or goat (شَاةٌ), and a she-camel, that remains in [or at] the houses, or tents. (TA.) — And شَاةٌ رَجِنٌ A sheep, or goat, confined, shut up, or hept close, and badly fed, so that it becomes lean. (S.)

رجو

1. رَجَوُ, aor. رَجَوْهُ, (S, Mgh, TA.) inf. n. رَجْوٌ, (S, M, K, TA.) or رَجَوٌ, (Mgh, TA, TH, &c., [in the CK erroneously written with the short i, i. e., without the meddheh and w,]) or the latter is a simple subst., (Mgh, TA.) and رَجَاوَةٌ, (S, K, TA.) and رَجَاوَةٌ, (accord. to different copies of the K,) or both, (OK, TA.) and رَجَاوَةٌ, (S, K, TA.) inf. n. رَجْوَةٌ, (K, TA.) and رَجْوَةٌ, (S, K, TA.) and رَجْوَةٌ, (S, Mgh, K, TA.) I hoped for him [or it; relating only to what is possible; syn. with اَمَلْتُهُ; see رَجَاوَةٌ, below]; all signify the same: (S, TA.) and رَجَوَهُ, aor. رَجَوُهُ, is a dial. var. of رَجَوُهُ, (Mgh, TA.) and رَجَوَهُ, aor. رَجَوُهُ, like رَجَوُهُ, is a dial. var. of رَجَوُهُ, aor. رَجَوُهُ, accord. to Lth: it is disapproved by Az, because heard by him on no other authority than that of Lth; but it is mentioned also by ISd. (TA.) One says, مَا أَتَيْتُكَ إِلَّا رَجَاوَةً الْحَبَرِ [I did not, or have not, come to thee except hoping for that which is good]. (S.) No regard is to be paid to the assertion of Lth, that the saying رَجَاوَةً كَذَا [I did a thing hoping for such a thing] is a mistake, and that the correct word is only رَجَاوَةٌ, and رَجَاوَةٌ occurs in a trad., and in the poetry of the Arabs. (TA.) — Sometimes رَجَوُ, (S, TA.) or رَجَوُ, (Mgh, TA.) has the meaning of رَجْوٌ, (S, Mgh, TA.) because the hope fears that it may not attain the thing for which he hopes; (Mgh, TA.) and so رَجَوُ, (T, S, TA.) but only when there is with it a negative particle (Fr, T, TA.) you say, مَا رَجَوْتُكَ I feared not

there: but you do not say, *رَجَوْتُكَ*, meaning *I feared thee*: (TA.) the saying in the *Kur* [lxix. 12], *مَا تَقْرُؤُا تَرْجُونَ لِلَّهِ وَقَارًا* means [+ *What aileth you that ye will not fear the greatness, or majesty, of God?* (S:)] or the meaning is, *that ye will not hope for God's magnifying of him who serves Him and obeys Him? or that ye will not believe in greatness, or majesty, belonging to God, so that ye may fear disobeying Him?* (Bd:) another instance occurs in a verse of Abou-Dhu-eyb, cited in art. *خلف*, conj 3: (S:) and *رَجَا*, also, signifies *he feared him, or it*; [but app. only when preceded by a negative particle, as in exs. cited in the TA:] (K, TA:) in which sense it is tropical. (TA.) Accord. to Lth, *رَجُو* is also syn. with *مَيَّارَةٌ*; and *رَجُو* means *مَا أَبَالِي* [*I do not care, mind, or heed*]: but this is disapproved by Az. (TA.) = *رَجَى* *He broke off, or ceased, [app. by reason of inability,] from speaking*: (K:) or, accord. to Az, *he became confounded, or perplexed, and unable to see his right course*: or, as Fr says, *he desired to speak, and was unable to do so*: (TA:) and *رَجَى عَلَيْهِ*, like *رَغَى عَلَيْهِ*, *he became unable to speak*. (K.)

2: see 1, first sentence.

4. *أَرْجَتْ* *She* (a camel, S, or a pregnant female [of any kind], TA) *was, or became, near to bringing forth*; (S, K, TA:) so that *her bringing forth was hoped for*: accord. to Er-Rāghib, the proper signification is *she made her owner to have hope in himself that her bringing forth was near*: (TA:) and *أَرْجَاتُ* means the same. (S:) — *أَرَجَى الصِّدْقَ* *He failed of getting any game*; (K:) [as though he made the game to have hope;] and *أَرْجَا* signifies the same: (TA:) or so *أَرَجَى* [alone], and *أَرَجَا* [alone]. (K and TA in art. *رجا*). = *أَرْجَيْتُهُ* (S, M, Kb) inf. n. [alone], (K.) *I postponed it, put it off, deferred it, or delayed it*; (S, M, Kb, K:) namely, an affair [&c.]; (S:) as also *أَرْجَانَهُ* (S, M, Kb) [See the latter verb: and see also an ex. in the *Kur* vii. 108 and xxvi. 35; and the various readings mentioned by Bd in the former instance.] = *أَرَجَى الْبَيْتَ* *He made a side (رجا) to the well*. (S, K.)

5: see 1, first sentence. — [In the present day, *ترجى* is often used as meaning *He besought, entreated, petitioned, or prayed*.]

8: see 1, first sentence: — and again in the latter part of the paragraph.

رَجَا *The side, (K.) in a general sense*: (TA:) or the side of a well, (S, M, Kb, K.) and of the sky, (Er-Rāghib, TA.) and of anything; (S, M, Kb, K.) *أَرْجَا* signifies the same: (K:) the side of a well from its top to its bottom; (TA:) and the two sides thereof: which last is also [or properly] the meaning of the dual; which is *رَجَوَانِ*: (S:) pl. *أَرْجَاءُ*. (S, M, Kb, K.) Hence, in the *Kur* [lxix. 17], *وَالْمَلَائِكَةُ عَلَى أَجْنَابِهِ* [The angels being at the sides thereof]. (S, TA.) They said, *رُؤِيَ بِهِ الرَّجَوَانُ*, meaning [+ *He was cast into places of destruction*: (S:) or it is said of one who is held in mean estimation: (M, TA.)

أَسْتَبِينَ بِهِ in the K is a mistake for *أَسْتَبِينَ بِهِ*, the reading in the M: (TA:) as though the two [opposite] sides of the well were cast at with him. (K.) And one says of him who will not be deceived so as to be turned away from one course to another, *رُؤِيَ بِهِ الرَّجَوَانُ* [+ *lit The two sides of the well will not be cast at with him*; in allusion to the well's two [opposite] sides' being cast at with the bucket. (Z, TA.)

رَجَا [accord. to most an inf. n., (see 1, in two senses,)] but accord. to the M, a simple subst.,] *Hope*; syn. *أَمَل*; (S and M and K in art. *أمل*); *contr. of يَأْس*; (K:) *an opinion requiring the happening of an event in which will be a cause of happiness*; (Er-Rāghib, TA;) *expectation of deriving advantage from an event of which a cause has already occurred*. (El-Harāllee, TA:) or, as Ibn-El-Kemāl says, properly, i. q. *أَمَل*: and conventionally, the clinging of the heart to the happening of a future loved event: (TA:) or *hope, or eager desire, for a thing that may possibly happen*; differing from *تَمَنَّى*, which relates to what is possible and to what is impossible. (MF, TA.) = See also *رجا*.

مَا لِي فِي رَجَا [*A thing hoped for*]: you say, *مَا لِي فِي رَجَا* *There is nothing for me to hope for in such a one* (S)

رَاجٍ [*Hoping: — and Fearing*]. (M, Kb)

أَرْجَيْتُ *A thing postponed, put off, deferred, or delayed*. (ISd, K.)

أَرْجَوَانُ *Redness*: (M, Kb, K:) *a certain red dye*: (K:) or *a certain dye, intensely red*: (S:) accord. to A'Obeyd, (S,) *what is called نَشَانَج*; (S, K;) and he says that the *بَهْرَمَان* is inferior to it (*دُونَهُ*) [but this often has the contr. meaning]: it is said also that *أَرْجَوَان* is an arabicized word, from the Pers. *أَرْجَوَان*, which means a sort of trees having a red blossom, of the most beautiful kind; and that every colour resembling it is termed *أَرْجَوَان*. (S.) Also *Red*: (K:) and *red garments or clothes*. (IAqr, K.) And one says *أَرْجَوَانُ*, mentioned by Sear has having an intensive meaning; (M, TA;) in the K, *أَخْبَرُ أَرْجَوَانِي*; but this is wrong; (TA;) i. e. *Intensely red*. (K, TA.) And *أَرْجَوَانُ خِمَارَةٍ* [*A willow, or nappy, outer, or wrapping, garment, intensely red*]: (S, M, A:) but IATH says that the most common practice is to prefix the word *تَوْب* or *تَوْبَان* so as to govern the latter in the gen. case; [saying *تَوْبَانُ أَرْجَوَانٍ* or *تَوْبُ أَرْجَوَانٍ*]; and that the word [أَرْجَوَان] is said by some to be Arabic, the *ا* and *ن* being augmentatives. (TA.)

أَرْجَوَانِي: see the next preceding paragraph.

[*Postponed, put off, deferred, or delayed*; as also *مرجأ*.] Some read [in the *Kur* ix. 107] *وَأَعْرَضُوا مُرْجُونَ لِأَمْرِ اللَّهِ*. (S: see *مرجأ* in art. *رجا*.)

أَرْجُونَةٌ *مَرْجُونٌ* [and *مَرْجُونَةٌ* and *مَرْجٌ*] *A female near to bringing forth*. (K, TA.) = *مَرْجُونٌ* also signifies *A man who is one of the people [or sect] called the مَرْجُونَةُ*; (S;) or *one of the مَرْجُونَةُ*, mentioned in art. *رجا*; as also *مَرْجُونٌ*; and so *مَرْجُونٌ*; (K;) or this is [properly speaking] a rel. n. from *مَرْج*; (S;) and *مَرْجُونٌ* also; (K;) or rather this is another rel. n., like *مَرْجِي*. (IB and TA in art. *رجا*, q. v.)

مَرْجِي: see what next precedes. You say *رَجُلٌ مَرْجِيٌّ* [*A man of, or belonging to, the sect called the مَرْجُونَةُ*]. (S)

رَحَى

1. *رَحَيْتُهُ*: see 1 (first sentence) in art. *رجو*.

رَحَّ

1. *رَحَّ* [sec. pers. *رَحَّيْتُ*] aor. *رَحَّ* [inf. n., app., *رَحَّجَ*] *It* (a solid hoof, &c.,) *had the quality termed رَحَّج meaning as expl. below*. (TA.)

R. Q. 1. *رَحَّجَ* *He* (a man, TA) *did not exceed the usual bounds so as to reach the bottom, or utmost depth, of the object of his desire*; (K, TA:) as, for instance, of a vessel: (TA:) [IbrD thinks that it signifies *he sought, by his speech, the expression of a meaning which he failed to attain*]. — *رَحَّجَ بِالْكَلَامِ* — *He spoke, or expressed himself, obliquely, ambiguously, or equivocally; not plainly*. (K, TA.) — *رَحَّجَ عَنْ فُلَانٍ* q. *سَرَّ دُونَهُ* [*He protected such a one by intervening, or by interposing something*]. (K.)

R. Q. 2. *تَرَحَّجَتْ* *She* (a mare) *straddled, in order to stalle*. (S, A, K)

رَحَّةٌ [or *رَحَّةٌ*] *A serpent being, or becoming, like a رَحْوٌ, or neck-ring, مَتَقَوَّعَةٌ*, K, [see 5 in art. *رَحْوٌ*], when folding itself: (TA:) originally *رَحِيَّةٌ*; (K:) the *ي* being changed into *ح*. (TA.)

رَحَّجَ *Width in a solid hoof: such is approved*; (S, K:) being the contr. of that which is termed *مُضَلَّرٌ*: but when it spreads out much, it is a fault: (S:) or a *spreading* therein: (A:) or a *spreading* thereof; and *width* of a human foot: (Lth, TA) or a *spreading* of a solid hoof, with thinness: or *width* of a human foot, with thinness; and in a solid hoof, which is a fault: or *excessive width* in a solid hoof. (TA.)

رَحْرَحَانٌ and *رَحْرَحٌ* and *رَحْرَحٌ* *A thing wide and spreading*, (K, TA,) *not deep*, like a *طَبْطَبٌ* and *أَمْثَالُهُ* and *أَمْثَالُهُ* and *أَمْثَالُهُ* (TA:) [or the third of these epithets signifies *very wide* &c.; as will be seen from what follows: and] the second signifies a thing *wide and thin*. (S.) You say *إِنَّهُ رَحْرَحٌ* *A wide and low vessel*; as also *رَحْرَحٌ*. (TA.) And *قَدَحٌ رَحْرَحٌ* and *رَحْرَحَانَةٌ* *A wide bowl*. (A.) And *فَضَعَةٌ رَحْرَحٌ* *A bowl spreading widely [and very widely]*. (A, TA.) And it is said in a trad., *الْجَنَّةُ رَحْرَحَانَةٌ* *The middle of Paradise is [very] wide*,

(Mgh:) pl. رَحْبٌ (S, Mgh, K) and رَحْبٌ (K) [or rather these are coll. gen. ns of which رَحْبٌ and رَحْبَةٌ are the ns. un.] and [the pl. is] رَحَابٌ and رَحَابٌ (S, Mgh, K) and رَحَابٌ (K). — Also, both words, *An ample tract of land, that produces much herbage, and in which people alight, or abide, much, or often*: (AHn, K:) pl. as above, accord. to the K; but accord. to IAr, رَحْبٌ signifies *an ample tract of land*, (TA;) and he says that its pl. is رَحْبٌ, like as قُرْبٌ is pl. of قُرْبَةٌ: Az says that this occurs as an anomalous pl. of words of the defective class, and that he had not heard a word of the perfect class of the measure قَفْلَةٌ having a pl. of the measure قُفْلٌ; but that IAr is an authority worthy of reliance. (L, Mgh.) رَحْبَةُ الْوَادِي And رَحْبَةُ الْوَادِي The part of the valley in which its water flows into it from its two sides (K, TA:) pl. رَحَابٌ. (TA.) [Or the pl.] رَحَابٌ signifies *Plain, smooth, or soft, places, in which water collects and stagnates*: they are the places where vegetation is most rapid, and are at the extremity of a valley, and in its middle, and sometimes in an elevated place, where water collects and stagnates, surrounded by what is more elevated: if in a plain tract of land, people alight and sojourn there: if in the interior of water-courses, people do not slight and sojourn there: if in the interior of a valley, and retaining the water, not very deep, and in breadth equal to a bow-shot, people alight and sojourn by the side thereof: رَحَابٌ are not in sands; but they are in low and in elevated tracts of land. (L.) — The place of aggregation and growth of the plant called ثَمَار [i. e. panic grass]. (K, TA.) — The place of grapes, (K,) [where they are dried,] like the جَرِين for dates. (TA.)

رَحْبِي The broadest rib (S, K) in the breast: (K:) and the رَحْبَانِ are the two ribs next to the armpits, among the upper ribs: (K:) or the place to which each elbow returns when, after it has been removed from its usual place, it is brought back thereto; which place in a beast is next the armpit: (S, K:) it is there only that the camel's elbow wounds the callous protuberance upon his breast: (S:) or the رَحْبِي is the place where the heart beats, (Az, K, TA,) in a beast and in a man: (Az, TA:) or, as some say, the part from the place where the neck is set on to the place where the cartilages of the ribs, or the extremities of the ribs projecting over the belly: or the part between the two ribs of the base of the neck and the place to which the shoulder-blade returns [when, after it has moved from its usual position, it is brought back thereto, i. e. its lower part, next the armpit]: and the رَحْبَانِ, also called the رَحْبَانِ [perhaps a mistranscription for رَحْبَانِ, as though the sing. were رَحْبَانِ] of the horse, are the upper parts of the شَتَان [or two flanks]. (TA.) — Also *A certain brand, or mark made with a hot iron, upon the side of a camel*. (S, K.)

رَحْبَانِ [or perhaps رَحْبَانِ]: see the next preceding paragraph.

رَحْبٌ: see رَحْبٌ in three places.

رَحْبِي; and its fem. with ة see رَحْبٌ, in six places.

رَحَابُ الشَّوْمَرِ (S, K,) in some copies of the K, erroneously, الشَّوْمَرِ, (TA.) *Ampleness [of the limits, or boundaries, and therefore] of the tracts, or regions, of the land, or earth*. (S, K.)

نَجَابُ رَحَابِي Certain excellent she-camels, so called in relation to رَحْبِي, the name of a tribe of Hemdân, (S, Mgh, K,) or of a certain stalkon (Az, K, TA) whence they originated, (Az, TA,) or of a place (K, TA) of El-Yemen called after that tribe. (TA.)

رَحْبِي [is an inf. n. like رَحْبٌ or a n. of place]. You say رَحْبِي (T, S, Mgh, TA) and رَحْبِي بِكَ (A, Mgh) [and رَحْبِي بِكَ meaning *Thou hast come to*, (T, S, TA,) or found, (T, A, TA,) ampleness, spaciousness, or roominess; (T, S, A, TA;) not straitness: (T, TA:) or alight thou, (Kh, Lh, TA,) or abide thou, (Kh, TA,) in ampleness, &c.; (Kh, Lh, TA;) for such we have for thee; (Lh, TA:) the word being put in the accus. case because of a verb understood: (Kh, TA:) or *thou hast alighted in an ample, a spacious, or a roomy, place*. (Mgh:) [or welcome to ampleness, &c.; or to an ample, a spacious, or a roomy, place: or simply welcome] and رَحْبِي وَأَهْلًا *Thou hast come to [or found, &c.] ampleness, spaciousness, or roominess, and [such as thine own] kinsfolk; therefore be cheerful, and be not sad*: (S:) رَحْبِي وَسَبَلًا *Thou hast found ampleness (and ease)*: (K:) or رَحْبِي means *thou hast alighted in a plain, smooth, not rugged, district*: (T, TA:) and رَحْبِيكَ اللَّهُ وَسَبَلُكَ and رَحْبِيكَ اللَّهُ وَسَبَلُكَ [May God grant ampleness to thee, and ease]: (K:) Sh says, thus I heard IAr say: and the Arabs also say, رَحْبِي بِكَ, meaning *May it [the land or country] not be ample, or spacious, to thee*: رَحْبِي, he says, is one of the inf. ns. that are used in calling down blessings or curses on a man, as سَقَا and رَحْبَا رَعَاكَ اللَّهُ and سَقَاكَ اللَّهُ and عَقَرَاكَ and جَدَّرَا &c.: and Fr says that the meaning [of رَحْبِي بِكَ &c.] is رَحْبِي بِكَ اللَّهُ رَحْبِي بِكَ اللَّهُ [May God invite thee to ampleness, &c.]; as though the last word were put in the place of رَحْبِي. (TA.) — رَحْبِي means *The shade*: so in the saying of a poet, (S,) namely, En-Nâbighah El-Jasdees, (TA.)

وَكَيْفَ تَوَاصِلُ مَنْ أَصْبَحَتْ
خِلَاتُهُ كَأَبِي مَرْحَبٍ

[And how wilt thou hold loving communion with him whose friendship has become like the shade?]. (S, TA.) It is also a surname of 'Orkoob, the man notorious for lying promises. (TA.) — And رَحْبِي is the name of *An idol that was in Hadramout*. (K.)

رحض

1. رَحَضَ (S, A, Mgh, K,) aor. رَحَضَ (A, Mgh, K,) or رَحَضَ, (so in two copies of the S,) or both,

(L, TA,) inf. n. رَحَضٌ (S, Mgh) and رَحَضٌ [but this is an intensive form,] (TA.) *He washed* (S, A, Mgh, K) a thing, (A, K,) or garment, (S, A, Mgh,) and his hand; (S,) as also رَحَضَ (IDrd, K,) which latter is of the dial of El-Hijaz. (IDrd.) You say also, لَا هَذِهِ سَوْدَةٌ لَكَ رَحَضَ عَنكَ نَتِي [This is a disgrace which nothing will wash from thee]. (A.) [but the last word is not in the copy from which I quote.] — رَحَضَ (inf. n. as above, AZ, AAF,) † *He* (a person suffering from fever) *was, or became, affected with what is termed رَحَضٌ* [q. v.]: (Lh, S, A, K) or he sweated, and his sweat became abundant upon the sides of his forehead above the temples, in his sleeping or waking, but only in consequence of disease. (AZ, AAF.)

4. see above, in two places.

8. ارتحض *He became disgraced, or put to shame*. (AA, O, K.)

رَحَضَ *A garment, or piece of cloth, washed until it has become worn out*. (IAr.) — *A small worn-out skin: a worn-out مَزَادَة [or leathern water-bag]*. (Sgh, K.)

رَحَضًا † *Sweat; absolutely*: (TA:) or the sweat of fever: (Lh, A, TA:) or sweat following fever: (S, K:) or fever with sweating (TA:) or sweat that washes the skin by reason of its abundance: (K:) often used to signify the sweat of fever and of disease. (TA.)

رَحَضٌ † [The state of being affected with what is termed رَحَضًا] a subst. from رَحَضَ (K,) or from رَحَضًا. (IDrd.)

رَحَضٌ Washed; (S, A, Mgh, K;) applied to a garment [&c.]; (S, A;) as also رَحَضٌ (S, K) and رَحَضٌ. (TA.)

رَحَضَةٌ Washings. (Lh.)

رَحَضٌ. see رَحَضٌ.

مَرْحَضَةٌ *A place [or tank] in which one washes his limbs, performing the ablution termed رَحَضٌ*: (A, TA, *) or a thing in which one performs that ablution, like the كَيْفِ: (Lh, K.) — مَرْحَضَةٌ *a thing with which one performs that ablution, like the [kind of vessel called] قُور*. (IAr.) — See also مَرْحَضٌ.

مَرْحَضٌ *A piece of wood with which a garment, or piece of cloth, is beaten* (S, A, * K) when it is washed. (S, A, *) — *A vessel of the kind called رَحَضَةٌ, or of the kind called رَحَضَةٌ, in which clothes are washed*: (A.) and مَرْحَضَةٌ signifies *a vessel of the kind called رَحَضَةٌ*; because clothes are washed in it. (Lh.) — *A place of washing*: (Mgh, Mgh) or a place in which one washes himself. (S, K.) — And hence, † *A privy*: (S, A, Mgh, Mgh, K:) pl. مَرْحَضِي (S, Mgh) and مَرْحَضِي. (TA.)

رَحَضٌ: see رَحَضٌ. — Also part. n. of رَحَضَ [q. v.]. (AZ, AAF, S.)

مَرْحَضَةٌ: see مَرْحَضَةٌ.

رحق

رَحَقَ: see what follows, in two places.

رَحَقَ Wine: (A'Obeyd, K.) or the choicest of wine: (S, TA.) or the sweetest of wine: or the most excellent thereof: (K.) or the oldest and most excellent thereof: (M, TA.) or unadulterated wine: (Zj, TA.) or wine that is easy to swallow: (TA.) or pure wine: or clear wine: as also رَحَقَ (K.) in all of these senses the former word has been explained as used in the *Kur lxxxix. 25* (TA.) and † the latter occurs as syn with the former in chaste poetry. (IDrd) — Also A sort of perfume. (K.) — And Honey. (O, TA.) — [And it is used as an epithet.] You say رَحَقَ رَحِيحٌ † Unadulterated musk. (TA.) And حَسَبَ رَحِيحٌ † Pure, or genuine, grounds of pretension to respect. (TA.)

رحل

1. رَحَلَ الْيَعْبُرُ, aor. -, (S, Mgh, Mgb, K.) inf. n. رَحَلَ, (S, Mgb,) [He saddled the camel:] he bound, (S, Mgh, Mgb,) or put, (M, K,) the رَحْلَ upon the camel; (S, Mgh, Mgb, K;) as also رَاحِلَهُ (K.) And رَحَلَهُ رَحْلَهُ He bound upon him his apparatus (TA.) — Also, aor. and inf. n. as above, He mounted the camel. (T, TA.) and رَاحِلَتُ † I rode the camel, either with a قَتَبٌ [or saddle] or upon his bare back (Sh, TA.) — [Both of these verbs are also used tropically.] You say, رَحَلْتُ لَهُ نَفْسِي [lit. I saddled for him myself.] meaning † I endured patiently his annoyance, or molestation. (S) And رَحَلَ قَلَنْ صَاحِبَهُ بِهَا يَكُونُ † [Such a one put upon, or did to, his companion that which he disliked, or hated.] (TA.) And [in like manner] رَحَلَهُ means يَكُونُ رَحْلَهُ † [He did to him an evil, or abominable, or odious, deed.] (K, TA.) And رَحَلَهُ بِسَيْفِهِ † He smote him with his sword. (K, TA.) — And رَحَلَ قَلَنْ † Such a one mounted upon the back of such a one; as also عَلَى ظَهْرِهِ † [and رَاحِلَهُ alone; for] it is said in a trad., † رَاحِلَتُ ابْنِي أَرْحَلِي meaning † Verily my son mounted upon my back, making me like the رَاحِلَةُ: (TA.) and if a man throws down another prostrate, and sits upon his back, you say, رَاحِلَتُهُ رَحْلَهُ † [I saw him sitting upon his back]. (Sh, TA.) And [hence] رَاحِلَ الأَمْرِ † He embarked in the affair. (TA.) And رَاحِلَهُ † [Such a one embarked, or has embarked, in an affair which he is unable to accomplish.] (TA.) And رَاحِلَتِ الْحُمَى † [The fever continued upon him:] a phrase similar to رَاحِلَتِ الْحُمَى and رَاحِلَتِ الْحُمَى †. (A and TA in art. غبط.) — رَحَلَ (S, Mgh, Mgb, K.) and رَحَلَ الْيَعْبُرُ, (S, Mgh, Mgb,) aor. -, (K,) inf. n. رَحَلَ, (TA.) or رَحَلَ, (Mgb,) or this latter is a simple subst.; (S, K, TA.) and رَاحِلَ, and رَاحِلَ, (S, Mgh, K.) and رَحَلَ الْيَعْبُرُ, (S, Mgb,) all signify the same; (S, Mgb;) He

removed, (Mgh, K, TA.) went, went away, departed, went forth, or journeyed, (Mgh, TA.) from the place, (K, TA.) or from the country or the like, (Mgh, Mgb,) or from the people (Mgb) See an ex. of the first of these verbs in a verse cited in the next paragraph. † ارتحل said of a camel, (K,) or ارتحل رَحْلَهُ (TA,) signifies He journeyed, and went away. (K, TA.) [or he had his saddle put upon him.] and hence, † ارتحل القَوْمَ The people, or party, removed. (TA.) — رَحَلَ رَحْلَهُ: see 2.

2. رَحَلَهُ (S, Mgh, Mgb, K.) inf. n. رَحَلَ; (K.) and رَاحِلَتُهُ; (Mgh;) I made him to remove, to go, go away, go forth, or journey, (S, Mgh, Mgb, K, TA.) from his place; and sent him [away]. (S.) — [and in like manner] رَحَلَ رَحْلَهُ † He made him to remove, go away, depart, or journey (L in art. خذرف) and رَاحِلَتُهُ [if not a mistranscription for الإِرْحَالُ] signifies the making [one] to go, go away, depart, go forth, or journey; and the removing from one's place. (TA.) A poet says,

لَا يَرَحُلُ التَّيْبُ عَنْ دَارِ رَحْلٍ بِهَا
حَتَّى يَرَحَلَ عَنْهَا صَاحِبُ الدَّارِ

[† Hominess will not depart from a dwelling in which it alights until the owner of the dwelling be made to depart from it.] (TA.) And it is said in a trad. that, at the approach of the hour [of resurrection], النَّاسُ رَحَلُوا عَنْ رَحْلِهِمْ †, i. e. [A fire shall issue from 'Adan] that shall remove with the people when they remove, and alight with them when they alight: so says Esh-Shagbeo: or, Sh says, as some relate it, رَحَلُوا رَحْلَهُمْ, i. e. that shall make the people to alight at the مَرَاحِلَ [or stations]: or, as some say, that shall make the people to remove, or depart. (TA.) — رَحَلَهُ also signifies The figuring, or embellishing, of garments or cloths [with the forms of رَحْلَ, or camels' saddles: see مَرَحَلٌ]. (TA.)

3. رَاحِلَهُ (S, K.) inf. n. رَاحِلَتُهُ (TA.) He aided him to undertake, or perform, his رَحْلَهُ [or journey]. (S, K.)

4. رَاحِلَ He broke, or trained, a she-camel, so that she became such as is termed رَاحِلَةً, meaning fit to be saddled: (K.) like أَمَرَ meaning "he (a breaker, or trainer,) rendered" her "مُتَرَبِّعَةً" (TA.) or he took a camel in an untractable state and rendered him such as is termed رَاحِلَةً. (AZ, TA.) — And رَاحِلَهُ He gave him a رَحْلَهُ (S, Mgh, Mgb, K.) that he might ride it. (TA.) — See also 2, in two places — He (a camel) became strong in his back, [so as to be fit for the رَحْلَ (or saddle) or for journeying] after weakness: (IDrd, K.) or he (a camel) became fat, as though there came [what resembled] a رَحْلَ upon his back, by reason of his fatness and his [large] hump. (Er-Rághib, TA.) and رَاحِلَتِ الإِبِلَ The camels became fat after leanness, so as to be able to journey. (S, K.) — And He (a man, TA) had many [camels such as are termed]

رَوَاحِلَ [pl. of رَاحِلَةً]; (ISl, K;) like أَعْرَبَ meaning "he had horses such as are termed عَرَبَاتٌ" (ISl, TA.)

5: trans. and intrans: see 1, in two places.

6. رَاحِلُوا إِلَى الْحَكَمِ They went, or journeyed, [together] to the حَكَمِ [or judge]. (O, TA)

8: as a trans. v.; see 1, in seven places: — and see also 2: — and as an intrans. v.; see 1, in the latter part of the paragraph, in three places.

10. سَأَلَهُ أَنْ يَرَحَلَ لَهُ. q. g. اِسْتَرَحَلَهُ [which may be rendered He asked him to remove, or journey, to him: and also he asked him to bind, or put, the رَحْلَ (or saddle of the camel) for him: the former is the meaning accord. to the PS]. (S, O, K.) — اِسْتَرَحَلَ النَّاسُ نَفْسَهُ means † He abased himself to men, or to the people, so that they annoyed, or molested, him: or, as some say, he asked men, or the people, to take off from him his weight, or burden. (TA.)

رَحْلٌ A saddle for a camel; (S, K,) as also رَاحِلٌ; (O, L, K;) for a he-camel and a she-camel; (TA;) the thing for the camel that is like the سَرْجَ for the horse or similar beast, (Mgh;) the thing that is put upon the camel for the purpose of riding thereon; (Er-Rághib, TA;) smaller than the قَتَبُ (S, TA.) one of the vehicles of men, exclusively of women. (TA.) [this seems to be regarded as the primary signification by the authors of the Mgh and the K and by Er-Rághib: but see what follows:] or it signifies the camel's saddle together with his [garths called] رَضِي and حَقَب and his [cloth called] حُلْسٌ [that is put beneath the saddle], and all its other appertences: and is applied also to the pieces of wood of the رَحْلَ, without any apparatus: (AO, Sh, TA.) or it signifies anything, or everything, that a man prepares for removing, or journeying; such as a bag, or receptacle, for goods or utensils or apparatus, and a camel's saddle, and a [cloth such as is called] حُلْسٌ [that is put beneath the saddle], and a رَسَنَ [or rope for leading his camel]: (Mgb;) or it signifies as first explained above, and also the goods, or utensils, or apparatus, which a man takes with him [during a journey]. (S, K, TA.) [but accord. to the Mgb, this signification is from another, mentioned below; and the same seems to be indicated in the S, which reverses the order in which I have mentioned the three significations that I quote from it:] this last signification is disapproved by El-Hareere, in the "Durat al-Ghowsas:" [but see two ex. voce حَذَافَةٌ:] the pl. is رَحْلٌ and رَحْلٌ; (S, Mgh, Mgb, K;) the former a pl. of pauc.; (S, TA.) the latter, of mult. (TA.) One says, رَحَلَ رَحْلَهُ [He put down his camel's saddle]; meaning he stayed, or abode. (TA.) And رَحَلَ الرِّحَالُ [This is the place where the camels' saddles are put down]. (TA.) And in reviling, one says, يَا ابْنُ مَلَكٍ أَرَحَلَ الرِّحَالُ [O son of the place in which are thrown down the camels' saddles of the riders; as though the person thus addressed were there begotten]; (S, O, TA;) meaning

يَا أَبْنُ الْفَاحِشَةِ [O son of the adulteress or fornicatrix]: (TA in art. نَقَى:) or فَوَاهِن مَلَقَى اِرْحَلْ or الرُكْبَان [He is the son &c.]. (Mgh.) — Er-Rāghib, after giving the explanation mentioned as on his authority above, says that it is then sometimes applied to The camel [itself] and is sometimes used in the sense next following; i. e. — A part, of a place of alighting or abode, upon which one sits. (TA:) or a man's dwelling, or habitation; (S, K, TA; [in the first of which, this commences the art., app. showing that the author held this to be the primary signification;]) his house or tent; and his place of alighting or abode: (TA:) a place to which a man betakes himself, or repairs, for lodging, covert, or refuge, a man's place of resort, (Mgh, Mgh;) in a region, district, or tract, of cities, towns, or villages, and of cultivated land. and then applied to the goods, utensils, or apparatus, of a traveller; because they are, in travelling, the things to which he betakes himself: (Mgh:) pl. اِرْحَال (TA) and رِحَال [as above]. (Mgh, TA.) One says, دَعَلْتُ عَلَى الرَّجُلِ رَحْلَهُ, i. e. [I went in to the man in] his dwelling, or place of abode. (TA.) And it is said in a trad., إِذَا ابْتَلَّتِ النَّعَالُ نَصَلُوا, (TA,) or فَبِى الرِّحَالِ (Mgh, and so in the TA in art. نَعَلَ) i. e. [When the feet are moistened by rain, then pray ye, or then prayer shall be performed,] in the houses, or habitations, or places of abode; the نَعَال meaning here the جَرَار; (IAth, TA in the present art.) or rugged and hard tracts of ground; which are here particularized because the least wet moistens them, whereas the soft tracts dry up the water. (IAth, TA in art. نَعَلَ) Az says that the meaning is, when the hard grounds are ruined upon, they become slippery to him who walks upon them; therefore pray ye in your abodes, and there shall not be anything brought against you for your not being present at the prayer in the mosques of the congregations. (TA in that art.) or the trad. may mean, then pray ye [on the camels' saddles, i. e.] riding. (TA in the present art.) — In another trad., it is related that 'Omar said to the Prophet, حَوَّلْتُ رَحْلِي الْبَرَاةَ; by the word رَحْل, as signifying [properly] either the "place of abode and resort" or the "saddle upon which camels are ridden," alluding to his wife; meaning شَيْئَانِي فِي قُبُلِي مِنْ جَبَةِ ظَهْرِي (TA.) — رَحْلُ الْمُصَفِّ means The thing [or desk] upon which the مصفف [or copy of the Kur-ān] is put, in shape [somewhat] like the saddle. (TA.) [It is generally a small desk of which the front and back have the form of the letter X; commonly made of palm-sticks.] — [The pl.] رِحَال also signifies [Carpets, or cloths, or the like, such as are called] غُنَاقِس, of the fabric of Bl-Hæereh. (S, K.)

رَحْلَةٌ Strength; [app. in a camel, such as renders fit for the saddle, or for journeying;] and fleetness, or swiftness, and excellence: (TA:) [and رَحْلَةٌ has a similar meaning, as appears from what follows:] or excellence of pace of a camel. (S voce حَضَارَ.) You say رَحْلَةُ رَحْلَةٍ

and رَحْلَةُ, and رَحْلَةٌ, like رَحْلَةٌ, (K,) or رَحْلَةٌ, and رَحْلَةٌ, so in the T, (TA,) A strong he-camel: (T, K:) and so in the K [but properly "or"] بِعِيرٍ دُو رَحْلَةٍ (CK) or رَحْلَةٍ (K) accord. to the TA) or both, and رَحْلَةٌ, with kasr to the م, (O,) and رَحْلَةٌ رَحْلَةٍ (AA, S, O, K, TA,) and رَحْلَةٌ رَحْلَةٍ (S, O) or رَحْلَةٍ (TA,) and رَحْلَةٌ رَحْلَةٍ (S), a he-camel, (S, O, K,) and a she-camel, (S, O,) strong to journey; (S, O, K, TA;) so says Fr: (O:) or strong to be saddled. (TA:) and رَحْلَةٌ رَحْلَةٍ and رَحْلَةٍ رَحْلَةٍ, accord. to the "Nawādir el-Aarib," a she-camel that is excellent, generous, of high breed; or strong, light, and swift, (TA;) and so رَحْلَةٌ رَحْلَةٍ. (K, TA. [See also رَحْلَةٌ.]) — See also the next paragraph, in seven places.

رَحْلَةٌ The act of saddling of camels: (K, TA:) [and also, agreeably with analogy, a mode, or manner, of saddling of camels:] so in the saying, إِنَّهُ لَحَسَنُ الرِّحَالَةِ [Verily he is good in respect of the saddling, or the mode or manner of saddling, of camels]. (K.) — Also A removal, departure, or journey; (AZ, S, Mgh, K;) and so رَحْلَةٌ رَحْلَةٍ, (Lh; Mgh, K;) and رَحْلَةٍ رَحْلَةٍ: (S, K: [the last said in the Mgh to be an inf. n.]) you say دَنَتْ رَحْلَتُنَا (S) فَرَبَتْ رَحْلَتُنَا (Mgh) [Our removal, &c., drew near, or has drawn near]: and إِنَّهُ لَوَرَحْلَةٍ إِلَى الْمَلُوكِ رَحْلَةً Verily he is one who journeys, or has journeyed, to the kings: (Lh, TA:) and in like manner رَحْلَةٌ is used in the Kur cvi. 2: (TA:) — or رَحْلَةٌ, with damm, (S, Mgh, K,) signifies The thing to which one removes, departs, or journeys; (AZ, Mgh;) or the direction, or point, or object, to which one desires to repair, or betakes himself: (AA, S, Mgh, K:) and also, (K,) or رَحْلَةٌ (TA,) a single journey; (K, TA;) as ISd says: (TA:) you say, رَحْلَتِي مَهْكَةٌ Mekkeh is the point, or object, to which I desire to remove, or depart, or journey: (TA:) and أَنْتُمْ رَحْلَتِي Ye are they to whom I remove, or depart, or journey: (S, TA:) and أَنْتَ رَحْلَتِي Thou art the object to which we repair, or betake ourselves. (Mgh.) And hence رَحْلَةٌ is applied to signify A noble, or an exalted, person, or a great man of learning, to whom one journeys for his [the latter's] need, or want, or for his [the former's] science. (TA.) — See also the next preceding paragraph, in three places.

رَحْلٌ: see رَحْلَةٌ: — and رَحْلٌ.

رَحْلٌ A camel having the saddle (رَحْل) [not رحالة as in Freytag's Lex.] put upon him; as also رَحْلَةٌ (K.) — See also رَحْلَةٌ, in four places. — As a simple subst., or, accord. to the Mgh, an inf. n.: see رَحْلَةٌ.

رَحْلَةٌ A رَحْل [or horse's saddle]: (K:) or a رَحْل of skins, (S, M, Mgh, K,) in which is no wood; used for vehement running [of the horse]: (S, M, K:) ISd says also that it is one of the vehicles [or saddles] of women, like the رَحْل:

but Az says that it is one of the vehicles [or saddles] of men, exclusively of women, i. e. not of women, as is also the رَحْل: and some say that it is larger than the رَحْل, covered with skins, and is for horses, and for excellent, or strong and light and swift, camels: (TA.) pl. رِحَالٌ. (S.) When a man is hasty in doing evil to his companion, one says to him, اسْتَقْدَمْتُ رِحَالَتَكَ [lit. Thy saddle has got before thee, or shifted forwards]: (S in the present art.): it is a prov., meaning that has preceded than which another was more fit to do so. (S in art. قَدَم.) In the following saying of Imra-el-Kays, addressing his wife,

* فَيَا تَرْبِي فِي رَحَالَةِ جَابِرٍ *
* عَلَى حَرْجٍ كَأَقْرِ تَغْلِقِ أَطْفَائِي *

[And either thou wilt see me upon the saddle of Jābir, upon a bier like the vehicle called رَحْل, my grave-clothes fluttering], he means, by the word رَحَالَة, [merely] the خرج; there being in this case no رَحَالَة in reality: it is like the saying, جَاءَ فَلَانٌ عَلَى نَاقَةِ الْحَذَاءِ, meaning ["Such a one came upon] the sandal [or sandals]"; Jābir is the name of a certain carpenter. (S.) — Also A ewe. (Ibn-'Abbād, TA.) [Hence, رَحَالَةٌ is A call to the ewe, (Ibn-'Abbād, K,) on the occasion of milking. (Ibn-'Abbād, TA.) — Also رَحَالَةٌ is the name of a certain horse of 'Amir Ibn-'Et-Tufeyl; (K;) erroneously said by AO to be الحِمَالَة. (TA.)

رَحُولٌ: see رَحْلَةٌ.

رَحْلٌ Skilled in the saddling of camels. (K.)

— Also A man who removes, or journeys, or travels, much; and so رَحْلَةٌ, [or rather this signifies one who removes, or journeys, or travels, very much,] and رَحْلٌ: and رَحْلٌ [pl. of رَحْل, q. v.,] persons who remove, or journey, or travel, much. (TA.)

رَحَالَةٌ: see what next precedes.

رَحْلٌ Removing, (K, TA,) going, [going away, departing, going forth,] or journeying: (TA:) pl. رِحَالٌ. (TA.) For another meaning assigned to the pl., see رَحَالٌ.

رَحْلَةٌ A she-camel that is fit to be saddled; (S, Mgh, K;) thus some say; (Mgh;) as also رَحْلٌ (S, K) and رَحْلَةٌ (K:) or [generally a saddle-camel, or] a camel that is ridden, male or female: (S, Mgh:) accord. to IKt, a she-camel that is strong to journey and to bear burdens; and such as a man chooses for his riding and his saddle on account of excellence, or generosity, or high breed, or of strength and lightness and swiftness, and of perfectness of make, and beauty of aspect: but this explanation is wrong: (AZ, TA:) it signifies a he-camel, and a she-camel, that is excellent, or generous, or high-bred, or strong and light and swift: (AZ, Mgh, TA:) the she-camel is not more entitled to this appellation than the he-camel: (AZ, TA:) the s is added to give intensiveness to the signification; as in

عَلَامَةٌ وَبَاقَةٌ, epithets applied to a man: or, as some say, the she-camel is so called because she is saddled; and it is like **رَاحِلَةٌ** meaning **مَرْصُوعَةٌ** مَاءً دَافِقٌ meaning **مَرْصُوعَةٌ**; or, as others say, because she is **ذَاتُ رَحْلٍ** [one having a saddle]; and in like manner, **رَاحِلَةٌ** means

ذُو دَفْقٍ مَاءً دَافِقٌ and **ذَاتُ رَحْلٍ** (TA:) the pl. is **رَوَاحِلٌ**. (S, Mgh) It is said in a trad., **تَجْدُونَ النَّاسَ بَعْدِي كَأَبْلِ مَائَةٍ لَيْسَ فِيهَا رَاحِلَةٌ** [Thou wilt find the people, or mankind, after me, like a hundred camels among which there is not a **راحلة**] (Mgh, TA.) because the **راحلة** among a herd of camels is conspicuous and known. (TA.) — **مَنْعَتْ رَوَاحِلِي**, a phrase used by the poet Dukayn, means: *I have become hoary and weak: or, as some say, I have forsaken my ignorant, or foolish, behaviour, and have restrained myself from foul conduct, and become obedient to my censurers; like as the **راحلة** obeys her chider, and goes.* (TA.)

رَاحُولٌ: see **رَحْلٌ**, first sentence.

رَاحُولَتٌ **رَاحِلَةٌ** (Az, K, S) or **camels' saddles**, so in the O, (TA.) **variegated, figured, or embellished.** (Az, O, K, TA.) [It is really, as well as literally, a pl. for] a poet says,

عَلَيْهِمْ رَاحُولَتٌ كُلِّ قَلْبَةٍ

[Upon them (referring evidently to she-camels) are variegated, figured, or embellished, saddles of every kind of willow, or nappy, cloth]. (TA.)

أَرْحَلٌ † A horse white in the back; (S, Mgh, K;) because it is the place of the **رَحْل** [or rather of the **رِجَالَةٍ**], (Mgh, TA;) the whiteness not reaching to the belly nor to the rump nor to the neck: (TA:) and a sheep or goat black in the back: accord. to Abu-l-Ghowthi, the fum., **رُحْلَةٌ**, applied to a mare, has the former meaning only: (S.) but **شَاءَ رُحْلَةٍ** means a sheep or goat, or a ewe or she-goat, white in the back, and black in the other parts; and likewise black in the back, and white in the other parts: (S, K.+) so says Abu-l-Ghowthi: (S.) and it is also explained as meaning black, but white in the place of the saddle, from the hinder parts of the shoulder-blades: also as meaning white, but black in the back: Az adds that such as is white in one of the hind legs is termed **رُجْلَةٌ** [with **جبر**]. (TA.)

تَرْحِيلٌ † A whiteness predominating over, or interrupted by, blackness, (بُيُوتَةٌ) or a redness, upon the shoulder-blades, (K, TA.) the place upon which lies the **رَحْل** [or camel's saddle]. (TA.)

تَرْحِيلَةٌ A thing that makes thee to remove, go, go away, depart, go forth, or journey; expl. by **مَا يَرْحِلُكَ**. (TA.)

مَرْحَلٌ One who breaks, or trains, and renders fit to be saddled, a camel or camels. (TA.) — A man having many [camels such as are termed] **رَوَاحِل** [pl. of **رَاحِلَةٌ**]; like **مُؤَبَّرٌ** meaning "having houses such as are termed **عَرَاب**." (A'Obeyd, S.)

Bk. I.

= A camel strong in the back, [so as to be fit for the **رَحْل**] after weakness. (IDrd, TA.) And A fat camel; though he be not excellent, or generous, or high-bred, or strong and light and swift: so in the "Nawādir el-Agrāb." (TA.) See also **رُحْلَةٌ**, in two places.

مَرْحَلٌ: see **رُحْلَةٌ**, in two places.

مَرْحَلَةٌ [A station of travellers; i. e.] a place of alighting or abode, between two such places. (TA.) [and also a day's journey, or thereabout; or] the space which the traveller journeys in about a day: (Mgh:) sing. of **مَرَّاجِلٌ**; (S, Mgh, K;) which is also a pl. of **مَرْحَلٌ** as an epithet applied to a **بَرْدٌ**. (TA.) One says, **بَيْنِي وَبَيْنَكَ مَرْحَلَةٌ** [Between me and such a place, or thing, is a station or a day's journey or thereabout, or are two stations &c.]. (S, TA.)

رَحَالٌ **رَحَالٌ** Camels having their **رَحَال** [or saddles] upon them: and also camels whose **رَحَال** have been put down from them: thus having two contr. meanings. (K.) — **أَرْحَلٌ** **بَرْدٌ** **مَرْحَلٌ** A garment of the kind termed **بَرْدٌ** upon which are the figures of a **رَحْل** [or camel's saddle], (K,) and the like thereof; as in the T: (TA:) the explanation that J has given of it, [or rather of **مَرْحَلٌ**] i. v. **إِرَارٌ** [or a waist-wrapper] of [the cloth called] **سَحَرٌ**, upon which is an ornamented border, is not good: such is termed **مَرْحَلٌ**, with **جبر**: (K.) the pl. is **مَرْحَلَاتٌ** and **مَرَّاجِلٌ**; both occurring in traditions; (TA in the present art.) and the latter of them said in the T to be syn. with **مَرَّاجِلٌ**, which is pl. of **مَرْحَلٌ** [q. v.]. (TA in art. **رجل**.)

مَرْحُولٌ: see **رَحِيلٌ**.

مَرْحَلٌ signifies [The act of removing or departing; i. v.] the contr. of **سَحَلٌ** used in the sense of **حُلُولٌ**. (TA.) — And sometimes it signifies The place in which one alights, or descends and stops. (TA.) — Also The place of the **رَحْل** [which may here mean either the saddle or the saddling] of a camel. (TA.)

الْحَالُ الْمَرْحَلُ: see art. **رحل**.

مَرْحَلَةٌ, applied to a she-camel: see **رُحْلَةٌ**.

رحم

1. **رَحِمَةٌ** (S, Mgh, K, &c.) aor. **رَحِمَ**, (K,) inf. n. **رَحَمَةٌ** and **رَحْمٌ** [and **رَحْمَةٌ** and **رَحْمٌ**] and **رَحِمَ** and **رَحِمَ** [and **رَحِمَ** and **رَحِمَ**] [He had mercy, or pity, or compassion, on him; or he treated him, or regarded him, with mercy or pity or compassion; i. e.] he was, or became, tender [or tender-hearted] towards him; and inclined to favour him [and to benefit him]: (S, Mgh, K: [see also **رَحِمَهُ** and **رَحِمَهُ**].) and he pardoned him, or forgave him: (K.) said of a man: (S, Mgh, K:) and also of God [in the former sense, but tropically, or anthropopathically: or as meaning *He favoured him, or benefited him; or pardoned, or forgave, him*: see explanations

of **رَحِمَهُ** below]: (Mgh, K.) and **رَحِمَهُ** signifies the same, (MA, [and the same seems to be indicated in the S,]) said of a man: (S:) [and so does **رَحِمَهُ**, (occurring in the S and K in art. **رعى**, &c.) accord. to Ibn-Magroof, for he says that **رَحِمَهُ** signifies the regarding [another] with mercy or pity or compassion; or pardoning [him], or forgiving [him]. and also the being merciful or pitiful or compassionate or favourably inclined [to another]. (KL: but respecting this latter verb, see 2.) — **رَحِمْتُ**, and **رَحِمْتُ**, (S, K,) and **رَحِمْتُ**, (K,) inf. n. **رَحَامَةٌ**, (S, K,) which is of the first, (S, TA,) and **رَحِمْتُ**, (S, K,) which is of the second, (S, TA,) and **رَحِمْتُ**, (K,) which is of the third, (TA.) She had a complaint of her womb after bringing forth, (S, K,) and died in consequence thereof (K:) said of a camel, (S, TA,) and of a ewe or goat, and of a woman, and of any animal having a womb (TA:) or she had a disease in her womb, in consequence of which she did not receive impregnation: or she brought forth without letting full her secundine: (K, TA:) or, accord. to Lh, the bringing forth without letting fall her secundine, by a sheep or goat, is termed **رَحِمَتْ**. (TA.) — **رَحِمَتْ**, aor. **رَحِمَ**, inf. n. **رَحِمَ**, is also said of a water-skin, meaning *It was left, or neglected, by its owners, after its being seasoned with rob, [for **رَحِمَتْ** in the phrase **بعد رَحِمَتْ** an evident mistranscription, I read, conjecturally, **تَجَبَّهَتْ**, as the only word at all resembling **رَحِمَتْ**, that I can call to mind, having an apposite signification,] and they did not anoint it, or grease it, so that it became spout, or in a bad state, and did not retain the water* the epithet applied to it in this case is **رَحِمَتْ**. (TA.) — And **رَحَامَةٌ** is also an inf. n. [of which the verb, if it have one, is app. **رَحِمَ**] signifying The being connected by relationship. (TA.)

2. **رَحِمَ**, inf. n. **رَحِمَ**, and **رَحِمَ**; but the former is the more chests; *He said to him, May God have mercy on thee; &c.* (K.)

5. **رَحِمَهُ** and **رَحِمَهُ**: for both see 1; and for the former see also 2. [Accord. to different authorities, it appears that both may be rendered *He had mercy, or pity, or compassion, on him; or he pitied, or compassionated, him*: (see 1:) or *he pitied him, or compassionated him, much*: (see what follows:) and the former, *he said to him, May God have mercy on thee; &c.* (see 2:) or *he expressed a wish that God would have mercy on him; or he expressed pity, or compassion, for him: and also he affected, or constricted himself to have or to show, pity, or compassion.*] Though **رَحِمَهُ** is mentioned by J, and not **رَحِمَهُ**, some say that the former is incorrect: and it is said that **رَحِمَهُ** implies self-constraint, and therefore is not to be attributed to God: but some repudiate this assertion, because it occurs in correct traditions, and because **تَفَعَّلَ** is not restricted to the denoting peculiarly self-constraint, but has other properties, as in the instances of **تَوَدَّدَ** and **تَكَبَّرَ**, denoting intensiveness and muchness. (TA.)

for الحرب is [generally] fem., and in the M it is said that رَحَى البوت signifies مُعْظَمُهُ [app. meaning the main stress, or the thickest, of death in battle]. (TA.) In a saying relating to 'Alee's having made an end of الحبل رَحَى, this expression is expl. by A'Obeyd as meaning The place around which revolved the thickest of the fight (الحرب) رَحَى عَلَيْهِ دَارَتْ عَلَيْهِ رَحَى البوت [in the Battle of the Camel]. (TA.) And دَارَتْ عَلَيْهِ رَحَى البوت [which may be rendered + The main stress of death beset him round about] means death befell him. (Msb, TA.)

رَحِيَّةٌ [or رَحِيَّةٌ meaning A serpent folding, or coiling, itself, so as to resemble a neck-ring]: see رَحِيَّةٌ in art رَح.

رَحَا: see رَحَى, first sentences.

رَحِيَّةٌ dim. of رَحَى, q v. (Zj, Msb.)

رَحَاً A shallow, or a wide, [bowl such as is termed] رَحَاً. (TA) [It is there mentioned in art. رحو, but belongs to art. رَح. q v.]

مَرَحَى A place of a mill or mill-stone. (MA.) — See also رَحَى (near the end of the paragraph), in two places. [Accord. to Freytag, it occurs in the Deswân of the Hudhâless as meaning + A place where any one stands firmly.]

مَرَجٌ A maker of mills or mill-stones. (K, TA.) — And Moisture in the ground to the extent of a palm. (AHn, TA.)

رَحَ

1. رَحَ, aor. ٤, inf. n. رَحَ, said of dough, It had in it much water [so that it was soft: see also 8]. (TA.) — رَحَى (JK, T, K, aor. ٤, (JK,) inf. n. as above, (TK,) He broke it, or crushed it, (JK, T,) and so made it soft: (T:) or he trod upon it, (T, K,) and so made it soft. (T.) — Also He mixed (JK, S, K) what is termed نَبِيل (JK,) or wine, or beverage: (S, K:) and likewise food with condiment. (JK.)

4. رَحَى He put much water into it [so as to make it soft]; namely, dough. (TA.) — [The inf. n.] رَحَاً also signifies The exceeding the usual, or ordinary, or the just, or proper, bounds, or degree; or the acting egregiously, or immoderately; or the like; (syn. مُبَاعَةً) in a thing. (K.)

8. رَحَى (IAqr, TA.) inf. n. رَحَاً (IAqr, K, TA.) for which, in some copies of the K, is put استرخى, but the former is the right reading, (TA.) said of dough, (IAqr, TA.) It was, or became, soft, or flaccid (IAqr, K, TA.) — And + It (one's opinion) was, or became, unsound, faulty, or confused; syn. اضطرب. (K, TA.)

رَحَ [Law, or flaccid: (Goliis, on the authority of Meyd:) or soft]: see its fem., رَحَاً, voce رَحَاً.

رَحَ A certain soft, flaccid, or fragile, plant; (AHn, S, K:) as also رَحَاً, with fet-h, (men-

tioned by ISd,) or رَحَاً. (So in the JK.) — Also A certain great bird, that carries off the رَحَاً [or rhinoceros]. (K.) [See note 22 to ch. xx. of my translation of the "Thousand and One Nights." The word is of Persian origin, arabicized; as it is said to be by Lth in the sense next following.] — And hence, as being likened thereto, (TA.) One of the pieces with which the game of chess is played; [called by us the rook, castle, and tower] pl. رَحَاً, (K,) or رَحَاً, (JK, A,) or both. (TA.)

رَحَاً [app., in its primary acceptation, Softness of a substance, such as earth &c.: and hence, softness, delicateness, or easiness, of life. (JK, TA.) — It is also used as an epithet. (TA.) You say رَحَاً أَرْضٌ Soft land, of which the soil is good; as also رَحَاً. pl. رَحَاً. (JK:) or wide and soft land, whether level or not level: (ISh:) or soft, or yielding, land: (S, K, TA:) and رَحَاً, (K, TA,) with teshdeed and medd, (TA,) [in the CK رَحَاً, without teshdeed,] signifies the like: (IAqr, K:) or this last (رَحَاً), wide land: (K:) or tumid land or earth, that breaks in pieces beneath the tread: and its pl. is رَحَاً. (JK, K.) And رَحَاً الترى What is soft of soil, or of moist earth. (TA.) And رَحَاً A life, or state of life, that is ample, unstraitened, or easy, (S, K, TA.) and soft. (TA.) — See also رَحَ.

رَحَاً: see رَحَ.

رَحَاً: see رَحَاً.

رَحَاً: see رَحَاً.

رَحَاً رَحَاً, applied to mud, or clay, (JK, K,) and to dough, (JK,) Thin, and soft (JK, K, TA:) and رَحَاً soft, or moist, mud or clay. (KL.)

رَحَاً: see the next preceding paragraph.

رَحَاً رَحَاً, applied to a man, and to a camel, Lax, or not firm, in make, by reason of fatness. (JK.)

رَحَاً سَكَرَانَ Intoxicated, full of drink; (K:) as also رَحَاً. (TA.)

رَحَاً رَحَاً, applied to a man, and to a camel, Flaccid, or flabby, by reason of old age or of emaciation. (JK.)

رخص

1. رَخَصَ, aor. ٤, inf. n. رَخَصَ, It (a thing, Msb, or a price, S, A) was, or became, cheap, low-priced, or low. (S, A, Msb, K, TA.) [Accord. to all of these authorities, this seems to be the primary signification: but Et-Tebreezes (Ham p. 47) thinks it to be from رَخَصَ applied to a woman, as meaning "soft, or tender."] Some say رَخَصَ also; but this is not of established authority. (MF.) — رَخَصَ, aor. ٤, (M, A, Msb, K,) inf. n.

رَخَصَ (S, M, A, Msb, K) and رَخَصَ (S, M, Msb, K) and رَخَصَ (Lth, TA.) It (a thing, K, or the body, S, Msb, or flesh, A) was, or became, soft, or tender; (S, M, A, Msb, K, TA:) and soft to the feel: (Msb) and in like manner رَخَصَتْ said of a girl: (A) or, said of a woman, inf. n. رَخَصَانَ, she was, or became, soft, or tender, and delicate, or thin, in her external skin: and said of a woman's fingers, they were, or became, soft, or tender: but when said of a plant, inf. n. رَخَصَ, it was, or became, soft, flaccid, or easily or quickly broken (Lth) [and said of a twig, or rod, it was, or became, fresh, or succulent, and soft, or tender: see رَخَصَ.]

2. رَخَصَ لَهُ فِي كَذَا, inf. n. تَرْخِصَ, He had indulgence, license, or facilitation, granted, or conceded, to him in, or with respect to, such a thing. (S, A, K.) You say, رَخَصَ لَنَا فِي كَذَا, inf. n. as above, The law has been indulgent to us in, or with respect to, such a thing; has facilitated it to us, as also رَخَصَ, inf. n. رَخَصَانَ. (Msb.) And رَخَصَتْ فَلَانًا فِي كَذَا وَكَذَا, [or, more commonly, لِلْفَلَانِ, I gave license, or permission, to such a one to do such and such things after my forbidding him to do them. (TA.)

4. رَخَصَ He (God, S, A, Msb, or a man, JK) made it (a thing, Msb, or a price, S, A) cheap, low-priced, or low (JK, S, A, Msb, K.) رَخَصَ, in this sense, is not known. (Msb.) — Also He found it to be cheap, low-priced, or low. (K) — Also, (K,) or رَخَصَ, (S, A,) He bought it cheap, or at a low price. (S, A, K.) — See also 2.

5. تَرْخَصَ He took, or availed himself of, or allowed himself, indulgence, license, or facilitation; (A, TA:) he did not go to the utmost length; (S, Msb, K:) [he relaxed, or remitted:] in (ي) such a thing; (S:) in affairs; (A,) or in the affair. (Msb.) You say also, تَرْخَصَ فِي حَقِّهِ, He took what was easily attainable, of his right, or due, and did not go to the utmost length. (A.)

8. ارْتَخَصَ: see 4. — Also, (S, Sgh, K,) or رَخَصَ, (A,) He reckoned it cheap, or low-priced: (S, A, Sgh, K:) and the latter, he saw it, or judged it, to be so. (Lth, K.)

10. اسْتَرَخَصَ: see 8, in two places.

رَخَصَ applied to a thing, (A, K,) or to the body, (S, Msb,) and to flesh, and to a plant, (A,) Soft, or tender, (S, M, A, Msb, K:) and soft to the feel: (Msb) and رَخِصَ signifies the same, (AA, M, K,) applied to a garment, or piece of cloth, (AA, K,) as also the former: (TA:) fem. of each with ٤: (M, TA:) رَخِصَ is also applied to a girl, (A,) and to a woman, (K, TA, but omitted in the CK,) and to fingers, signifying not rigid or tough: (K:) or, applied to a woman, it signifies soft, or tender, and delicate, or thin, in her external skin: and applied to a woman's fingers, soft, or tender: but رَخَصَ applied to a plant, soft, flaccid, or easily or quickly broken: (Lth, TA:) and applied to a twig, or rod, fresh, or succulent, and soft, or tender: (Msb:) the pl.

of رُخَصٌ (Mṣb) and that of رُخْمٌ of رُخَصٌ, which is irreg [as such, but reg. as pl. of رُخْمٌ] (K, TA;) occurring in poetry (TA.) You say, رُخَصٌ الجسد *He is soft, or tender, in body.* (S.) And امرأة رُخَصَةُ البدن *A woman soft, or tender, in body* (IDr, TA.)

رُخَصٌ [see 1, of which it is the inf. n., in the first of the senses explained above. — Also *The act of making cheap*;] a subst. from رُخَصَةٌ in the first of the senses here assigned thereto. (Mṣb)

رُخَصَةٌ (S, A, Mṣb, K) and رُخْمَةٌ (A, Mṣb, K) *Indulgence, license or facilitation*; (S, A, Mṣb, K,) in an affair: (S, A, Mṣb.) pl. رُخَصٌ (A, Mṣb) and رُخَصَاتٌ and رُخَصَاتٌ (Mṣb) You say, لَكَ فِي هَذَا رُخَصَةٌ [Thou hast, or shalt have, in, or with respect to, this, indulgence, license, or facilitation] (A) — *Indulgence granted, or conceded, by God to his servant, in a matter which He alleviates to him.* (A, K.) — [† *An ordinance of indulgence*; such as the shortening of prayer in travelling, and the like pl. رُخَصٌ, of which we have an ex. in the following trad.:] اللَّهُ يُحِبُّ أَنْ تُؤْتِيَ رُخَصَهُ كَمَا يُحِبُّ [† *God loveth that his ordinances of indulgence be performed, like as He loveth that his obligatory ordinances be performed.*] (A.) — † *A portion, or share, of water*: (A.) or a time, or turn, in drinking. (K.)

رُخَصٌ *A cheap, or low-priced, thing*; (Mṣb,) a low price. (S, A.) = † *A quick death* (Lth, A, K) = See also رُخَصٌ, in two places — † *Soft, without strength or sturdiness, and without endurance, or stupid, dull, wanting in intelligence*; syn. بَلِيدٌ. (TA.)

رُخْلٌ

رُخْلٌ *A ewe-lamb*; (S, K;) as also رُخْلَةٌ and رُخْلٌ (K;) the male is called رُخْلٌ (S:) pl. [of pawc.] رُخْلٌ (K) and [of mult.] رُخْلٌ, رُخْلٌ, (S, K,) which last is of an extr. form, (TA,) and رُخْلَةٌ and رُخْلَانٌ. (K.)

رُخْلٌ }
رُخْلَةٌ }

see the preceding paragraph.

مُرُخِّلٌ *A possessor and rearer of ewe-lambs.* (S.)

رُخْمٌ

رُخْمَةٌ (S, Mṣb, K,) aor. ʔ, (K,) inf. n. رُخْمَةٌ (S, Mṣb) and رُخْمٌ, aor. ʔ; (K;) *It* (the voice, S, TA, and speech, K, TA) *was, or became, soft, or gentle, and easy*: (S, K, TA.) [or it (the voice) *was, or became, soft, or gentle, plaintive, and melodious*: (see رُخْمٌ:)] *it* (a thing, and the speech) *was, or became, easy*: (Mṣb:) رُخْمَةٌ in speech is a good quality in women. (TA.) One says also of a girl, رُخْمَتْ, (K, TA,) inf. n. as above, (TA,) meaning *She was, or became, easy [and soft or gentle] in speech*: (K, TA.)

and in like manner, of a [young gazelle such as is termed] حَفْطٌ [meaning in voice, or cry] and رُخْمَتْ, said of a she-gazelle, means *she uttered a [soft or gentle] cry.* (TA.) = رُخْمَتْ بَيْضًا and رُخْمَتْ عَلَى بَيْضِهَا. see 4. — [Hence, perhaps,] رُخْمَتْ وَلَدَهَا, aor. ʔ and ʔ, and ʔ, *She* (a woman) *played with her child* (K:) [or,] accord. to the “Nawādir el-Aṣrāb,” رُخْمَتْ وَلَدَهَا and رُخْمَتْ وَلَدَهَا [app. in both cases,] said of a woman, mean *She treats, or regards, her boy with mercy, pity, or compassion*; &c.: (TA:) and رُخْمَتْ الشَّيْءَ means *I treated, or regarded, the thing with mercy, &c.*: (K, TA:) AZ says that رُخْمَتْ, aor. ʔ, inf. n. رُخْمَةٌ, and رُخْمَةٌ, aor. ʔ, inf. n. رُخْمَةٌ, are syn. (S:) and he says that رُخْمٌ [thus accord. to the TA] is of the dual. of some of the people of El-Yemen: it is tropical: Lh, also, mentions رُخْمَةٌ, aor. ʔ, inf. n. رُخْمَةٌ, as meaning *† He was, or became, inclined to favour him, or affectionate to him* (TA) = رُخْمٌ, said of a skin for water or milk, *It was, or became, stinking.* (TA.)

2. رُخْمَةٌ (Mṣb) inf. n. رُخْمٌ (S, Mṣb, TA,) *He made it soft, or gentle*: (S, TA.) or *he made it easy*: namely, [the voice, (see 1.) or] speech. (Mṣb) — Hence, (Mṣb, K*) or from الرُّخْمِ signifying, as some say, *The cutting off* [a thing], or cutting [it] at its east end, or curtailing [it], (S,) the رُخْمِ of the name, (S, Mṣb, K,) in the vocative form of speech; (S;) [accord. to general opinion,] because it facilitates the pronunciation thereof, (K;) i.e. the [abbreviating by the] eliding of the end thereof, for the alleviation of the utterance; (Mṣb) the curtailing a name of its last letter, or more, (S, TA;) as when, to one whose name is مَالِكٌ or حَارِثٌ, you say يَا حَارِثُ: but accord. to Z, in the A, it is from the رُخْمِ of the hen; because this is only on the occasion of the cutting short [قُتِلَ] [of the laying] of the eggs: (TA:) [in like manner also] the رُخْمِ of the diminutive is the [abbreviating thereof by the] cutting off of [one or more of] the augmentative letters [and sometimes of radical letters]; as when, in forming the diminutive of أُسُودٌ [and that of بُرَاهِيمُ], one says أُسُودٌ [and بُرَاهِيمُ]. (Har p. 334.) — رُخْمٌ الدَّجَاجَةِ, inf. n. as above, *He made the hen to cleave to, or keep to, [or brood upon,] her eggs [for the purpose of hatching them].* (M, K.) = رُخْمٌ also signifies *He constructed, or cased, a building, or a floor &c., with خَامَرٌ*: but this is perhaps post-classical.]

4. ارْخِمْتَ عَلَى بَيْضِهَا; (S, K;) or ارْخِمْتَ عَلَى بَيْضِهَا, and رُخِمَتْ بَيْضُهَا and رُخِمَتْ بَيْضُهَا (K;) aor. ʔ, (TA,) inf. n. رُخْمٌ and رُخْمٌ (K;) *She* (a domestic hen, JK, S, K, and an ostrich, JK, TA) *brooded upon her eggs, to hatch them.* (JK, S, K)

8. ارْخِمْتَ فَصِيلَهَا *† She* (a camel) *loved, affected, or inclined to, and kept to, or cleave to, her young qas.* (TA.)

رُخْمٌ *Favour, or affection; or mercy, pity, or*

compassion: and love and gentleness; (K, TA;) as also رُخْمَةٌ [which appears to be the more common, and which is mentioned above as an inf. n.]: (S, K, TA.) the latter is nearly the same as رُخْمَةٌ. (S.) One says, رُخِمَتْ عَلَيْهِ رُخْمَةٌ, *He loved, and his gentleness, full, or lighted, upon him* (S.) And رُخِمَتْ عَلَيْهِ رُخْمَةٌ and رُخِمَتْ (K, TA,) i.e. † *He made to fall, or light, upon him, or bestowed upon him,] his love, and his gentleness* this is said of God. (TA.) And رُخِمَتْ عَلَيْهِ رُخْمَةٌ and رُخِمَتْ عَلَيْهِ رُخْمَةٌ i.e. † *She made to fall, or light, upon him, or bestowed upon him,] her favour, or affection, or her mercy, pity, or compassion.* (TA.) And رُخِمَتْ عَلَيْهِ رُخْمَةٌ i.e. † *[upon whom] the love and familiarity of his mother [have been made to fall or light, or have been bestowed],* is an explanation given by Aṣ of the pass. part. n. مَرْخُومٌ. (S, TA.) [But accord. to Z, these significations are from رُخْمَةٌ as signifying a bird of a certain species described in what follows: for] it is said in the A that رُخْمَةٌ أَلْقَى عَلَيْهِ رُخْمَةً means *† He was, or became, affectionate, or pitiful, or compassionate, to him, and attached to him*: because the رُخْمَةٌ is vehemently voracious, and fond of alighting upon carcases: therefore love and affection alighting upon one are likened thereto. (TA.) = *A certain [species of] bird, well known*; [the vultur perceptor, being for the most part white, called by some the white carrion-vulture of Egypt and the neighbouring countries; and also called Pharaoh's hen; in Helr. ٥٧٧: (see Bochart, Hieroz., 297-322:)] n. un. رُخْمَةٌ (K:) the former is the pl. of the latter, (S, Mṣb,) denoting the genus, (S,) [i.e. its coll. gen. n.] like as قَصَبٌ is of قَصَبٌ (Mṣb): the pl. [properly so termed] of رُخْمَةٌ [like as رُخْمَةٌ is of رُخْمَةٌ, or perhaps of رُخْمَةٌ, like as رُخْمَةٌ is of رُخْمَةٌ] (JK, TA) and also رُخْمٌ [which is anomalous]: (JK:) the رُخْمَةٌ is a partly-coloured bird, white and black, (S, TA,) resembling the نَسْرُ (JK, S, TA) in form; and also called رُخْمَةٌ (S, TA:) [it is said to be] a bird that eats human dung, a foul bird, not of such as are pursued as game, wherefore no expiation is incumbent on him who kills it when he is in the state of إِحْرَامٍ, for it is not eaten: it is [said to be] thus called because it is too weak to take prey: (Mṣb:) [various fanciful uses of its gall-bladder and flesh &c. for medicinal and other purposes are described in the K: accord. to some, if not all, it is a term for the female: (see أنثى:)] the male is called رُخْمٌ and رُخْمٌ (JK, K) and رُخْمٌ (K, K.) = Also *Thick milk.* (IAr, K.) = The رُخْمَةٌ [as written in the JK, but in the TA without any syll. signs,] of the horse is like the رُخْمَةُ [app. as meaning *The inner part of the thigh*] of a human being; (JK, TA:) one says, رُخْمَةُ رُخْمَةٍ رُخْمَةٍ [A horse having the رُخْمَةُ protuberant]. (TA.) [If correctly written in the JK, it is probably a n. un. of which رُخْمٌ is the coll. gen. n.: and hence, perhaps, رُخْمَةُ الرُّخْمِ, applied by the poet ‘Amr Dhu-l-Kelb to a ewe abounding with milk, as meaning *Soft [in the رُخْمِ, and app. protuberant therein, and by reason*

thereof, and of the largeness of her udder, *waddling*,] as though she were mad, or possessed. (TA.)

رُخْمَرُ a pl. of رُخْمَةٌ q. v. [n. un. of رُخْمَر; like رُخْمَر, but anomalous]. (JK.)

رُخْمَرُ *Lumps of bleatings*. (IAqr, K)

رُخْمَةٌ, with damm, (TA, [analogously with the generality of words of similar meaning, but this fact may have occasioned some writer's adding "with damm,"] or رُخْمَةٌ, (so in the JK, [if correct, app., as being likened to a white vulture,]) *A whiteness in the head of a ewe or she-goat*: (JK, TA:) and *a dust-colour in her face, the rest of her being of any colour*. (TA.)

رُخْمَةٌ: see رُخْمَر, in nine places: — and see also رُخْمَةٌ.

رُخْمَانٌ q. رُخْمَانٌ. (TA.)

رُخْمَرٌ [commonly applied to *Marble*, and sometimes to *alabaster*: the latter application is the more agreeable with the following explanation:] *a certain white, soft stone*: (JK, S, Mgh, K, TA:) what is of the colour of wine, or yellow, or dappled, is of the kinds of stones, (K, TA,) i. e., not [a sort] of رُخْمَر: (TA:) *a well-known kind of stone*: (Mgh.) n. un. with ة [meaning a piece, or slab, &c., thereof]. (Mgh, Mgh.) [See also مَرْمَر.]

رُخْمَرٌ, applied to speech, (S, Mgh, K,) &c., (Mgh.) *Soft, or gentle, and easy*. (S, K:) or [simply] *easy*: (Mgh.) and, applied to the voice, *soft, or gentle, plaintive, and melodious*. (TA.)

— Also, applied to a girl, (K,) and so رُخْمَةٌ, (Aq, JK, K,) *Easy [and soft or gentle] in speech*: (Aq, K:) and in like manner, رُخْمَةٌ in speech: [a girl soft, or gentle, &c., in voice]: (JK:) and in like manner also the first and second are applied to a [young gazelle such as is termed] رُخْمَتٌ. (TA.)

رُخْمَتٌ n. un. of رُخْمَر [q. v.]. (Mgh, Mgh.) — Also *A certain plant*. (AHn, K.)

رُخْمَتِي *A certain plant*, (AHn, K,) *different from the خَضْرَاءُ* [app. خَضْرَاءُ, with which some probably identify it], *having a blossom of a pure white, and a white root, which the [wild] asses dig up with their hoofs, and all the wild animals eat because of its sweetness and pleasantness; and its places of growth are the sands*. (AHn, TA.) or, as some say, (TA,) *a kind of tree like the ضَال* [q. v.]. (S, TA.) [See also رُخْمَتٌ, in art. رُوح.] — Also [or رُخْمَتِي] *A soft, or gentle, wind*. (K.)

رُخْمَرٌ: see رُخْمَرٌ. Verily he is inclined to favour him; or is affectionate to him. (Lh, TA.)

رُخْمَرٌ, applied to a horse, and the fem. رُخْمَتٌ, applied to a ewe or she-goat, *whose head is white, the rest being black*: (S, K:) the latter like رُخْمَتٌ: one should not say رُخْمَتٌ: (S:) or the former, a horse whose face is white: (Mgh:) and

the latter, a ewe, or she-goat, *having a whiteness on her head*. (JK.)

رُخْمَرٌ (JK, S, K) and رُخْمَرٌ (JK, K, TA, but not in the CK) and رُخْمَرٌ (S, K) and رُخْمَرٌ (K, TA, but not in the CK) and, accord. to the M, رُخْمَرٌ, (TA,) and رُخْمَتٌ, (accord. to the JK,) or رُخْمَتٌ, and رُخْمَتٌ, (K.) *I know not who of mankind he is*. (JK, S, K.)

رُخْمَرٌ (JK, S, K) and رُخْمَتٌ (S, TA) and رُخْمَرٌ (K) *A domestic hen*, (JK, S, K,) and an ostrich, (JK,) *brooding upon eggs, for the purpose of hatching*. (JK, S, K.)

رُخْمَرٌ: see رُخْمَر, in the latter part of the paragraph.

رُخْمَرٌ [or رُخْمَتٌ] i. q. رُخْمَرٌ and رُخْمَرٌ [&c.]. (JK.)

رُخْمَرٌ: see رُخْمَر, in the latter part of the paragraph.

رُخْمَرٌ: see رُخْمَر, in the former half of the paragraph. — رُخْمَتٌ الصَّوْتِ: see رُخْمَر.

رُخْمَرٌ: see رُخْمَر, in the latter part of the paragraph.

رخو

1. رُخْوٌ, aor. رُخِيَ; and رُخْيٌ, aor. رُخِيَ; (S, M, Mgh, K;) inf. n. رُخَاةٌ (M, Mgh, K) and رُخَاةٌ (M, K, but in several copies of the latter latter), or this is a simple subst., (Mgh,) and رُخْوَةٌ, with kear, (M, K,) which is extr., (M,) and some add رُخْوَةٌ; (MF, TA;) *It (a thing, S) was, or became, soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken; i. q. رُخْوٌ*, (S, K, TA,) i. e. هَسًا; (TA;) or لَيِّنًا; (Mgh:) and رُخْوَةٌ signifies the same. (S, K.)

— And رُخْوٌ, and رُخْيٌ, (Mgh, K,) and رُخَاٌ like رُخَا [of which the aor. is رُخُو], and رُخَاٌ like رُخِي [of which the aor. is رُخِيَ; in the CK, erroneously, like رُخِي]; (K, TA;) the aor. [of the first and third] being رُخُو and [that of the second and fourth being] رُخِي; (TA;) said of life (رُخِي), *It was, or became, ample, unstraitened, or plentiful, in its means, or circumstances*: (Mgh, K.) or said of a man, inf. n. رُخَاةٌ, *he was, or became, in an ample, unstraitened, or a plentiful, state of life*. (TK.)

2. رُخْمَةٌ The mixing of the thing with the thing. (TA.) [The verb is رُخِيَ, *He mixed*; like رُخ, which is mentioned in this sense in the present art. in the JK, app. for رُخِيَ.]

3. رُخَاةٌ: see 4, in three places. — Also, inf. n. رُخَاةٌ, i. q. رُخَاةٌ [He was, or became, distant, remote, &c., from him: or he made, or caused, him, or it, to be, or become, distant, remote, &c.]. (K.) — And رُخَاةٌ (a woman, TA) was, or became, near to bringing forth. (K, TA.)

4. رُخَاةٌ *He made it, or rendered it, soft, yield-*

ing, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken; i. q. رُخْوٌ; as also رُخَاةٌ. (K.) You say, اِرْخِيَ الرِّبَاطَ [He relaxed, or slackened, the tie, or bond]; (M, TA;) and رُخَاةٌ, inf. n. رُخَاةٌ [He relaxed, or slackened, his cord with which he is being strangled]; meaning *make thou his circumstances ample and easy to him; ease him; relieve him; or grant him a delay*. (TA [See a similar phrase in art. رُوح, conj. 2.]) And رُخَاةٌ [lit. Relax thou, or slacken thou, his cord with which he is being strangled]; meaning *give thou to him ample scope for using his own judgment, or discretion, in the disposal, or management, of his affairs, so that he may go whether he pleases*. (TA.) And اِرْخِيَ الْفُتْرُسَ *He lengthened the horse's rope*. (K.) And اِرْخِيَ لَه الطَّوْلَ [lit. He relaxed, or slackened, his tether]; meaning *he left him to his own affair*. (A, TA.) And اِرْخِيَ عِمَامَتَهُ [lit. He slackened, or loosened, his turban]; meaning *he became, or felt, in a state of security or safety, tranquil, or at ease*; (K, TA;) because the turbans are not slackened, or loosened, (لا تُرْخِي) in difficulty, or hardship (TA.) And اِرْخِيَ السُّتْرَ وَعَبْرَهُ (S, Mgh, K) *He let loose, let down, or lowered, the veil, or curtain, &c.* (S, K.) And اِرْخِيَ لِبْنَهُ عَلَى رَجْلَيْهِ [He let, or made, his clothes hang down loosely upon his legs] in riding and in sitting [&c.]. (TA in art. رُوس.) [And اِرْخِيَ دُمُوعًا] *He shed tears*. And اِرْخَاةٌ *His state, or condition, while man to enjoy an easy, ample, or unstraitened, life, or a life of ease and plenty*. (T, TA.) — رُخَاةٌ, said of a she-camel, [app. for رُخَاةٌ] i. e. *She relaxed the part on either side of her tail, virtually* means رُخَاةٌ, (S, K, TA,) i. e. [the part on either side of her tail became relaxed; or] her رُخَاةٌ [or parts on the right and left of her tail] gaped, [or recoiled from each other,] on the occasion of bringing forth. (T, TA.) — رُخَاةٌ also signifies *a sort of running*: (S:) or vehement running. (K:) or running exceeding what is termed تَقَرُّبٌ (JK, K: [see 2 in art. قَرَب.])

or running (خَصْرٌ) that is not ardent, or not impetuous: (A, TA:) or gentleness in running. (Ham p. 158:) accord. to Az, اِرْخَاةُ الْأَعْلَى means *The most vehement [running termed] خَصْرٌ*; and اِرْخَاةُ الْأَدْنَى is less than that: and اِرْخَاةٌ اِحْضَرَهُ, said of a horse, signifies *he rose in his running*; and is from رُخَاةٌ as an epithet applied to wind (TA.) — You say also, رُخَاةٌ دَابَّتُهُ, meaning *He made his beast to go the pace, or in the manner, termed رُخَاةٌ*, explained above: (Lh, K.) [or,] accord. to A'Obeyd, اِرْخَاةٌ signifies *the leaving a horse to follow his own eager desire in running, without flagging him*. (S.)

6. رُخَاةٌ *He (a horse) remitted, or flagged, in his running; or was, or became, remiss, or*

languid, therein. (Az, TA.) And [in like manner] *in the affair; or was, or became, remiss, or languid, therein.* (K in arts. *فنى* and *فنى*, &c.) And *حاجته تراخى عن حاجته* *He remitted, or flagged, in the accomplishment of his want, or he was, or became, remiss, or languid, therein.* (TA.) — *He drew back, held back, or hung back,* (JK, K, TA.) *عنى from me,* (TA,) or *عن الشيء from the thing.* (JK.) — *He was, or became, slow, sluggish, tardy, dilatory, late, or backward.* (JK, TA.) You say also, *تراخى السحاب* *The rain delayed; or was tardy, late, or backward.* (S, K.) [And *تراخى الوقت* *The time was, or became, late, or it became protracted.* And *تراخى عنه* *It was, or became, after, or later than, it:* see *مُتَرَاخٍ*, below.] *تراخى الأمر* *The affair, or case, was, or became, protracted; the time thereof became extended.* (Mgh.) And *تراخى الناج* *In the affair, or case, as ample time or scope [for action &c.];* syn. *فُسِّحَ* (Mgh, TA.); and *extension, or protractiveness:* (TA.) or *remoteness*, referring to the case of the resurrection, i.e. the time thereof. (Mgh in art. *تسح*.)

10. *استرخى:* see 1, first sentence. *استرخى* *استرخى* said of a she-camel: see 4, in the latter half of the paragraph *استرخى الستر* [The veil, or curtain, hung down; hung down loosely; was pendulous, or pendulous: and in like manner the verb is said of a garment, or a portion thereof, and of hair, or a lock of hair, &c.]. (Mgh) — *استرخى فى رأيه بعد* see 8. *استرخى فى الأمر* [He was, or became, weak in his opinion after being strong]. (IAq, TA in art. *خضع*.) — *استرخت حاله* (JK, T, TA.), *استرخى به الأمر* (JK), or *تأخرت به حاله* (T, TA.), *استرخى به حاله*, or case, and his state, or condition, became good with him after straitness; (JK); or he became in a good state, or condition, (T, TA.) in ample, unstraitened, or plentiful, circumstances, (TA in explanation of the first of these phrases), *after straitness.* (T, TA.) A poet says, (S), namely, Tufeyl El-Ghanawee, (TA.)

* قَابِلٌ وَاسْتَرْخَى بِهِ الْخَطْبُ بَعْدَمَا
* أَسَافَ وَلَوْلَا سَعِينَا لَمْ يُقْبَلْ

meaning [And he acquiesced, or numerous camels, and] his state, or condition, became good [after his cattle had perished; and had it not been for our labour, or exertion, he would not have acquired camels, or numerous camels]: (S, TA.) or the phrase *استرخى به الخطب* means *استرخى به* [explained above: see 4]. (T, TA.)

رَخْوٌ and *رَخْوٌ* (Lth, S, M, Mgh, K) and *رَخْوٌ* (M, Mgh, K); but accord. to Aq and Fr, the first is that which is approved, (TA.), or accord. to Az, it is that used by the Arabs; (Mgh); the second, accord. to Aq and Fr (TA) and Az, (Mgh), being post-classical; (Mgh, TA.); and the third is of the dial. of the Kildbees; (Mgh); applied to a thing (S, K) of any kind, (K), *Soft, yielding, flaccid, flabby, lam, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken,*

syn. *هَشٌّ* (S, K); or *لَيِّنٌ سَهْلٌ* (Mgh.) [and *مُسْتَرْخٍ* signifies the same, as is shown by the explanation of its verb in the first sentence of this art.] the fem. is with S, i. e. *رَخْوَةٌ* and *رَخْوَةٌ* (K) [and *مُسْتَرْخِيَةٌ*]. You say *سَجَرٌ رَخْوٌ* or *رَخْوٌ* *A stone that is soft, yielding, &c.* (Mgh) — *And فَرَسٌ رَخْوٌ* *A mare that is easy, and gentle, moderate, deliberate, or leisurely, in pace.* (S.) And *فَرَسٌ رَخْوٌ* *A horse that is easy to be led, or tractable.* (A, TA.) The phrase *فَرَسٌ رَخْوٌ* is used in a verse of Abou-Dhu-eyb instead of *فَرَسٌ رَخْوٌ* because meaning *فَرَسٌ رَخْوٌ* [which may be rendered *The last letters*] is said in the K, by an anticipation of the pen, to be applied to the letters exclusive of those comprised in the phrase *لَمِيرَعُونَ* [for which some say *لَمِيرَعَا*]: Sgh says [correctly] that they are the letters exclusive of those termed *السَّيْدَةُ* and of those in the phrase *لَمِيرَعُونَ*: as is said in the M, they are thirteen; namely, *ف, ر, ظ, ض, ص, ش, س, ز, د, خ, ح, ث, and &*; [to which De Saacy adds, in his Grammar, (2nd ed. v. 29.) *ا* without *و*, and *ي*, which are generally included in an intermediate class between the *شَدِيدَةُ* and the *رَخْوَةُ*, namely, in the class consisting of the letters in the phrase *لَمِيرَعُونَ*]: the letter termed *رَخْوٌ* is that in which the sound runs on, as it does, for instance, in the *س* and *ش* when you say *الْحَسَّ* and *الرَّشَّ*. (TA.)

رَخْوَةٌ: see what next follows.

رَخْوَةٌ an inf. n. of 1: (M, K:) i. q. *استرخا* [i. e. *Softness, yieldingness, flaccidity, &c.*: see 1, first sentence]; as also *رَخْوَةٌ*: you say, *فِيهِ رَخْوَةٌ* and *رَخْوَةٌ* [In him, or it, is softness, &c.]. (K.) — See also what next follows.

رَخَاءٌ [said by some to be an inf. n. of 1] *Ampleness, or freedom from straitness, of the means, or circumstances, of life;* (JK, S, Mgh, K); [and *رَخَاءُ الْبَالِ* as also *رَخْوَةٌ* (JK.) *Ample, or unstraitened, state of mind.* (S in art. *بول*.)

رَخَاءٌ *A soft, or gentle, wind:* (S, K:) or *a soft, or gentle, and quick, wind:* (JK:) or *a soft, or gentle, wind, that does not move anything.* (Har p. 38.) It has the first of these meanings in the Kur xxxviii. 35: (Bj, Jel:) or it there means *A wind that does not oppose, or contravene, the will of God.* (Bj.)

رَخِيٌّ (Mgh, K) and *رَاحِيٌّ* (K), applied to life (Mgh, K), *Ample, unstraitened, or plentiful, in its means, or circumstances:* (Mgh, K:) or both applied to a man, *in an ample, unstraitened, or a plentiful, state of life.* (TK.) You say, *إِنَّهُ لَفِي عَيْشٍ رَخِيٍّ* [Verily he is in an ample, unstraitened, or a plentiful, state of life]. (TA.) *هُوَ رَخِيٌّ* *Albāl* (JK, S, Mgh, TA) and *الْبَالُ رَاحِيٌّ* (JK) *He is in an ample, or unstraitened, (S), or an easy, or a pleasant,*

and a plentiful, state, or condition. (JK, S, Mgh, TA.) [See also other explanations in art. *بول*.] And *إِنَّ ذَلِكَ الْأَمْرَ لَيَذْهَبُ مِنِّي فِي بَالٍ* [Verily that affair passes away from me, I being in an easy state of mind], is said when you are not disquieted, rendered anxious, or grieved, by the affair. (TA.)

رَاحِيٌّ, and *الْبَالُ رَاحِيٌّ*: see the next preceding paragraph.

أَرْخَى [as meaning *More relaxing or slackening or loosening*] is used in a verse of Hassan Ibn-Thabit for the regular expression *أَرْخَا*: it is *مَا أَتَدَّ حَاحَتَهُ مَا أَوْجَحَهُ* meaning *دُرَّةُ الْغَوَّارِ*, in De Saacy's "Anthol. Gramm. Ar.", p. 52 of the Ar. text.)

أَرْخِيَةٌ *A thing, or part of a thing, (as, for instance, a veil, or curtain, TK), that one has let loose, let down, or lowered.* (S, K.)

مِرْخَاةٌ, applied to a beast, (دَابَّةٌ, K), or a horse or mare, (فَرَسٌ, S), and a she-camel, (TA.) and a she-ass, (S), *That runs in the manner termed* *أَرْخَاةٌ*: (K:) [see 4, in the latter part of the paragraph:]; or *that runs much in that manner:* (S) pl. *مِرْخَاةٌ*. (S, TA.)

جَاءَ زَيْدٌ مُتَرَاخِيًا زَمَانَهُ عَنْ زَمَانٍ مَجِيءٍ *Zeyd came, his time of coming being after, or later than, the time of the coming of 'Amr:* i. e. *جَاءَ بَعْدَ عَمْرٍو*. (Mgh in art. *بعد*.)

مُسْتَرْخِيَةٌ: see *رَخْوٌ*, first sentence.

رد

1. *رَدَّةٌ* (S, M, Mgh, K, &c.), *nor. &*, (S, M, L), inf. n. of *رَدَّ* (S, M, Mgh, K, &c.) and *مَرَدٌ* (S, M, L, K) and *مَرْدُودٌ* (S, L, K), this last an inf. n. like *مَعْقُولٌ* and *مَحْلُوقٌ* (S, L), and *رَدَّةٌ* (S) [there said to be an inf. n., like *رَدَّ*, of *رَدَّةٌ*, *nor. &*, (L), and *رَدَّ* (S, L, K), [but in the S and L merely said to be syn. with *رَدَّ*], an intensive form, (Mgh, TA.), and *تَرَدَّدٌ*, which is [also] an intensive or a frequentative inf. n. of *رَدَّ*, (Sb, M, L), and likewise an inf. n. of *رَدَّ*, (Sb, S, M, L); and *ارْتَدَّ* (M, L); *He made, or caused, him, or it, to return, go back, come back, or revert; sent, turned, or put, him, or it, back, or away; returned, rejected, repelled, or averted, him, or it;* syn. *رَجَعَهُ* (S, M, L, Mgh), and *صَرَفَهُ* (S, M, L, K), and *دَفَعَهُ* (Mgh in art. *دفع*, &c.); *from his, or its, course.* (S, M.) Hence, in the Kur xxx. 42 and xlii. 48, *يَوْمَ لَا مَرَدٌ لَهُ* [A day which there shall be no repelling, or averting], meaning the day of resurrection. (Th, M, L.) One says, *أَمَرَ اللَّهُ لَا مَرَدَ لَهُ* *The command of God, there is no repelling, or averting it.* (L.) And *لَيْسَ لَأَمْرِ اللَّهِ مَرْدُودٌ* i. e. *رَدٌّ* [There is no repelling, or averting, the command of God.] (A.) And

رَدَّهُ عَنِ الْأَمْرِ *He made him to return or revert, or turned him back or away, with gentleness, from the thing, or affair; as also* رَدَّهُ. (T, L.)

— Accord to some, رَدُّ is made doubly trans. with إِلَى to the second objective complement when honour is intended to be shown, and with عَلَى when dishonour is intended; and they adduce as evidence of the correctness of their assertion the sayings in the *Kur* [xxviii. 12] *فَرَدُّنَاهُ إِلَىٰ أُمِّهِ* [Some returned, or restored, him to his mother] and [iii. 142] *يُرَدُّوْكُمْ عَلَىٰ أَغْقَابِكُمْ* [They will turn you back, or cause you to return, to your former condition]: but instances may be found at variance with this assertion. (MF.) [Such instances are of frequent occurrence; though in others, the distinction pointed out above is observed, as may be seen in what here follows.] You say, *رَدَّهُ إِلَىٰ مَرْبِهِ* *He sent him back to his abode.* (S, L, Msh.) And

رَدَّهُ إِلَىٰ جَوَابِي *He returned, or replied, to him a reply, or an answer; (S, A, L, Msh.) he sent to him a reply, or an answer. (Msh.)* And *رَدَّهُ عَلَيْهِ* *He replied to him, or answered him, in an absolute sense; (L;) and also, by way of refutation or objection, i. e. he replied against him; and said, or by way of saying (TA &c., passim.)* *رَدَّهُ عَلَيْهِ السَّلَامُ* *He returned to him the salutation. (The Trad. &c., passim.)* And *رَدَّهُ عَلَيْهِ الْوَيْصَةَ* *He returned, rendered, restored, or sent [back], to him the deposit; (Msh;) and* *رَدَّهُ عَلَيْهِ الْبَيْعَةَ* *[the she-camel, or sheep, or goat, lent to him for him to milk her]. (S in art. مع.)* And

رَدَّهُ عَلَيْهِ الشَّيْءَ (S, Mgh, L, K.) inf. n. *رَدَّ* *He rejected the thing, (such as a gift, A, and bad money, L) refusing to receive it, or accept it, from him; [as though he cast it back at him;] and so* *رَدَّهُ الشَّيْءَ* (S, L, K.) And in like manner, *He rejected the thing in reply to him, charging him with error in respect of it.* (S, L, K.) And *رَدَّدَتْ عَلَيْهِ قَوْلَهُ* [I rebutted, rejected, or repudiated, in reply to him, his saying, charging him with error therein; I refused him my assent to it]. (A, Mgh.) [And *رَدَّدَتْ قَوْلَهُ* I rebutted, rejected, or repudiated, in reply, or replication, his saying, as wrong, or erroneous; refused it, or refuted it; refused assent to it; controverted it, or contradicted it. And *رَدَّهُ الْأَمْرَ* *He refused assent, or consent, to the thing, or affair. And* *رَدَّهُ عَلَيْهِ الْأَمْرَ* *He refused him his assent, or consent, to the thing, or affair.] And* *رَدَّهُ السَّائِلَ* *He turned back, or away, the beggar, or asker, from the object of his want: (A:) [he rebuffed him:] or he sent away, or dismissed, the beggar, or asker, either with refusal or with a gift: occurring in trads. with both of these meanings. (L.)* — *رَدَّهُ الْبَابَ* *He shut, or closed, the door. (Mgh. [See مُرَدَّدٌ].)* — *رَدَّ يَدَهُ إِلَىٰ سَيْفِهِ* *is a phrase of frequent occurrence, meaning He put back his hand to his sword; it being hung behind him: (see 4 in art. خلف:) and hence, simply, he put his hand to his sword.]* *فَرَدُّوا* *in the Kur xiv. 10, means*

And they put their hands to their mouths by reason of vehement anger or wrath or rage.

(Jel.) *رَدَّهُ إِلَىٰ أَمْرٍ* [*He made him to enter again into an affair, or a state.*] (Ish, TA in art. نكس)

— *رَدَّ الشَّيْءَ* *He repeated the thing; did it again; syn. أَعَادَهُ. (M in art. عود.)* You say, *رَدَّ عَلَيْهِمُ* *He repeated to them the oaths. (L in art. جلد.)* [In this sense, رَدَّ is one of the inf. ns. in use; as in the following ex.] It is said

in a trad. *لَا رَدَّيْكَ بِي الصَّدَقَةِ* [There shall be no repeating in the case of the poor-rate]; (T, S, L;) meaning that the poor-rate shall not be taken twice (T, L) in one year. (L.) [See also 2, which has a similar signification.] — *هَذَا لَا يَرْدُّ عَلَيْكَ* *originally [this will not return anything to thee], means [this will not bring any return to thee, or] this will not profit thee. (Har p. 483.)* and *لَا يَرْدُّ عَلَيْكَ هَذَا* [This does not profit thee. (A.)] *رَدَّ إِلَيْهِ الْأَمْرَ* [*He referred the affair, or case, to him for management or decision. or] he committed to him the affair, or case, syn. قَوَّضَ إِلَيْهِ. (S and A and K in art.*

قَوَّضَ إِلَيْهِ. (S and A and K in art. قوض.) — *رَدَّ الشَّيْءَ إِلَىٰ أَصْلِهِ* *a phrase of frequent occurrence, He reduced the thing to its original state.] And* *رَدَّ الرَّبْعَ خُمَا* [*He reduced the fourth part to a fifth part.*] (K in art. ربع.) — *رَدَّ اللَّهُ نَفْسِي إِلَىٰ زَمَنٍ نَفْسِي مَدَّتْنِي* [*God brought my soul to the time of the end of my duration.*] (IB, TA in art. امر.) — *رَدَّ إِلَى الْأَمْرِ* [*He reduced him to the thing, or affair:* (M and K in art. قصر, in explanation of *قَصَرَ عَلَى* *or he appropriated him [or it, restrictively], to the thing, or affair. (TK in that art.)* —

رَدَّ أَخْرَجَ الشَّيْءَ إِلَىٰ أَوَّلِهِ (S and K in art. عكس, &c.) *And* *رَدَّ أَوَّلَهُ عَلَىٰ آخِرِهِ* (Msh in the same art, &c.) [*He reversed the thing; made the last part of it to be first, and the first part of it to be last; turned it hind part before, and fore part behind*] And *رَدَّ بَعْضَ الْأَمْرِ عَلَىٰ بَعْضٍ* [*He reversed the order of part, or of the parts, of the affair, or case.*] (TA in art. رك.) And *رَدَّدَتْ عَلَيْهِ أَمْرَهُ* q. *g. رَدَّدَتْ عَلَيْهِ* [*I reversed to him his affair, or case; I made his affair, or case, to become the contrary of what it was to him.*] (Msh in art. عكس.) [Hence,] *ثُمَّ رَدَّدْنَا لَكَ الْكُرَّةَ عَلَيْهِمُ* in the *Kur* xvii. 6, means [Then we gave to you] the turn to prevail against them, or the victory over them. (Bd, Jel.) — [Hence, also, رَدَّهُ sometimes signifies He, or it, rendered him, or it; or caused him, or it, to become; (like صَوَّرَهُ) when it has a second objective complement the contrary in meaning to the first; as in the following ex.; and it may have this meaning likewise when it has a second objective complement differing in meaning from the first in a less degree.] A poet says,

رَمَى الْحَدَّانَ بِسَوْءِ آلِ حَرْبٍ
بِأَمْرِ قَدْ سَدَّنَ لَهُ سُبُودًا
فَرَدَّ شَعْوَرَهُنَّ السُّوءَ بَيْضًا
وَرَدَّ وَجُوهَهُنَّ الْبَيْضَ سَوْدًا

[The casualties of fortune smote the women of the family of Harb with an event whereat they became confounded with great confoundedness; and it rendered their black hairs white, and rendered their white faces black]. (L in art. سجد.)

رَدَّدَهُ, inf. n. *رَدَّدَ وَرَدَّدَ* (S, L,) [the latter of which ns is merely said in the K to be syn. with the former, and is said in the M and L to be also an inf. n. of رَدَّ in an intensive or a frequentative sense,] means more than رَدَّهُ; [i. e. *He made, or caused, him, or it, to return, go back, come back, or revert, sent, turned, or put, him, or it, back, or away; returned, rejected, repelled, or averted, him, or it; much, frequently, again and again, or time after time;*] having an intensive, or a frequentative, signification. (L.)

— [Also *He, or it, made, or caused, him, or it, to go, or move, repeatedly, to and fro; to go and come; to reciprocate: see its quasi-passa, 5.* — Hence, + *He, or it, made him, or caused him, to waver, or vacillate, in an affair, or between two affairs. see, again, 5.* And hence, + *He, or it, confounded, or perplexed, him, so that he was unable to see his right course* see, again, 5; and see also *مُرَدَّدٌ* And *رَدَّ الْأَمْرَ* [*He agitated the thing, or affair, to and fro in his mind.*] (TA in art. رجع, &c.) — And *He repeated it, reiterated it; [or rather] he repeated it time after time; reiterated it: he reproduced it: he renewed it: syn. كَرَّرَهُ* (W p. 15,) and *كَرَّرَهُ* (A, and W ibid.) *وَرَدَّدَهُ* (Mgh in art. رجع [See also 1.])

You say, *رَدَّدَ الْقَوْلَ* *He repeated the saying time after time; reiterated it; syn. كَرَّرَهُ. (A.)* [And *رَدَّدَ عَلَيْهِ الْكَلَامَ* *He repeated to him the speech, or sentences, time after time, reiterated it to him.] And* *رَدَّدَ صَوْتَهُ فِي حَلْقِهِ* *He reiterated his voice in his throat, or fauces, syn. رَجَعَهُ. (S and K in art. رجع, &c.)* [as camels and other animals do in braying; (the Lexicons passim;) and he quavered, or trilled, rapidly repeating many times one very short note, or each note of a piece.] like [as is done in] chanting, [for so the Arabs generally do in chanting, and in singing and piping, often throughout the whole performance.] (S in that art.,) or in reading or reciting, or in singing, or piping, or other performances, of such as are accompanied with quavering, or trilling. (TA in that art.)

مُرَدَّدَةٌ (L and TA in art. رود.) inf. n. *رَدَّدَهُ*, (TA in that art.,) *مُرَدَّدٌ* (TK in the present art.) *He endeavoured to turn him [from, or to, a thing;] syn. رَاجَعَهُ* and *رَادَّهُ*. (L in art. رود.) — *رَادَّهُ الشَّيْءَ* see 1, in the former half of the paragraph. [Hence,] *رَادَّهُ الْقَوْلَ* [and *رَادَّهُ فِي* in the TA in art. أعت] *He disputed with him, rebutting, or rejecting, or repudiating, in reply to him, what he said; he bandied words with him; syn. رَاجَعَهُ. (A.)* And *رَادَّهُ الْبَيْعَ* *He dissolved, or annulled, with him the sale; syn. قَانَلَهُ. (A.)*

رَادَّتْ *She (a sheep or goat or other animal) secreted milk in her udder a little before her*

bringing forth; syn. أَصْرَعَتْ: (S:) [ur:] said of a camel, her udder became *shunning*, and infused with milk. (M, L.) And She (a camel) had her udder and vulva inflated, or swollen, in consequence of her lying upon moist ground: or had her vulva swollen in consequence of lust for the stallion: or had her أُرْبَاعُ [or groin, or vaginal creases, or the like], or her udder, and her vulva, swollen in consequence of drinking much water.

(M, L.) [See also مُرِدٌّ.] — And ارْدَ [said of a man, app from the verb as explained in the first sentence of this paragraph, His seminal fluid returned into his back, or he secreted much seminal fluid, in consequence of his having been long without a wife, or absent from his home see مُرِدٌّ: and see also 6. And hence, † He was, or became, very libidinous: see, again, مُرِدٌّ And] † He (a man) was, or became, swollen with anger. (M. [In the L and TA, erroneously written in this sense, ارْدَ: see, again, مُرِدٌّ.] — Also It (the sea) was, or became, tumultuous, with many waves. (M, L.)

5. تَرَدَّدَ quasi-pass. of 2; (S, L;) He, or it, was made, or caused, to return, go back, come back, or revert; &c.; or he, or it, returned, went back, came back, or reverted; much, frequently, again and again, or time after time. (L.) You say, تَرَدَّدْتُ إِلَى فُلَانٍ I returned time after time to such a one. (Mqb.) And هُوَ يَتَرَدَّدُ إِلَى مَجَالِسِ الْعِلْمِ He repairs frequently to, or frequents, the assemblies of science; syn. يَخْتَلِفُ. (A.) See also 8.

— [And as the returning repeatedly involves the going repeatedly, it signifies also, like اختلف, He, or it, went, or moved, repeatedly, to and fro; so went and came, or reciprocated. Thus:] تَرَدَّدَ السَّيْلُ الْمَعْلَقُ فِي الْبَوَادِ [means The moving to and fro of a thing suspended in the air] (K in art. ذب.) You say, تَرَدَّدَتِ الرُّوحُ The soul, or spirit, went and came. (W p. 5) — [Hence:] † He wavered, or vacillated, in the الرَّاْيَ [in opinion]: (M, A.) and فِي الْأَمْرِ [in the affair], (S and K in art. لث, &c.)

And تَرَدَّدَ فِي صَدْرِي كَذَا [Such a thing became agitated to and fro in my mind, or bosom]. (TA in art. رجع.) And تَرَدَّدَ said of a man, † He was, or became, confounded, or perplexed, so that he was unable to see his right course. (Bd and Jol in ix. 45.) [And † He laboured, or exerted himself, as though going to and fro, or making repeated efforts, in an affair: a meaning well known.] — [And It was, or became, repeated time after time, or reiterated: it was, or became, reproduced: it was, or became, renewed.] You say, تَرَدَّدَ صَوْتُهُ فِي حَنَافِهِ His voice was, or became, reiterated in his throat, or fauces (The Lexicons passim.) And تَرَدَّدَ فِي الْفَاءِ [He reiterated in uttering the letter ف; or, as the meaning is shown to be in the K in art. فَا, he reiterated the letter ف after the letter ف]. (S in art. فَا.) And تَرَدَّدَ فِي الْجَوَابِ وَتَعَرَّبَ لِسَانَهُ

in uttering the letter ف; or, as the meaning is shown to be in the K in art. فَا, he reiterated the letter ف after the letter ف]. (S in art. فَا.) And تَرَدَّدَ فِي الْجَوَابِ وَتَعَرَّبَ لِسَانَهُ [He reiterated, or stammered, in answering, or in uttering the letter ف; or, as the meaning is shown to be in the K in art. فَا, he reiterated the letter ف after the letter ف]. (S in art. فَا.)

mered, or stuttered, in uttering the reply, and his tongue halted, faltered, or hesitated]. (A.)

6. تَرَجَّعَ and تَرَدَّدَ are both syn. with تَرَدَّدَ (M, L:) [or nearly so, inasmuch as each implies repetition in returning.] you say, تَرَجَّعُوا [i. e. They returned, retired, or retreated, by degrees, or by little and little, in a journey, or march]. (TA in art. لجر.) And تَرَدَّدَ تَرَدَّدَ [app. by repeated refusals] from its channel, on account of some obstacle in its way. (A.) And تَرَدَّدَ تَرَدَّدَ [The seminal fluid returned [by degrees] into his back, in consequence of his having been long without a wife. (L. [See also 4])] — تَرَدَّدَ تَرَدَّدَ [or تَرَدَّدَ تَرَدَّدَ, and التَّكْلَامُ, and التَّكْلَامُ] They two disputed together, each rebutting, or rejecting, or repudiating, in reply, what the other said; they bandied words, each with the other] (A: there immediately following the phrase تَرَدَّدَ تَرَدَّدَ [q. v.] And تَرَدَّدَ تَرَدَّدَ [S, Mqb.) or dissolved, or annulled, (S.) [by mutual consent], the sale. (S, Mqb.)

8. تَرَدَّدَ quasi-pass. of 1 as expl. in the first sentence of this art.; (Mqb.) He, or it, returned, went back, came back, or reverted; &c.; (S, L, Mqb, K;) عَنْ وَجْهِهِ [from his, or its, countenance, and] عَنْ سَعْدِهِ وَدَيْبِهِ [from his state of prosperity and his religion]; (A;) إِلَى مَنْزِلِهِ [to his abode]; (Mqb.) or he turned, or shifted, عَنْهُ [from it]; and عَنْ دَيْبِهِ [from his religion] (M.) [Hence, He apostatized, or revolted from his religion: and particularly] he returned from El-Islām to disbelief; (Mqb.) or so ارْتَدَّ عَنْ دَيْبِهِ [The eyes revert from him by reason of his unseemliness, or ugliness]. (TA.) See also 8.

— [Hence also,] ارْتَدَّتْ نَفْسِي إِلَى وَفْتِ آتِيَةِ مَدَنِي [My soul was brought, or came, to the time of the end of my duration]. (IB, TA in art. امر.) [See a verse of El-'Ajjāf cited voce 8.] — And ارْتَدَّتْ عَلَى فُلَانٍ بَعِثُهُ [The thing that he sought was refused, or denied, to such a one]: said of one who finds not what he seeks. (TA in art. بغي.) — ارْتَدَّ is syn. with رَدَّ as expl. in the first sentence of this art., q. v. (M, L.) — See also 10, (with which it is likewise syn.,) in two places.

10. ارْتَدَّ and ارْتَدَّ, He desired, or sought, or demanded, that the thing should be returned, or restored, to him; revoked, recalled, or retracted, it. (M, L.) You say, ارْتَدَّ ارْتَدَّ [and ارْتَدَّ ارْتَدَّ He revoked, recalled, or retracted, his gift: or the former signifies] he took back his gift; repossessed himself of it; restored it to his possession; syn. ارْتَدَّ ارْتَدَّ. (A.) And ارْتَدَّ ارْتَدَّ [He asked him, (S, A, L, K,) and desired, or sought, of him, (K,) that he should return, or restore, the thing. (S, A, L, K.)

ارْتَدَّ an inf. n. of رَدَّ. (S, M, Mqb, K, &c.) — [Hence,] ارْتَدَّ ارْتَدَّ [this being also an inf. n. of the same, † An estate] yielding

much revenues. (A.) [See also رَدَّ ارْتَدَّ.] — [Hence also, app.,] فِي لِسَانِهِ رَدَّ In his tongue, or speech, is a difficulty of utterance, or a hesitation, (S, K, TA.) [probably meaning such as occasions the repetition of certain letters] — It is also an inf. n. used as an epithet, signifying, (L, Mqb,) and so رَدَّ رَدَّ (M, L, Mqb,) and رَدَّ رَدَّ (M, L,) Made, or caused, to return, go back, come back, or revert; sent, turned, or put, back, or away; returned, rejected, repelled, or averted. (M, L, Mqb: '.) rejected as meaning not received or accepted. rejected as wrong or erroneous; [as] contrary to the precepts, or ordinances, of the Sunneh: (L:) رَدَّ signifies anything returned after it has been taken. (M.) — [Hence,] † A dirhem that will not pass; that is not current; (A, Mqb, L;) that is returned to him who offers it in payment: (M, L:) pl. رَدُّود. (M, A, L, K.) — And hence, (Mqb,) † A thing (S, A) that is bad, corrupt, disapproved, or abominable. (S, A, K.) — Also, (TA passim,) رَدَّ رَدَّ (S in art. رجع, and A: '.) رَدَّ رَدَّ (A: '.) [where it is evidently mentioned in this sense, a sense in which it is still often used.] A reply, an answer; syn. رَدَّ رَدَّ. (S in art. رجع.) You say, رَدَّ رَدَّ and رَدَّ رَدَّ [This is the reply, or answer, to thy saying]. (A: there immediately following the phrase رَدَّ رَدَّ — And A camel used for riding or carriage. so called because brought back from the pasture to the dwelling on the day of journeying. (T.)

رَدَّ A support, or stay, of a thing: (M, K:) a refuge; an asylum. (Kr, M.) A poet says, يَا رَبِّ اذْكُودُ إِلَّاهَا قَرْدًا * تَكُنْ لَهُ مِنَ الْبَلَاءِ يَدًا * meaning [O my Lord, I call Thee one God; then be Thou to him] a refuge from trials: and رَدَّ occurs in a reading of verse 84 of ch. xxviii. of the Kur; meaning as above; or thus written and pronounced for رَدَّ, on account of the pause, after suppressing the . (M.)

رَدَّ (T, S, A, K,) or رَدَّ, (so in a copy of the M,) † [A quality that repels the eye:] unseemliness, or ugliness, (IAqr, IDrd, S, M, K,) with somewhat of comeliness, in the face: (S:) or somewhat of unseemliness or ugliness (T, A) in the face of a woman who has some comeliness, (T,) or in the face of a comely woman: (A:) or unseemliness, or ugliness, from which the eyes revert: (Abo-Leylā:) or a fault, or defect, (IAqr, IDrd, M,) in a man, (IAqr,) or in the face. (IDrd, M.) — And the former, (accord. to a copy of the M,) or † the latter, (A, K,) † A receding (تَقَاعُص) in the chin, (M, A, K,) when there is in the face somewhat of unseemliness, or ugliness, and somewhat of comeliness. (M.) — And the former, (accord. to a copy of the A,) or † the latter, (K,) † The returned sound of the echo; as in the phrase, سَمِعْتُ رَدَّ الصَّوْتِ [I heard the returned sound of the echo]: (A:) or the echo of a mountain. (K.) — Also the former, A gift, or stipend; syn. عَطِيَّة. (L, from a trad.) — And Affection, and desire: so in the phrase,

much revenues. (A.) [See also رَدَّ ارْتَدَّ.] — [Hence also, app.,] فِي لِسَانِهِ رَدَّ In his tongue, or speech, is a difficulty of utterance, or a hesitation, (S, K, TA.) [probably meaning such as occasions the repetition of certain letters] — It is also an inf. n. used as an epithet, signifying, (L, Mqb,) and so رَدَّ رَدَّ (M, L, Mqb,) and رَدَّ رَدَّ (M, L,) Made, or caused, to return, go back, come back, or revert; sent, turned, or put, back, or away; returned, rejected, repelled, or averted. (M, L, Mqb: '.) rejected as meaning not received or accepted. rejected as wrong or erroneous; [as] contrary to the precepts, or ordinances, of the Sunneh: (L:) رَدَّ signifies anything returned after it has been taken. (M.) — [Hence,] † A dirhem that will not pass; that is not current; (A, Mqb, L;) that is returned to him who offers it in payment: (M, L:) pl. رَدُّود. (M, A, L, K.) — And hence, (Mqb,) † A thing (S, A) that is bad, corrupt, disapproved, or abominable. (S, A, K.) — Also, (TA passim,) رَدَّ رَدَّ (S in art. رجع, and A: '.) رَدَّ رَدَّ (A: '.) [where it is evidently mentioned in this sense, a sense in which it is still often used.] A reply, an answer; syn. رَدَّ رَدَّ. (S in art. رجع.) You say, رَدَّ رَدَّ and رَدَّ رَدَّ [This is the reply, or answer, to thy saying]. (A: there immediately following the phrase رَدَّ رَدَّ — And A camel used for riding or carriage. so called because brought back from the pasture to the dwelling on the day of journeying. (T.)

رَدَّ A support, or stay, of a thing: (M, K:) a refuge; an asylum. (Kr, M.) A poet says, يَا رَبِّ اذْكُودُ إِلَّاهَا قَرْدًا * تَكُنْ لَهُ مِنَ الْبَلَاءِ يَدًا * meaning [O my Lord, I call Thee one God; then be Thou to him] a refuge from trials: and رَدَّ occurs in a reading of verse 84 of ch. xxviii. of the Kur; meaning as above; or thus written and pronounced for رَدَّ, on account of the pause, after suppressing the . (M.)

رَدَّ (T, S, A, K,) or رَدَّ, (so in a copy of the M,) † [A quality that repels the eye:] unseemliness, or ugliness, (IAqr, IDrd, S, M, K,) with somewhat of comeliness, in the face: (S:) or somewhat of unseemliness or ugliness (T, A) in the face of a woman who has some comeliness, (T,) or in the face of a comely woman: (A:) or unseemliness, or ugliness, from which the eyes revert: (Abo-Leylā:) or a fault, or defect, (IAqr, IDrd, M,) in a man, (IAqr,) or in the face. (IDrd, M.) — And the former, (accord. to a copy of the M,) or † the latter, (A, K,) † A receding (تَقَاعُص) in the chin, (M, A, K,) when there is in the face somewhat of unseemliness, or ugliness, and somewhat of comeliness. (M.) — And the former, (accord. to a copy of the A,) or † the latter, (K,) † The returned sound of the echo; as in the phrase, سَمِعْتُ رَدَّ الصَّوْتِ [I heard the returned sound of the echo]: (A:) or the echo of a mountain. (K.) — Also the former, A gift, or stipend; syn. عَطِيَّة. (L, from a trad.) — And Affection, and desire: so in the phrase,

فَبِ [He has affection, and desire, for us], in a verse of 'Orweh Ibn-El-Ward. (Sh.)

رَدَّةٌ a subst. from رَدَّ (S, M, L, K), signifying [An apostasy; and particularly] a returning from El-Islām to unbelief; (L, Mgh.) or so رَدَّةٌ غَنِ الْإِسْلَامِ. (M.) — See also رَدَّةٌ, in three places. — Also Camels' drinking water a second time (M, L, K) and so causing the milk to return into their udders; as also رَدَّةٌ. (M, L.) — And A swelling of the teats of a she-camel: or then swelling by reason of the collecting of the milk: as also رَدَّةٌ, in either sense: and the former, a camel's udder's becoming swollen, and unfused with milk. (M, L.): or the udder's becoming filled with milk before bringing forth. (Aq, S, K.) — And A remain, remainder, or anything remaining. (M, L.)

رَدَّةٌ see the next preceding paragraph, in two places.

رَدَّةٌ see رَدَّةٌ.

رَدَّ and رَدَّأُ substs. from اسْتَرَدَّ الشَّيْءُ and ارتدَّ [accord. to the K, of رَدَّةٌ as expl. in the first sentence of this art, but this is a mistake, for the meaning evidently is Desire for the return, or restoration, of a thing;] as in the saying of El-Akhṭal,

وَمَا كُلُّ مَقْبُورٍ وَرَدَّ سَلَفَهُ
يُرَاجِعُ مَا قَدْ فَاتَهُ بِرَدِّهِ

[And not every one who has been cheated in a sale, his striking of the bargain having passed, will restore, or bring back, what has escaped him, by a desire for its restoration.] (M, L. [In the M, in art سَلَفٌ, this verse is differently related; with مَقْبُورٍ for مَقْبُورٍ, and يُرَاجِعُ for يُرَاجِعُ: and it is there said that سَلَفٌ is here used by poetic license for سَلَفٌ.])

رَدِّي see رَدَّ, in three places. — Also Clouds (سَحَابٌ) of which the water has been poured forth. (K.) — And A compact limb, or member. (M, L. [See also رَدِّي])

رَدِّي see رَدَّدُ.

رَدَّأُ (as in the T and in some copies of the K,) or رَدَّأِي (as in other copies of the K and in the TA.) A setter of broken bones: from رَدَّأُ as the name of a certain well-known bone-setter. (T, K.)

رَدَّأِي see what next precedes.

رَدَّ sing. of رَدَّدُ, (TA,) which signifies Un-assembly, or ugly; [or having a quality that repels the eye; (see رَدَّةٌ)] applied to men. (IAq, K, TA.) — See also what next follows.

رَدَّةٌ [the act. part. n. رَدَّ converted by the affix ى into a subst.]. You say, هَذَا الْأَمْرُ لَا رَدَّةَ لَهُ, (S, L,) or رَدِّي, (K,) or لَا رَدَّأِي فِيهِ, (so in a copy of the A, [but probably a mistranscription,]) and رَدَّةٌ, (K.) [This affair has, or will have, or there is in it, or will be in it, no profit, (S, A, L,

K.) or no return. (S, L.) [See also رَدَّ.] — Also The piece of wood, in the fore part of the عَجَلَةٌ [or cart], that is put across between the تَجَانِبَ [or two shafts, thus called because they were commonly made of wood of the tree called قَبَبٌ; which piece rests upon the neck of the bull that draws the cart]. (K.)

رَدَّ ↑ More, and most, profitable [or productive of a return]. (S, L, K.) So in the saying, هَذَا الْأَمْرُ أَرَدَّ عَلَيْهِ [This affair is, or will be, more, or most, profitable to him]. (S, L.)

رَدَّ see رَدَّ, second sentence.

رَدَّ A ewe or she-goat (S, K) or other animal (S) secreting milk in her udder before bringing forth: (S, K.) or a she-camel having her udder shining, and unfused with milk; (K, M, L;) as also مَرْدٌ: (K, L;) and any female near to bringing forth, and having her belly and udder large. (M, L.) And A she-camel having her udder and vulva inflated, or swollen, in consequence of her lying upon moist ground: or whose vulva is swollen in consequence of lust for the stallion: or having her أَرْغَافُ [or groins, or inguinal creases, or the like], or her udder, and her vulva, swollen in consequence of drinking much water. (M, L.) and a he-camel, (T, K,) and a she-camel, (T, L.) heavy from drinking much water: pl. مَرَادٌ. (T, L, K.) — Also, [app. from the first of the meanings explained in this paragraph,] A man who has been long without a wife, or absent from his home, (T, L, K,) and whose seminal fluid has in consequence returned into his back, (T, L;) as also مَرْدُودٌ. (K) And [hence,] + Very libidinous, (S, K;) applied to a man. (S.) And + [Swollen with anger, see 4: or] angry. (K.)

One says, جَاءَ فَلَانٌ مَرْدُودًا [Such a one came angry [in countenance]]. (S.) — Also A sea (T, S) tumultuous with waves, syn. مَوَاحٍ: (K) having many waves: (S:) or having much water. (T.)

رَدَّ A man who repels much, and often wheats away and then returns to the fight; or who repels and returns much. (M, L.)

رَدَّةٌ see رَدَّةٌ.

رَدَّةٌ see رَدَّةٌ.

رَدَّةٌ see the next paragraph. — Also, [and رَدَّدُ, (see 5)] ↑ A man (S, A) confounded, or perplexed, and unable to see his right courses. (S, A, K.)

رَدَّةٌ see رَدَّ, in three places. — You say also, لَا خَيْرَ فِي قَوْلِ مَرْدُودٍ وَمَرْدُودٍ [There is no good in a saying rebutted and reiterated]. (A.) — And أَبْ بَابِ مَرْدُودٍ A door shut, or closed; not opened. (Mgh.) — And امْرَأَةٌ مَرْدُودَةٌ ↑ A woman divorced; (T, S, M, A, K;) as also رَدِّي: (AA, K:) because she is sent back to the house of her parents. (A.) [In the present day, also applied to A woman taken back after divorce.] — See also مَرْدُودٌ. — Also an inf. n. [of an unusual form] of رَدَّةٌ. (S, L, K.)

رَدَّدُ [the part. n. مَرْدُودٌ converted by the

affix ى into a subst.] ↑ A razor: [so called] because it is turned back into its handle. (S, A, K.)

رَدَّدُ from ارْتَدَادٌ meaning "a returning;" (S:) [An apostate: and particularly] one who returns from El-Islām to disbelief. (L.)

رَدَّدُ see مَرْدُودٌ. — Also A man compact and short, not lank in make: (M, L;) or extremely short. (L.) [See also رَدِيدٌ]

ردا

1. رَدَّأُ الحائطُ, [aor. ى, inf. n. رَدَّأُ] He supported, propped, or stayed, the wall, (Ish, T, K,) by means of a piece of timber or wood, or a buttress or the like, to prevent its falling; (Ish, T;) as also رَدَّأَهُ: (Yoo, T, K) or رَدَّأَ الحائطُ بِسَائٍ [he supported the wall by a structure,] he attached a structure to the wall. (M.) — Hence, (T,) رَدَّأَهُ He strengthened and supported him, or it, by means of it, (Lith, T, M, K,) namely, a person by a thing, (Lith, T,) or a thing by a thing, (M,) like as one strengthens and supports a wall by means of a structure which he attaches thereto; (T;) as also رَدَّأَهُ. (T, K) And رَدَّأَهُ (Mgh, T, K,) inf. n. رَدَّأُ (Mgh,) He helped, aided, or assisted him; (Mgh, TA,) as also رَدَّأَهُ: (T, S, M, Mgh, K) and رَدَّأَهُ and رَدَّأَهُ بِسَائٍ (S,) I was, or became, a helper, an aider, or an assistant, to him. (T, S.) — Hence also, (i. e., from الحائطُ,) رَدَّأَ الْإِنْسَانَ ↑ He took good care of the camel, (A, K, TA,) in tending and pasturing them. (A, TA.) — And رَدَّأَهُ He cast a stone at him; (M, K;)

like رَدَّأَهُ, mentioned in art. رَدِّي, and رَدَّأَهُ (M.) رَدَّأَهُ, aor. ى, inf. n. رَدَّأُ, (T, S, M, K, &c.), for which one should not say رَدَّأَهُ, (T,) and Th mentions also رَدَّأَهُ and رَدَّأَهُ as syn. with رَدَّأَهُ, but these are strange; and more strange is what is said in the Mgh, namely, رَدَّأَهُ, aor. رَدَّأَهُ, part. n. رَدَّأُ, [as a dial. var.,] asserted by IDrāk, in the Expos of the Fq, to be erroneous, and peculiar to the vulgar; (MF, TA.) It (a thing, T, S, M, Mgh,) [and he, see رَدَّأُ, its part. n.,] was, or became, bad, corrupt, vitious, depraved, or the like; (S, M, Mgh, K,) or of no rank, or estimation; low, ignoble, vile, or mean; (Mgh;) [disapproved, disliked, hated, or abominable: (see رَدِّي:)] and he was, or became, weak, and impotent, as as to be in want or need. (TA from the Expositions of the Fq.)

2: see the next paragraph.

4. رَدَّأَهُ see 1, in five places. — Also He settled, established, or confirmed him, or it, (K, TA,) in his, or its, state. (TA.) — He stilled, or quieted him, or it. (K.) — And He let it down; namely, a veil, or curtain. (K.) — Also He rendered it bad, corrupt, vitious, depraved, or the like; (S, K;) namely, a thing; said of a man; (S,) [and رَدَّأَهُ is used in the same sense: (see 1 in art. حَسَبَ:)] he made, or asserted, or held,

it (a thing) to be رَدِيءٌ [or bad, &c.]. (TA.) — And *أَرَدَى* signifies *He did a thing, or a deed, that was رَدِيءٌ* [or bad, &c.]: or *he met with, or experienced, رَدِيءٌ* (أَصَابَ) *a thing that was رَدِيءٌ* (M, K.) = *It exceeded another thing*; as also *أَرَدَى*. (M.) [or the latter only:] accord. to IʿAqr, one says *أَرَدَى عَلَى السَّيِّئِ* with ة, (M,) and, accord. to Lth, *عَلَى الْخَمْسِينَ*, (TA,) and, [accord. to F,] *عَلَى مِائَةٍ* (K,) meaning *He exceeded [the age of] sixty, and fifty, and a hundred*. (M, K, TA.) but Az says that *أَرَدَى* with ة, [in these phrases,] though authorized by Lth, is wrong; (TA,) and accord. to AʿObeyd, one says *أَرَدَتْ*. (M. [It is added, however, in the M, that *أَرَدَى* may perhaps be also used in poetry in the same sense without the prep *عَلَى*.])

5. *رَدَوْا* They helped, aided, or assisted, one another. (Lh, M, TA.)

رُدٌّ *A buttress, or the like, by means of which a wall is strengthened and supported.* (T.) [This is the primary signification. See also *رَدٌّ* in art. *رَدٌّ*. — [Or] the primary meaning is *A thing by means of which one is helped, aided, or assisted*; such as *رُدٌّ* [or thing by which one is rendered warm, or protected from the cold wind]. (Bd in xxviii. 34; where it has the meaning next following, as is said in the T and S.) — *A helper, an aider, or an assistant.* (T, S, M, Mgh, Mgh, K.) You say, *فُلَانٌ رُدٌّ لِفُلَانٍ* Such a one is an aider and a strengthener to such a one. (T.) — And *أ. g. مَادَّةٌ* [app. as meaning *An accession; or a thing that is added, whatever it be, to another thing*]. (M, K.) — And *أ. g. عُدْلٌ* [i. e. *A burden that balances another burden on the other side of a beast*]; (T, TA;) so called because one such *رَدٌّ* supports another: (TA.) and a heavy *عُدْلٌ*: (T, K, TA:) pl. *أُرْدَاءٌ*. (T, TA.)

رَدَّأى: see art. *رَدَى*.

رَدِيءٌ, applied to a thing, (T, S, M, Mgh,) and to a man, (M, TA,) *Bad, corrupt, vitious, depraved, or the like*, (S, M, Mgh, K;) of no rank, or estimation; low, ignoble, vile, or mean; (Mgh;) *disapproved, disliked, hated, or abominable*; and *weak, and impotent, so as to be in want or need*: and accord. to the Mgh, one says also *رَدِيءٌ*; [there said to be a dial. var.:] but this is asserted by IDrst, in the Expos. of the Fg, to be erroneous, and peculiar to the vulgar: (TA:) pl. *أُرْدَائَةٌ*, with two hemzehs, (M, K,) applied to a people, or company of men. (M.)

[*أَرْدَأَ* Worse, and worst; more, and most, corrupt &c.]

مِرْدَأَةٌ *A stone which a strong man can hardly lift with both his hands*; (TA;) as also *مِرْدَأَةٌ*. (ISH, TA in art. *رَدَى*.)

ردب

أُرْدَبٌ *A well-known مِكْيَالٌ [or measure with which corn is measured]*, (T,) *a large مِكْيَالٌ*,

(S, M, K,) in Egypt, (K,) [i. e.] of the people of Egypt; (T, S;) or a certain measure of capacity well known in Egypt; (Mgh;) not correctly called *أُرْدَبٌ* for they do not measure with it, but with *وَيْبَةٌ* (IB, TA:) it comprises, *بُضْبُ*, [so in the M, but in copies of the K, *بُضْبُ*, which signifies that it is also pronounced with *damnn*,]) as they say, (M,) or it takes, (T,) *twenty-four times the measure called صَاع*, (T, M, Mgh, K,) of wheat, (T,) i. e. *sixty-four times the measure called مَن*, (T, Mgh,) the *مَن* here meant being the *مَن* of our country, (Az, [app. meaning El-ʿIrāq,]) and the case being that of the Prophet: (Mgh.) or *وَيْبَاتٌ* (K) the *أُرْدَبُ* of Egypt is six *وَيْبَاتٌ*; the *وَيْبَةُ* being four *أُرْبَاعٌ*; the *أُرْبَاعُ* four *دَرَاهِمٌ*; and the *دَرَاهِمُ* two hundred and thirty-two *فَنَدَسَاتٍ*; (Es-Suyooti in his “*Husn el-Mohabbarah*.”) the half of the *أُرْدَبُ* is called *فَنَدَسٌ* (T:) the word *أُرْدَبُ* is affirmed by some to be arabicized: (MF) [it is now vulgarly pronounced *أُرْدَتٌ*]: the pl. is *أُرْدَابٌ*. (Mgh.) El-Akhtal says,

قَوْمٌ إِذَا اسْتَبَحَّ الْأَصْيَافَ كَلْبَهُمْ
قَالُوا لِأَلَيْسَ بِسُورَى عَلَى الشَّارِ
وَالْخُبْرُ كَالْعَبْرِ الْبَيْدَى عِدْفُهُ
وَالْفَحْهُ سَعُونَ إِرْدَبٌ بِدِينَارِ

[Persons who, when the guests induce their dog to bark, (see art. *رَبِحَ*) say to their mother, “*Make water on the fire*.” and bread is like Indian ambergris in their judgment, while wheat is seventy *irdebs* for a *deenaar*.”] the former of these two verses [whereof the latter only is cited in the S] is said by Az and others to be the most severely-satirical verse uttered by any of the Arabs. (TA.) — Also *A conduit in which water flows upon the surface of the ground.* (M, K.)

أُرْدَبَةٌ *A wide بَأْوَعَةٌ [or sink-hole] made of baked clay.* (T, K:) likened to the *مِكْيَالُ* above mentioned: pl. as above. (T.) [And *Any pipe of baked clay*: pl. *أُرْدَابَاتٌ*: see *دَاخِنَةٌ*.] — And *أ. g. قَرْمِيدَةٌ* [which may mean *A large baked brick, or a thing made of baked clay*]: (M, TA:) or *large baked bricks*; (S, K, TA;) which are called *قَرْمِيدٌ*. (S, TA.)

ردج

1. *رَدَجٌ*, aor. *رَدَجَ*, inf. n. *رَدَجٌ*, *He (a mare's foal [or a young ass, or a lamb or kid, or any young solid-hoofed animal only,]) voided the excrement termed رَدَجٌ*. (TA.) = *رَدَجٌ*, inf. n. *رَدَجَانٌ* *أ. g. رَدَجَانٌ*, inf. n. *رَدَجَانٌ*: (K:) one of these is formed by transposition from the other: or, accord. to IJ, each is an original word. (TA.)

رَدَجٌ *What comes forth, (S, K,) or what first comes forth, (TA,) from the belly of a lamb or kid, or of a mare's foal, (S, K, TA,) and of a young mule, and of a young ass, (TA,) or of any young solid-hoofed animal only, (AZ, T, TA,)*

before it eats: like *عَفَى* in relation to a child: (S, K:) pl. *أُرْدَاجٌ*. (TA.)

أُرْدَاجٌ pl. of *رَدَجٌ*: (TA:) = and used by Ru-beh for *أُرْدَنَجٌ*, q. v. (K.)

أُرْدَنَجٌ (Lh, S, K) and *أُرْدَنَجٌ* (K) and *أُرْدَنَجٌ* (Lh, S) *Black skin [or leather]*, (S, K,) of which boots are made: termed by Ru-beh, in the following hemistich, *أُرْدَاجٌ*:

* كَأَنَّا سُرُونٌ فِي الْأُرْدَاجِ *

[*As though they were clad in trousers of أُرْدَنَجٌ*.] (K:) accord. to AʿObeyd, originally Pers., (S,) arabicized, (K,) *أُرْدَنَجٌ* (S, K:) one should not say *أُرْدَنَجٌ*: (ISK, S) accord. to Lh, *أ. g. أُرْدَنَجٌ*: or, he adds, as some say, *a skin [or leather] different from that termed أُرْدَنَجٌ*: or *أ. g. أُرْدَنَجٌ*, with which one blackens. (TA. [See what follows.]) With respect to these words of a poet, describing a woman as ignorant, or inexperienced,

* لَمْ تَرُدِّي مَا نَسَجَ الْيَرْدَنَجُ قَلْبَهَا *

[*She knew not what is the weaving of أُرْدَنَجٌ before it*, it is said that he imagined *أُرْدَنَجٌ* to be woven, or that he meant that this woman, by reason of her ignorance, or inexperience, imagined it to be so. (TA.) — [It is said, app. on the ground of an assertion mentioned above, that] *أُرْدَنَجٌ* also signifies *A certain black dye*; (L;) the black [or blacking] with which boots are blacked: or *رَدَجٌ* [i. e. *vestrol*]. (K.) — Az mentions *أُرْدَنَجٌ* and *أُرْدَنَجٌ* as quadrilateral-radical words. (TA.)

أُرْدَنَجٌ: see the next preceding paragraph, in four places.

ردح

1. *رَدَحٌ*, aor. *رَدَحَ*, (S, K,) inf. n. *رَدَحٌ*, (TA.) *He inserted an oblong piece of cloth, (S, K,) such as is termed رَدَحَةٌ*, (TA,) in the hinder part of the tent; as also *أُرْدَحَةٌ*: (S, K:) or both signify *he widened the tent*: (A:) or *he lowered, or let down, the curtain (رَدَحَةٌ, or رَدَحَةٌ, or رَدَحَةٌ) at the hinder part of the tent*. (L, and so in some copies of the K.) — Also (thus in the S, but in the K “or”) *He put a thick coating, or covering, of clay, or mud, upon the house, or structure; and so رَدَحَهُ*. (S, K.) — *رَدَحٌ* also signifies *The spreading a thing upon the ground, so that it becomes even; and so تَرْدَحُ* [inf. n. of *رَدَحٌ*]; but it is said that the latter occurs only in poetry: or the former, accord. to Az, the *spreading a thing so that it fits back [or upper surface] becomes even with the ground*. (TA.) — And *رَدَحَهُ* *He threw him down prostrate*. (L.) = *رَدَحَتْ*, aor. *رَدَحَتْ*, inf. n. *رَدَاةٌ*, *She (a woman) was, or became, such as is termed رَدَاةٌ*, i. e. *heavy in the hips, or haunches; or large in the posteriors, heavy in the hips, or haunches, and perfect in make*. (TA.)

2: see the preceding paragraph.

4: see 1, in two places.

رَدْحَةٌ *A curtain (سِتْرَةٌ) in the hinder part of a* بَيْت [or tent]: (S, K.) or a piece, (S, K.) i.e. *an oblong piece of cloth, (TA.) that is added in a tent, (S, K.) [in the hinder part thereof, (see 1.)] or inserted therein. (L.)* — The رَدْحَةُ of the lurking-place, or pit, of a hunter consists of *stones set up around*; which are also called حِجَارَاتُ, pl. of رَدْحَةٌ. (TA.) — Also i. q. سَفْعَةٌ; and so رَدْحَةٌ: thus in the saying, لَكَ عَنْهُ رَدْحَةٌ meaning *Thou hast ample scope, freedom, or liberty, to avoid it; or thou hast that which renders thee in no need of it*; (K;) like عَنْهُ لَكَ مَنَدُوحَةٌ. (TA.)

رَدْحٌ *A great [boni] such as is termed*: (S, A, K.) this is said to be the primary signification: (Har p. 609.) pl. رَدَحٌ. (S, A.) — *A widened tent; as also رَدْحٌ and رَدْحٌ [of both which see the verbs]. (A.)* — *A woman heavy in the hips, or haunches: (S, K.) or a woman large in the hips, or haunches, and the posterior: (A.) or a woman large in the posterior, heavy in the hips, or haunches, and perfect in make; as also رَادِحَةٌ and رَدْحٌ. (TA.)* — *And a she-camel, (T, TA.) and a ram, (A, K,) large in the posterior (T, A, K, TA.)* — *A camel heavily laden, (K, TA.) that will not be roused, or put in motion or action, and rise. (TA.)* — *An army, or troop, (مُخَيِّضَةٌ) marching heavily by reason of numbers, (S, K,) or dragging along the apparatus of war, heavily laden, (K,) great, (TA,) compact, with many horsemen. (A, TA.)* — *A great, wide, spreading tree. (A, K.)* — *[A place, or land,] abounding with herbages, or with the goods, conveniences, or comforts, of life; fruitful; or plentiful. (K.)* — *عَوْرُ رَدَحٍ* *Loads balancing one another that are heavy, much stuffed with goods or utensils and furniture; as also رَدَحٌ: so in the Towheesh &c. (TA.)* — *فِتْنَةُ رَدَحٍ (A, K) Heavy and great [conflict and faction, or sedition, or discord, or the like]: pl. رَدَحٌ: whence, in a saying of 'Alse, رَدَحَا (K,) meaning [Verily behind you are events whereof the composition would be long,] great conflicts and factions, or seditions, &c.: (TA.) or, accord. to one relation, رَدَحَا, (K, TA.) pl. of رَادِحَةٌ; and meaning heavy, scarcely departing: and accord. to another, فَتْنَةُ رَدْحَةٍ, meaning oppressing by their might; or covering the hearts; from أَرَدَحَ [in the latter of the senses assigned to it above: see 1]. (TA.) — *رَدَحٌ also means* † *Darkness. (A, TA.)**

رَدَحٌ } see the next preceding paragraph.
رَدْحٌ }

رَادِحَةٌ see رَدْحٌ, in two places. — **رَادِحَةٌ** *A large table abounding with good things. (TA.)*

ردح — رَدَح

رَدَحٌ see رَدَحٌ — *Homayd says, (S, TA,) i. e. Ibn El-Akht, (TA.)*

بَيْتٌ صَخْرٍ مَرْدَحٍ بِالطِّينِ

meaning *[A structure of rocks, or large stones,] thickly coated, or covered, with clay, or mud. (S.)* — *As says that مَرْدَحٌ sometimes occurs in poetry in the sense of مَرْدَحٌ as meaning Spread so that its back [or upper surface] is even with the ground. (TA.)*

مَرْدَحٌ see رَدَحٌ, last sentence but one

مَرْدَحٌ see رَدَحٌ — and مَرْدَحٌ.

مَرْدَحٌ see رَدْحَةٌ.

ردس

رَدَسَ الْقَوْمَ (S, K,) aor. رَدَسَ, inf. n. رَدَسٌ. (S.) *He threw a stone at the people, or party; or threw at them and hit them with a stone. (S, K.) or with a great stone. (Ham p. 214.) or رَدَسَ, aor. رَدَسَ, inf. n. as above, he threw at, or shot at; or he threw at and hit, or he shot; (رَدَسَ) with anything. (M.) [See also 3.]* — *رَدَسَ also signifies the act of striking, or smiting (Sh, M.)* — *And رَدَسَ (M, K,) aor. رَدَسَ and رَدَسَ, inf. n. as above; (M;) or رَدَسَ بِرَدَاسٍ (A,) He beat it so as to break it, or crush it; (M, A, K,) namely, a thing, (M,) or a wall, and the ground, (K,) and a lump of dry clay; (TA;) with a hard thing, (M,) or with a big stone, (A,) or with a hard and broad thing. (K.)* — *And رَدَسَ, aor. رَدَسَ and رَدَسَ, (IDrd, K,) inf. n. as above, (IDrd, TA,) He broke it; namely, a stone with a stone. (IDrd, K.)* — *رَدَسَ بِرَدَاسٍ He pushed, or thrust, or repelled, (دَفَعَ, [not رَفَعَ, as Freytag seems to have found it written, as on the authority of Meyd,]) with his head. (TA.)* — *And رَدَسَ, inf. n. as above, He broke, or trined, him; like رَدَسَ, inf. n. رَدَسَ. (M.)* — *رَدَسَ He went away: you say, مَا أَذْرَى أَيْنَ رَدَسَ I know not whither he went away, or has gone away. (S, TA.)* — *And رَدَسَ رَدَسَ He went away with, or took away, the thing. (K.)*

رَدَسَ الْقَوْمَ i. q. رَدَسَهُمْ [explained above, in the first sentence]: (S, TA.) [or *He threw stones at the people, or party, they doing so at him; or pelted them with stones, they pelting him: for the inf. n.] مَرَادَةُ is explained in the O and K as meaning مَرَادَةٌ; but the correct explanation may be مَرَادَةٌ. (TA.)*

رَدَسَ مِنْ مَكَانِهِ *He, or it, fell from his, or its, place. (Ibn-Abbād, Sgh, K.)* — *A saying that is as though it were thrown at one's adversary. (IAgr, M.)*

رَدَسَ see what next follows.

رَدَسَ *A man who throws stones at others, or pelted them with stones, much, or often: (S:) [this meaning is there indicated, but not expressed.] or, as also رَدَسَ, a man who pushes, thrusts, or*

repels, much, or vehemently; syn. دَفَعٌ; (K;) or نَطَحٌ; and who is strong, as though his enemy were pelted with him. (IAgr in explanation of رَدَسَ)

مَرْدَسٌ *A hard thing with which a thing is beaten so as to be broken, or crushed, thereby: (M.) and مَرْدَسٌ signifies [in like manner] a big stone with which a thing is so beaten: (A.) or each, a hard and broad thing with which a wall and the ground (K, TA) and a lump of dry clay (TA) are so beaten (K, TA;) or the latter word, a mass of stone, or rock, which one throws; and the former has this meaning also, as well as the first meaning. (M.) or the latter word, (S,) or each, (M,) a stone which is the oven into a well in order that one may know whether there be in it water or not. (S, M. [See also مَرْدَسٌ])*

مَرْدَاسٌ see the next preceding paragraph. — *Also The head; (AA, K;) because one pushes, or thrusts, or repels, with it. (AA, TA.)* — *And also said to signify A great mountain. (TA in art. رَعَن.)*

ردع

رَدَعَهُ, aor. رَدَعَهُ, inf. n. رَدَعٌ. *He restrained, withheld, prevented, or hindered, him; made him to restrain himself, withhold himself, refrain, forbear, or abstain; (S, Mgh, K;) turned him back, repelled him, or averted him; (K,) عَنِ الشَّيْءِ from the thing. (S, Mgh, K.)* — *[Hence, app.] رَدَعَهُ جَبْهَتَهُ He cleared his bosom, or heart, of it; syn. رَدَعَهُ, or رَدَعَهُ; (accord. to different copies of the K;) [as though he withheld his mind from it:] meaning, grief, and perturbation; جَبِبَ being used to signify the "bosom," and the "heart;" (TK;) mentioned by Sgh. (TA.)*

رَدَعَهُ الْقَوْمَ *The people, or company of men, restrained, withheld, prevented, or hindered, one another; made one another to restrain himself, withhold himself, refrain, forbear, or abstain; turned back, repelled, or averted, one another. (TA.)*

رَدَعَهُ *He became restrained, withheld, prevented, or hindered; was made to restrain himself, withhold himself, refrain, forbear, or abstain; or he restrained himself, withheld himself, refrained, forbore, or abstained; (S, Mgh, K, TA;) he became turned back, repelled, or averted; or he turned back, or reverted. (K.)* You say, *رَدَعَهُ بَرَوَاجِ الْكُرْآنِ [He became restrained by the restrictions of the Kur-án]. (Mgh)*

رَادِعَةٌ, app. for رَادِعَةٌ *A restraining verso of the Kur-án, seems to be the sing. of رَوَادِعُ, of which an ex. occurs above: see 8.]*

ردغ

رَدَغَهُ [aor. رَدَغَهُ, inf. n. رَدَغٌ. *It (a place) was, or became, almy, or miry. (MA.)* [See also 4.] — *رَدَغَهُ بِهِ الْأَرَبُ He threw him (a man) upon*

ing himself, [Nay but I have somewhat to say.] hast thou known the abode of thy beloved, 'Ab-leh, after thy doubting respecting it? (EM pp. 219—220.)

مَرْدَم: see رَدِيم, in two places.

ردن

1. رَدْنَتْ, aor. app. 2, but accord. to Freytag 2, inf. n. رَدْن, *She* (a woman) *spun* thread with the مَرْدَن: see رَدْن: and الرَدْن and الرَدْن are nearly the same [in meaning]. (Ham p. 218. [Hence مَرْدُون applied to spun thread.]) — [And app. *She* move a garment, or piece of cloth, with *spun* thread such as is termed مَرْدُون, or رَدْن: whence مَرْدُون applied to such a garment, or piece of cloth.] — The vulgar say of him who is drowsing, drowsy, or heavy with sleep, وَغَفَلَ وَغَفَلَ, app. meaning + *His eye blinks, twinkles, or moves its lids to and fro*; like the hand that spins thread in two different directions, or that throws the shuttle to and fro. (Ham ubi suprâ.) — And رَدْنَتْ the مَرْدَن, aor. 2, (JM, PS,) inf. n. رَدْن, (S, K,) *I put the goods, household-goods, or commodities, one upon another, or put them, or set them, together, in regular order, or piled up* (S, K.) — رَدْن also signifies *The making, or causing, to smoke*. (K.) You say, رَدْنُ النَّارِ, aor. 2, inf. n. رَدْن, *He made, or caused, the fire to smoke*. (TK.) — رَدْنُ جِلْدَةٍ, (S, K, K,) aor. 2, inf. n. رَدْن, (S,) *His skin became contracted, shrunk, or wrinkled*. (S, K.)

2: see what next follows.

4. رَدْنُ الْقَبِيضِ. *اردن القبيض* *He put, or made, a [q. v.] to the shirt; as also* رَدْنُهُ, (S, K,) inf. n. رَدْن, (S,) *or he put, or made, اردن [pl. of رَدْن] to the shirt*. (M.) — اردن عليه الحصى [i. e. *The fever continued upon him*]. اردمت [i. e. *The fever continued upon him*]. (S) in some copies of which, as in the TA, عليه is omitted.)

8. اردتني *She* (a woman, TA) *took to herself, or made, a مَرْدَن* [q. v.], (K, TA,) *for spinning*. (TA.)

Q. Q. 1. رَدُون, (K,) inf. n. رَدُون, (TA,) *He was, or became, fatigued, tired, weary, or jaded, (K, TA,) and weak, or feeble*. (TA.)

رَدْنُ The sound of the falling [or clashing] of weapons, one upon another. (S, K.)

رَدْنُ The base (أَصْل) of the sleeve: (S, K:) [app. meaning the part thereof that is next to the shoulder: but see what follows:] the fore part of the sleeve of the shirt: (M:) or the lower part thereof: (M, and Ham pp. 149 and 390:) or the sleeves altogether: (M:) and it may tropically mean the whole garment: (Ham p. 390:) pl. أَرْدَان. (S, M, K.) [In the TA is added, and اردنة; as though another pl. were رَدْن: but I think that this is a mistake, originating in a copy of the M; for, immediately after أَرْدَان in the M, is added, وَأَرْدَنَهُ جَعَلَ لَهُ أَرْدَانًا, and I suspect that

in some copy thereof, واردنه has been inadvertently written twice.] You say رَدْنٌ وَاسِعٌ قَبِيضٌ [A shirt wide in the رَدْن. (S.)] — [Hence,] one says, هُوَ دَنَسَ الْأَرْدَانَ [meaning *He is foul in character, conduct, or the like*; for it is tropical]. (A in art. دَنَس.) [See, there, other similar phrases.] — See also رَدْنِي. — [Also pl. of أَرْدَن, q. v.]

رَدْنُ Spun thread. (Sh, T, S, K.) or spun thread that is not even (T.) or thread spun [by moving the hand] forwards [upon the spindle against the thigh]: or spun thread that is *مَسْكُونٌ* [i. e. *trusted in a manner the reverse of that which is usual*: see خَزَر]. thread spun with the مَرْدَن. (M. [See مَرْدُون.]) — And [Cloth of the kind termed] خَزَر (AA, T, S, M, K, and Ham p. 218:) or yellow خَزَر (AA, T:) or what is woven from what women spin with the مَرْدَن (مَا تَرَدْنَهُ السَّاء): (Ham ubi suprâ: [see, again, مَرْدُون]:) or silk, q. قَزَر. (M:) or حَبِير. (TA.) — And The [membrane called] غَرَس [q. v.] that comes forth with the young (S, K, TA) from the belly of its mother (TA) The Arabs say, هَذَا مَرْدَنُ الرِّدْنِ [This is the عَرَس]. (S, TA.) — See also رَادَن.

رَدْنِي meaning A well-straightened spear, lit. a spear of Rudeynah: and قَاةٌ رَدْنِيَّةٌ [the same, or a well-straightened spear-shaft]: (S:) — رَدْنِيَّةٌ [well-straightened spears]: (M:) accord. to their [the Arabs'] assertion, (S,) so called in relation to a woman named Rudeynah, (S, M,) wife of Ba-Samhara [or Samhar]; both of whom used to straighten spears, or spear-shafts, in Khatt-Hajer: and some say رَدْنِيَّةٌ [well-straightened spears of El-Khatt]. (S) [See an ex. in a verse cited in art. رَدُون, 6th conj.]

رَدْنُ Safran; (S, K:) as also رَدْنُ. (Sgh, TA in art. شَعَر.)

أَحْمَرُ رَدْنِي A camel, (Aq, T,) or a thing, (S,) of which the redness is mixed with yellowness, (Aq, T, S, K,) like رَدْنِ [q. v.]: (Aq, T:) hence the epithet رَدْنِي is applied to a he-camel, (S, TA,) and with ة to a she-camel: (Aq, T, S:) or رَدْنِي is applied to a he-camel as meaning having crimp, or curly, fur, of generous race, (Lth, T, M,) beautiful, (Lth, T,) and inclining a little to blackness: (Lth, T, M:) or intensely red; (TA, and Ham p. 218:) or it has this meaning also. (M:) or between yellow and red: accord. to some, from رَادَن signifying "safran;" (Ham ubi suprâ:) but Aq says, I know not in relation to what thing the camel is called by this epithet. (M.) They said also أَرْدَنُ رَدْنِي [i. e. *Intensely dun or brown or dusky &c.*]; to denote intensiveness; like as they said تَابَعُ تَابَعٍ. (IAq, M.)

أَرْدُون [or رَدْن] A sort of [cloth of the kind termed] خَزَر (S, K,) q. خَزَر. (S:) [pl. رَدْن:] and

[hence] ثِيَابٌ رَدْنٌ Red garments or cloths. (S) in one of my copies of the S.)

رَدْنٌ (Isk, T, S, M, and so in some copies of the K,) in some of the copies of the K erroneously said to be with the ى, museddeh, (TA,) [in the CK with the د, which is also a mistake.] A drowsiness, or dozing: (S, K,) or an overpowering drowsiness or dozing: a poet uses the phrase نَعْسَةٌ أَرْدَنُ (Isk, T:) or this means an intense drowsiness or dozing: (M:) Yāqoot says that it appears to signify intensiveness and an overpowering, because there is no meaning in one's saying نَعْسَةٌ نَعْسَةٌ. (TA) It is a word of which no verb has been heard. (S) Hence, accord. to Isk, رَدْنٌ as the name of a certain province; (T:) a province of Syria, (S, K,) and a river thereof [i. e. the Jordan], (S,) also without tesheed. (TA.)

مَرْدُون Dark; (S, M, K;) applied to night. (M.) — Also, applied to sweat, Stinking: (K:) or, thus applied, that wets all the skin: (M:) [or] مَرْدُونٌ has the latter meaning, thus applied. (T)

مَرْدُون A spindle (S, M, K) with which [the thread termed] رَدْن is spun: (M, TA:) pl. مَرَادِن. (TA.)

مَرْدُون is applied as an epithet to مَرْدَل [i. e. spun thread, meaning Spun with the مَرْدَن: see also رَدْن. (M.)] — Also to a garment, or piece of cloth, (M,) meaning Woven (Sh, T, M) with spun thread that is مَرْدُون. (M.) Abou-Duwād El-Iyādes says,

أَسَادَتْ لَيْلَةً وَيَوْمًا فَلَمَّا
دَخَلْتُ فِي مَسِيرِجِ مَرْدُونِ

[She (app. referring to a camel) hastened in her journey, or journeyed on without stopping to rest, a night and a day; and when she entered a desert, or waterless desert, far-extending, wide, or spacious, woven with the mirage, or over-spread by a rippling mirage resembling a web: or they (i. e. camels) hastened &c.]: Sh says that مَرْدُون signifies woven: and the poet means, by مَرْدُون, a tract of land in which was the mirage: (T:) or مَرْدُون here means woven with the mirage: (TA in art. مَسِيرِج:) or, as some say, by مَرْدُون he means مَرْدُون, [app. as signifying conjoined, so as to be uninterrupted, (see رَدْم)] and has changed the م into ن; and مَسِيرِج means wide, or spacious: (T:) or مَرْدُون signifies مَوْصُول [which has the meaning that I have assigned above to مَرْدُون]: (T, K:) so some say. (T.) — See also مَرْدُون.

ردو

1. رَدَا, aor. يَرْدُو, said of a horse: see 1 in art. رَدَى. — رَدَا, aor. يَرْدُو, inf. n. رَدَى: see 1 in art. رَدَى.

3. رَادَاهُ, said to be formed by transposition from رَادَوَهُ, [and therefore it should properly be

stone, or of hard stone: (Fr, T, S, K.) pl. رَوَاتِب (Fr, T) and [coll. gen. n.] رَدَى (S, K.)

رَدَاً A certain garment; (S, Mgh.) a kind of ملحفة [or outer wrapping garment], (M, K.) well known; (K;) one of the garments that are not cut and sened; (Mgh in art. قطع, and MF voce زَارَ); [being of a single piece] covering the upper half of the body; or lying upon the shoulders and back; (MF voce زَارَ,) or falling upon the belly and there ending: (TA voce صَفَر) [a] worn by Mohammed, "thrown over the left shoulder and wrapped round the body under the right arm," is described as "four cubits long and two cubits and a span wide." (Spranger's Life of Mohammed, Part I, English ed., pp. 86 and 87:) it is of the masc. gender, and it is not allowable to make it fem.: (Iamb, Mgh) the dual is also called رَدَاً, the latter being allowable, (S, Mgh,) but the former being preferable: (S;) and the pl. is رَدَاً (S, M, Mgh) the dual is also called رَدَاً (M, K, TA, [in the CK] رَدَاً) like as the زَارَ is also called رَدَاً (M;) and (M;) رَدَاً (K, TA, in the CK رَدَاً), of which the pl. is رَدَاً (TA,) occurring in the saying,

لَا يَرْدَى مَرْدَى الْحَوِيرِ *
وَلَا يَرَى بِسَدَةِ الْأَمِيرِ *
إِلَّا لِحَابِ الشَّاةِ وَالْبَعِيرِ *

[He will not wear outer wrapping garments of silk, nor will he be seen at the porch of the commander, or prince, unless for the purpose of milking the sheep, or goat, and the camel]; (M, TA;) the رَدَاً meaning the رَدَاً (M;) but accord. to Th, it has no sing.: (M, TA-) [or] رَدَاً signifies waist-wrappers; syn. زَارَ. (K.)—Hence, in a description of Umm-Zur, in a trad., meaning + Lank in her belly; as though her رَدَاً were empty. (TA in art. صَفَر.)—And رَدَاً Abounding in beneficence. (T, M, K, TA.) And رَدَاً عَشَّشَ A life ample, or plentiful, in its means. (TA.)—And رَدَاً الشَّابِ + The beauty, and softness, tenderness, or delicateness, of youth. (T.)—And رَدَاً الشَّيْءِ + The light, (M,) or beauty and light, (T,) of the sun. (T, M.) رَدَاً also signifies + A sword; (T, M, K;) [ISd says,] I think, as being likened to the garment thus called; (M;) [i. e.] because it is hung, by its suspensory cords, upon the neck and shoulder [like that garment]. (T.) [See also مَرْدَى, near the end of the paragraph.] Mutemmem says,

لَقَدْ كَفَّنَ الْجَنَاهُ لَحْتَ رَدَائِهِ *
فَتَى غَيْرَ مِطْبَانِ الْعَنَاتِ أَرَدَاً *

[Verily El-Minhál has shrouded beneath his sword a young man not voracious in the evenings, when the chief meal is eaten, one who evoked the admiration of the beholder]: for El-Minhál had slain his [the poet's] brother Málík; and when a man slew another who was a celebrated man, he

used to lay his sword upon him, in order that his slayer might be known. (M. [But see, in relation to this verse, a long story in the Ham pp. 370-372.] And El-Khansá says,

وَوَاهِيَةً جَرَّهَا جَارِمٌ * جَلَّتْ رِدَائَكَ فَبِهَا خِمَارٌ *

[And in many a calamity which a committer of a crime has brought to pass, thou hast made thy sword to be as a covering to the head]; meaning, thou hast smitten, therein, the necks of thine enemies with thy sword like the خِمَار [which means a woman's "muffler" and a man's "turban"]. (T.)—Also + A bow; (AAF, M, IATH); because it is borne upon the shoulder, which is the place of the رَدَاً [properly thus called] (IATH, TA.)—And [for the like reason] + The [ornament called] رَدَاً [q. v., worn by women]. (T, K.) So in a verse of El-Aashà, cited voce رَدَى (T.)—And + A bur; because it is borne upon the place of the رَدَاً [properly thus called, i. e., upon the shoulder]. (Ham p. 471.)—And + Debt; (T, M, K;) because it is [regarded as] a thing that cleaves to the neck of the debtor, like as the رَدَاً [properly thus called] cleaves to the shoulders of the wearer. (T.) You say, رَدَاً خَفِيفٌ, meaning + He is little burdened in respect of debt: and also, in respect of household. (K*TA.) [See also an ex. voce نَسَاءَ.—] Also + Intelligence:—and + ignorances: (M, K.) both on the authority of IÁqir: (M:)—he says also that it means + anything that as the pride, or ornament, of a person; (T, M;) even, (M,) for instance, one's house, and one's father; (T, M;) or one's house and one's beast; (so in the TA:); each of these, he says, is one's رَدَاً [or + pride]. (T:) thus, (M,) it is + a thing that graces: and + a thing that disgraces: (M, K:) so that it has two contr. meanings: thus in the K, referring to the meanings of "intelligence" and "ignorances:" but this requires consideration. (TA.)

رَدَاً: see the next preceding paragraph, first signification.

رَدَى: see رَدَى in art. رَدَاً.

الرَّادَى The lion; (K;) because he dashes himself (يَضْرِبُ i. e. يَرْدَى) [against his prey]. (TA.)

مَرْدَى A stone that is thrown; (S, K,) as also مَرْدَاً (T, S) or a piece of rock with which date-stones are broken: (Ham p. 417:) and accord. to ISk, the latter signifies a piece of rock with which stones are broken, (S,) or with which one breaks [anything]: (M.) or a stone which the strong man can hardly, or not at all, lift with his hands; [like مَرْدَاً; (TA in art. زَارَ)] with which stones are broken; and with which they beat and soften a rugged place that they hollow out; and with which the hole of the [lizard called] مَرْدَاً is broken, or battered, when it is among large stones (قَلْعَة [i. e. قَلْعَة] (En-Nadr, T.) the same word (مَرْدَاً) also signifies the stone, (T,) or the piece of rock, (M,) by means of which the مَرْدَاً is guided to its hole: (T, M:) [and

accord. to Golius, on the authority of Meyd and the Mukát al-Lughah, the upper mill-stone:] the pl. of مَرْدَاً is مَرْدَاً (T) and this pl. is [also] syn. with مَرَامٍ [app. as pl. of مَرْمَاة, and meaning the arrows thus called, or any missiles]. (M.) Hence the prov., عِنْدَ جَرِّ كُلِّ مَرْمَاةٍ مَرْدَاةٌ [Near by the hole of every dabb is its stone that is to be thrown at it, or its stone by means of which it guides itself to that hole]; applied to a thing that is near at hand, having no obstacle in the way to it; for the dabb will not be guided to its hole, when it goes forth from it and returns to it, except by means of a stone which it places as a mark to point out its hole: (T:) or كُلِّ مَرْمَاةٍ مَرْدَاةٌ (S, M, Meyd) i. e. Every dabb has near by its stone that is to be thrown at it; (S* Meyd;) for the dabb has little knowledge, therefore it prepares not its hole save by a stone that may be a mark thereof, so that he who seeks it finds the stone that is to be thrown at the dabb near to it; therefore the prov. means that thou shouldst not feel secure from accidents, because calamities are prepared with every time, or period; and it is applied to him who exposes himself to destruction. (Meyd.) Hence also, i. e. from مَرْدَى in the first of the senses assigned to it above, (S,) or in the second of those senses, (Ham p. 417,) said of a courageous man, إِنَّهُ لَنَبْرَدَى خَرُوبٍ [Verily he is like the misale of war]; (S;) or فَلَانٌ مَرْدَى الْخَرُوبِ [Such a one is like the crushing stone of the war]; or مَرْدَى الْخُصُوفِ, i. e. + the whom they throw against the antagonists and who crushes them: (Ham ubi supr.) and هَرَمَ مَرْدَاً الْخَرُوبِ (S;) and فَلَانٌ مَرْدَى (S;) [مَرْدَاً as well as مَرْدَى, as مَرْدَى خُصُوفَةٍ وَحَرْبٍ + Such a one is very patient in the endurance of contention and war. (M.) مَرْدَى is also used as meaning + A horse hard like the stone thus called; thus in a verse of 'Antarah: or it there means a horse that runs swiftly; from الرَوَانِ [an inf. n. of رَدَى, q. v.]: or it is from الرَدَى [inf. n. of رَدَى, and syn. therewith], meaning perdition: or it means, in that verse, [like رَدَاً] a sword, [as being an instrument of perdition], from الرَدَى. (Ham p. 207.) مَرْدَاً (S,) or نَاقَةٌ مَرْدَاً (TA,) is used as meaning + A she-camel like the stone thus called in hardness. (S, TA.) And مَرْدَاً [as pl. of مَرْدَى or of مَرْدَاً] means also + The legs of camels, (Lth, T, M, K,) and of the elephant (Lth, T, K) or of elephants; as being likened to the stones thus called; (M, TA;) or because of their heaviness, and vehemence of tread. (T, TA.)—Also مَرْدَى (so in the S,) or مَرْدَى, with damm [to the م] and with shedd [to the ي], (K,) A pole with which a ship, or boat, is propelled, (S, K,) being in the hand of the sailor: (S:) pl. [of the former] مَرْدَاً (S,) or [of the latter] مَرْدَاً (K:) in the dual of the vulgar مَرْدَى [pronounced by them مَرْدَى, without ténween, or مَرْدَاً, or مَرْدَاً, pl., with the art., المَرْدَاىِ [and vulgarly pronounced مَرْدَاىِ also without the art.], (TA.)

مَرْدَاةٌ, and its pl. مَرْدَاةٌ (which is also pl. of مَرْدِيٌّ): see the next preceding paragraph, in seven places: — and see also مَرْدَاةٌ, in three places.

مَرْدِيٌّ: see مَرْدِيٌّ, last sentence.

أَمْرَاةٌ هَيْعَاةُ الْمَرْدِيِّ *A woman lank, or slender, in the place of the [ornament called] هَيْعَاةٌ* [q v.]. (T.)

السُّرْدِيَّةُ, in the Kur v. 4, means *That which falls from a mountain, or into a well, or from an elevated place, and dries.* (T.) The sheep or goat thus termed is forbidden [to be eaten] because it has died without having been slaughtered according to the law. (Mgh.)

رَد

1: see what next follows.

4. ارْدَاةُ السَّمَاءِ (T, S, M, A, K, inf. n. ارْدَاةٌ; (T, TA:) and رَدَّتْ (A, K, inf. n. رَدَّتْ, (TA,) or رَدَّ (so in the TT as from the T;) *The sky rained, or let fall, such rain as is termed رَدَّ* [explained below]. (T, S, M, A, K.) And بَاتَتْ تَرْدًا *The sky during the night rained upon us, or let fall upon us, such rain as is so termed.* (A.) — [Hence,] رَارَةُ الرَّدِّ (inf. n. as above, T) † *The water-skin, or milk-skin, exuded, or let flow, what was in it.* (T, A, L, K.) And ارْدَتْ الشَّعَّةُ † *The wound in the head flowed with what was in it.* (T, A, L, K.) And ارْدَتْ الْعَيْنُ بَدَائِبًا † *The eyes flowed with its water.* (T, A, L.)

رَدُّ: see what next follows.

رَدْدٌ (T, S, M, A, L, K,) and by poetic license رَدْدٌ (M, L) *Weak [or drizzling] rain,* (S, M, L, K,) but exceeding what is termed رَدْدٌ (S, L, K,) or fine rain, but exceeding what is termed رَدْدٌ (A:) or the lightest of rain except what is termed رَدْدٌ (Aq, T:) or, accord. to El-Khattābī, and Suh in the R, rain more than what is termed رَدْدٌ and بَغْنَى, but a little less strong than what is termed رَدْدٌ, or like this last: (MF, TA:) or still, continuous rain, consisting of small drops, resembling dust: or such as is after [app. meaning more than] what is termed رَدْدٌ (M, L, K:) n. un. رَدْدَةٌ (M.) To such rain, the poet Bakh-daj, using the abbreviated form of the word, likens some of his verses; not as meaning weak, but as meaning continuous, or uninterrupted, and unruffled; while he likens others of his verses to rain such as is termed رَدْدٌ. (M.) One says, يَوْمَنَا يَوْمُ رَدَادٍ وَسُرُورٍ وَاتِّبَادٍ *[Our day is a day of fine rain, &c., and of happiness, and of delectation].* (A.) — Hence, † *A little wealth or property.* (Har p. 57.) One says, نَحْنُ نَرَى بَرْدًا نَبْلِكُ وَرَشَاشَ سَيْبِكَ *[We are content with a little of what is obtained of thy bounty, and with the sprinkling of thy torrent of munificence].* (A.)

أَرْضُ مَرْدٍ عَلَيْهِ (Aq, A'Obeyd, S, M, K,) and أَرْضُ مَرْدَةٍ (Ks, T, S, M,) and مَرْدِيَّةٌ (Th, M, K,) or the second and third of these are not

allowable, but only the first is, (Aq, A'Obeyd, S, M,) *Land upon which has fallen rain such as is termed رَدْدٌ.* (Aq, A'Obeyd, T, S, M, K.)

مَرْدٌ *A sky (سَمَاءٌ) raining, or letting fall, such rain as is termed رَدْدٌ; and so مَرْدَةٌ.* (A, TA.) One says, مَرْدٌ مَرْدٌ مَرْدٌ أَيْ لَيْسَ مَرْدٌ *[The sky is raining a fine rain, and what is being heard is delighting: art thou, then, coming to us quickly?] meaning what is heard of discourse, or narration, and of sciences; not of singing.* (A.) — [Hence,] † *A day in which is rain such as is termed رَدْدٌ* (Lih, El-Umawee, T, S, A, K.) And † *A water-skin, or milk-skin, exuding, or letting flow, what is in it.* (A, TA.) And † *Anything flowing.* (T)

مَرْدَةٌ: see مَرْدَةٌ.

رَدَل

1. رَدَلٌ (T, S, M, Mgh, K,) aor. رَدَلْتُ, (T, S, K,) inf. n. رَدَلٌ (T, S, M, Mgh, K,) and رَدْلَةٌ (S, M, Mgh, K;) and رَدَلٌ, aor. رَدَلْتُ, (Sgh, K;) *He (a man) was, or became, low, base, vile, mean, or contemptible,* (T, S, M, K,) in his aspect, and in his states, or circumstances: (T:) or it (a thing, M, Mgh, K, of any kind, M, K) was, or became, bad, corrupt, vile, base, abominable, or disapproved. (M, Mgh, K.) — رَدْلَةٌ (S, M, K,) aor. رَدَلْتُ, inf. n. رَدَلٌ; (M, TA;) and رَدْلَةٌ (S, K,) *He made, or pronounced, him (a man) to be low, base, vile, mean, or contemptible:* (S, M, K, TA:) or he made, or pronounced, it (a thing of any kind) to be bad, corrupt, vile, base, abominable, or disapproved. (M, K.) You say, رَدَلْتُ دَرَاهِمَ (T,) or رَدَلْتُ دَرَاهِمَ (TA,) *He (a man, T, or a money-changer, TA) pronounced, or shamed, dirhems or pieces of money, or such of my dirhems or pieces of money, to be bad; syn. قَسَبْتُ.* (T, TA.) And رَدَلْتُ عَنِي (TA,) *He pronounced my sheep, or goats, to be bad; or he disapproved, or refused, them.* (T, TA.) And رَدَلْتُ مِنْ رَجَالِهِ وَكَذَا رَجُلًا (T, TA,) *He disapproved, or refused, [us low, base, &c.,] of his men, such and such men.* (TA.)

4. رَدَلٌ *He had low, base, vile, mean, or contemptible, companions.* (K.) — As a trans. v.: see 1, in four places.

10. اسْتَرَدَلَهُ *[He reckoned him or esteemed him, or he found him to be, or he desired that he might be, low, base, vile, mean, or contemptible: or he reckoned it or esteemed it, or found it to be, or desired that it might be, bad, corrupt, vile, base, abominable, or disapproved:] contr. of اسْتَعَادَهُ.* (O, K.) Hence the trad., مَا اسْتَرَدَلَهُ اللَّهُ عِنْدًا إِلَّا حَظَرَ عَنْهُ الْعِلْمُ وَالْأَدَبُ *[God desires not that a servant (meaning a man) may be low, base, vile, mean, or contemptible, but He withholds from him knowledge, or science, and disciplines of the mind, or good qualities and attributes of the mind or soul, &c.]* (O, TA.)

• رَدَلٌ (T, S, M, Mgh, K) and رَدْلٌ (S, K) and رَدَلٌ (M, K) applied to a man, Low, base, vile, mean, or contemptible; (T, S,

M, K;) in his aspect, and in his states, or circumstances: (T:) or, applied to a thing (M, Mgh, K) of any kind, (M, K,) bad, corrupt, vile, base, abominable, or disapproved: (M, Mgh, K:) fem. of the first with ة: (M, Mgh:) pl. [of pauc], of the first, رَدَلٌ, (Mgh,) or [of the same,] رَدَلٌ, (T, S, M, O, and so in some copies of the K,) [or this is more probably pl. of رَدَلٌ, accord to analogy,] and رَدَلٌ (S, M, K) and رَدَلٌ (M, K,) which is of a rare form, (M,) [in the CK رَدَلٌ,] and رَدَلٌ, (T,) [which is applied only to rational beings,] and (of رَدَلٌ, TA) رَدَلَةٌ (S, M, K,) and, of the pl. رَدَلٌ, (Mgh,) [but] said in the O to be of [the pl.] رَدَلٌ, (TA,) رَدَلٌ, (T, Mgh, TA,) and so in some copies of the K in the place of (الرَدَلُ), and [of (الرَدَلُ),] (T, M, K,) [which is applied only to rational beings, and is said in the M and TA to be used only with the article ال prefixed to it, but is written without the ال in the K.] You say رَدَلٌ رَدَلٌ رَدَلٌ *[A man mean, or bad, &c., in respect of clothes and of action].* (T, TA.) And رَدَلٌ رَدَلٌ *A dirty, bad, or vile, garment;* (TA;) and so ثَوْبٌ رَدَلٌ (M, TA:) or ثَوْبٌ رَدَلٌ [so accord. to a copy of the T, but perhaps a mistranscription for رَدَلٌ] *a dirty garment:* and ثَوْبٌ رَدَلٌ *a bad, or vile, garment.* (T.)

رَدَلٌ: see the next preceding paragraph.

رَدَلٌ: see رَدَلٌ [of which it is both a syn. and a pl.]. — Also, (S,) or رَدَلَةٌ (T,) or both, (M, Mgh, K.) *The worse or viler, or the worst or vilest, (T,) or the bad, or vile, (S,) of anything:* (T, S:) [or the refuse thereof; i. e.] *a thing of which the good has been picked out,* (M, Mgh, K,) and the bad or vile, (M,) or the worse or viler, or worst or vilest, (Mgh,) remains. (M, Mgh.) You say also, هُمُ الرَّدَالَةُ النَّاسِ *[They are the loner or baser &c., or lowest or basest &c., or the refuse, of mankind, or of the people].* (T.)

رَدَلٌ: see رَدَلٌ, in five places

رَدَلَةٌ: see رَدَلٌ, in two places.

رَدَلَةٌ *A low, base, vile, mean, contemptible, or bad, quality; contr. of فَضِيلَةٌ;* (M, K:) pl. رَدَالٌ. (TA.)

رَدَالِي: see the next paragraph.

رَدَلٌ: see رَدَلٌ, in two places. — Also *The worse, or worst:* so in the phrase الرَّدَلُ الْعَمْرُ *[The worse, or worst, part of life].* (O, K.) [In the K, immediately after the words صَارَ أَصْحَابُهُ وَرَدَلًا صَارَ أَصْحَابُهُ] *وَرَدَلًا*, we find, in some copies, كَحَارِي, and وَرَدَلًا, and in other copies, وَرَدَالِي, and وَرَدَلِي: accord. to the former reading, the meaning is, that رَدَالِي is syn. with رَدَلَةٌ; and such SM holds to be the case: accord. to the latter reading, that رَدَالِي is syn. with رَدَلٌ. I have no doubt that the latter is the

original reading in the \mathbf{K} , and that it is taken from the \mathbf{O} , where (with a preceding context different from that in the \mathbf{K}) the words are, $\text{وَرَدَ إِلَى أَرْدَلِ الْعَجَبِ أَسْوَهُ}$; thus, with أَرْدَل in the gen. case: but I believe, as this word thus written suggests, and as some persons, alluded to by MF, have supposed, that كَجَارِي has been foisted into the text of the \mathbf{K} in consequence of a misunderstanding or of a mistranscription of the words in question in some work earlier than the \mathbf{O} ; that the correct reading is, $\text{وَرَدَ إِلَى أَرْدَلِ الْعَجَبِ}$; أَسْوَهُ ; and that this is taken from what here follows.] It is said in the \mathbf{Kur} [xvi. 72 and xlii. 5], $\text{وَمَنْ مَرَّ بِرَدٍّ إِلَى أَرْدَلِ الْعَجَبِ}$, i. e. [And of you is he who is brought back to the morse, or worst, [part] of life, (Kah and Bq and Jal,) and the more, or most, contemptible thereof; (Kah in xvi. 72;) a state of decrepitude and dotage; (Kah and Bq and Jel;) which resembles the state of a young infant: (Kah and Bq;) meaning he who does by reason of old age, so that he has no intellect; as is shown by the words in the same [immediately following], $\text{مَنْ بَعْدَ عِلْمٍ شَيْئًا}$, or $\text{يَكِلَا يَحْتَلِرُ بَعْدَ عِلْمٍ شَيْئًا}$ (T, TA.*)]

مَرْزُول A man made, or pronounced, to be low, base, vile, mean, or contemptible: (\mathbf{S}^* , TA.) and a thing made, or pronounced, to be bad, corrupt, vile, base, abominable, or disapproved. (TA.)

رذ

1. رَزَزَ , [aor. رَزَزَ , inf. n. رَزَزَ] $\text{He pierced, stuck, or stabbed, him.} (\mathbf{S}, \mathbf{A}, \mathbf{K}).$ — $\text{He stuck, or fastened, or fixed, it,} (\mathbf{S}, \mathbf{A}, \mathbf{K}).$ into the ground, (\mathbf{S} ;) or into another thing; (\mathbf{K} ;) as, for instances, a nail (TA) or a knife (A) into a wall, (A, TA,) or a knife into the ground, (TA,) and an arrow into the target. (A.) $\text{رَزَزَتِ الْحَوَادِةُ}$, aor. رَزَزَ (\mathbf{S} , \mathbf{K}) and رَزَزَ (\mathbf{K}), inf. n. رَزَزَ (\mathbf{S} , TA and \mathbf{K}), (so in a copy of the \mathbf{S} , but wanting in another.) $\text{The locust stuck her tail into the ground, (AZ, S, K), and laid her eggs, (AZ, S), or to lay her eggs, (K); as also} \text{رَزَزَتْ}$. (AZ, S, K.) — رَزَزَ الْبَابَ (\mathbf{S} , \mathbf{K}), aor. رَزَزَ , inf. n. رَزَزَ (TA,) $\text{He furnished the door with a} \text{رَزَزَ}$ [or staple to receive the bolt of the lock]. (\mathbf{S} , \mathbf{K} .) — $\text{رَزَزَتِ السَّمَاءُ}$ (A, K), aor. رَزَزَ (A, TA), inf. n. رَزَزَ (TA,) $\text{The sky made a sound by reason of rain. (K).}$ — رَزَزَ is also said of a stallion [i. e. a stallion-camel, meaning $\text{He uttered a low braying}$]: and of thunder [meaning $\text{It made a low sound}$]. (A.) [See رَزَزَ , below.] — And رَزَزَ signifies also $\text{The being instantly silent. (TA.)}$

2. $\text{رَزَزْتُ لَكَ الْأَمْرَ}$. (\mathbf{S}), inf. n. رَزَزْتُ (\mathbf{S} , \mathbf{K}), 1 I arranged, or facilitated, for thee the affair. (\mathbf{S} , \mathbf{K} .) And $\text{رَزَزْتُ أَمْرَكَ عِنْدَ فُلَانٍ}$ I arranged, or facilitated, thine affair, and put it in a sound, right, or proper, state, (رَزَزْتُ , [or, as in one copy of the A, رَزَزْتُ , i. e. made it clear, or plain,]] with such a one. (A, TA.) — رَزَزْتُ also signifies $\text{The glazing, or polishing, of paper. (S, K).}$ —

[See also the pass part n., below: whence it appears that it signifies also $\text{The dressing, or preparing, \&c., with rice.}$]

R. Q. 1. رَزَزْتُ (\mathbf{K}), inf. n. رَزَزْتُ (TA,) $\text{He put it in motion, or in a state of commotion. (K, TA).}$ — And $\text{He equalized it; namely, a load, or burden; (K, TA), made it to counterbalance. (TA.)}$

4. $\text{رَزَزَتِ الْحَوَادِةُ}$: see 1.

8. رَزَزَتْ It stuck, or became fastened or fixed, into a thing; (TA;) as, for instance, an arrow into the target, (\mathbf{S} , A, K,) and into the ground. (A.) — $\text{† He (a niggardly man) remained fixed in his place, and was tenacious, (S, K, TA), and was ashamed and confounded, or speechless and motionless through confusion and shame (TA.)}$

رَزَزَ , q. رَزَزَ [i. e. Rices : see the latter word, in art. رَزَزَ]. (\mathbf{S} , \mathbf{K} .)

رَزَزَ A piercing [pain] and rumbling in the belly: (A.) or pain in the belly; as also رَزَزَتِي (\mathbf{S} ;) or pain, and pressure of the feces. (TA.) or the pressure and motion of the feces in the belly, (Kt, Mgb, TA,) in the effort to pass forth, so that the person who feels it wants to enter the privy; whether it be with a rumbling or without (Kt, TA.) or a sound of rumbling or the like in the belly. (Aq, Mgh, TA.) You say, وَحَدَّثَ رَزَزًا (Aq, S, A) I felt in my belly a piercing [pain] and rumbling: (A.) or a pain: (Aq, S: expl in the KL by the Pers. word درد ;) as also رَزَزَتِي (Aq, S:;) or pain, and pressure of the feces; &c. (TA.) — [Hence,] $\text{† A vehement burning in the mouth of a camel, arising from thirst, with pain. (TA).}$ — Also $\text{A low sound (TA): any sound that is not vehement. (A'Obeyd, TA.) or a sound that one hears from afar; as also} \text{رَزَزَتِي}$ (\mathbf{K} ;) or a sound that one hears but knows not what it is: (TA.) or a sound in a more common sense, (K, TA,) vehement or slight: (TA:;) or a sound; as of thunder &c.: (\mathbf{S} ;) or the sound of thunder; (\mathbf{K} ;) as also رَزَزَتِي [in measure] like أَمِير : or the former has a more general application: and رَزَزَتِي [in like manner] signifies a sound: and also thunder: (TA:;) and رَزَزَ also signifies the braying of a stallion-camel. (\mathbf{K} , TA.)

رَزَزَ A single piercing, a stick, or stab. (\mathbf{S} , TA.) — And $\text{A pain in the back. (Sgh, TA).}$ — $\text{The iron [meaning the staple] into which [the bolt of] the lock enters: (S, K:)} so called because [the bolt of] the lock penetrates it: pl. رَزَزَاتٌ. (TA.)$

رَزَزَ q. رَزَزَ [generally meaning Lead]: (\mathbf{Sgh} , \mathbf{K} ;) a dial. var. of the latter word. (TA.)

رَزَزَتِي : see رَزَزَ . — Also $\text{A certain plant, with which one dyes. (S, K).}$

رَزَزَ One who sells, and traffics in, رَزَزَ [or rice]. (TA.)

رَزَزَتِي : see رَزَزَ , in three places.

رَزَزَ A piercing, sticking, or stabbing, (\mathbf{K} , TA,) such as is firm, or steady. (TA.) — $\text{A tremour. (Th, S, K).}$ — See also رَزَزَ , last sentence. — $\text{Long-sounding. (K).}$ — $\text{Hail: (Th, TA)} or small hail, like snow. (S, K).$

مَرَزَ A place in which رَزَزَ [or rice] is collected together; like the خُذُود of wheat. (TA.)

مَرَزَ Food dressed, prepared, or mixed up, (مُعَالَجَ) with رَزَزَ [or rice]. (\mathbf{Sgh} , \mathbf{K} .) And $\text{Paper dressed, or prepared, (مُعَالَجَ), with} \text{رَزَزَ}$ [or rice]. (A, TA) or paper glazed, or polished. (\mathbf{S} .)

رأ

1. رَأَى , aor. رَأَى , inf. n. رَأَى and $\text{رَأَتْهُ$, $\text{He got, or obtained, from him good (S, K)} of any kind. (\mathbf{S})$ And $\text{رَأَى فُلَانٌ فُلَانًا}$ q. رَأَى ; [a mistake, through an oversight, for رَأَى بِهِ i. e. $\text{Such a one accepted the bounty of such a one:}$ us also رَأَى , without a : the former said by AM to be the original. (TA.) And رَأَى الشَّيْءَ He took from the thing, diminished it, lessened it, or impaired it; (\mathbf{K} ;) and رَأَى ثَرَاهُ signifies the same; or he took from it, diminished it, &c., by little and little (JM.) You say, رَأَى مَالَهُ , and رَأَتْهُ مَالَهُ , aor. رَأَى , inf. n. رَأَى , $\text{He got, or obtained, somewhat of his property; as also} \text{رَأَى مَالَهُ}$ (K.) And رَأَى مَالَهُ (\mathbf{S} , \mathbf{K}), $\text{ما رَأَيْتُهُ مَالَهُ}$ (\mathbf{S}), $\text{ما رَأَيْتُهُ مَالَهُ}$ (\mathbf{S}), $\text{I did not take from him of his property; or did not diminish to him his property. (S, K).}$ And رَأَى مَالَهُ I did not take from him, or it, aught. (Mgh) $\text{ما رَأَى فُلَانٌ شَيْئًا}$ He did not get, or obtain, from such a one aught of his property; and did not take from him aught thereof (TA.) And $\text{ما رَأَيْتُهُ يَنْتَلِ}$ I did not take from him, or it, as much as an ant would carry with its mouth. (Har p. 197.) or thus originally, but meaning, anything. (\mathbf{S} in art. رَأَى .) رَأَى In another trad., as some relate it occurs for رَأَى , which is the original. (IAth.) Accord. to AZ, [however,] one says, رَأَيْتُهُ , meaning [I had it taken, or received, from me; or, virtually,] it was taken, or received, from me; but not رَأَيْتُهُ . (TA.) [Hence, when relating to a moral attribute, or the like, it virtually means $\text{† It was experienced from me}$: see a verse cited voce رَأَى , in art. رَأَى .] You say also, رَأَيْتُهُ , [virtually] meaning $\text{He is a bountiful person; one whose gratuitous gifts people obtain. (Ham p. 722.) And} \text{رَأَى مِنَ الطَّعَامِ}$ Verily he is one who gets little of the food. (TA.) — رَأَى also signifies $\text{I afflicted him with an affliction, a misfortune, or a calamity. (Mgh).}$ And رَأَى رَأَيْتُهُ An affliction, a misfortune, or a calamity, befall him. (\mathbf{S} , Mgh.) It is said in a trad., respecting a woman who came asking for her son, $\text{رَأَى رَأَى ابْنِي فَلَمَّا رَأَى ابْنِي}$ meaning $\text{If I be afflicted by the loss of my son, I have not been afflicted by the loss of my friends. (TA.)}$

having a vehement voice or sound or noise; (S;) but this [said to be] is a mistake. (K.)

رَزَقٌ and its pl. مَرَزِيقٌ: see رَزَقٌ.

مَرَزِيقٌ: see مَرَزِيقٌ.

رَزَقَ

رَزَقٌ *A row of palm-trees, and of men:* (IF, S, Mgh, K.) or [simply] *a row* (JK, Mgh.) and an extended cord or string or thread. (JK:); an arabicized word, from رَزَقَةٌ (S, K) which is Persian: (S:); Lth says, What the people [now] call رَزَقٌ we call رَزَقٌ meaning *a row*: it is an adverbial word. (TA.) — [Hence:] one says, اجْعَلِ الْأَمْرَ رَزَقًا واحدًا meaning *Make thou the affair, or case, [uniform, or] one uniform thing.* (Fr, TA in art رَزَقَ.)

رَزَقٌ (S, Mgh, K, &c.) and رَزَقَاتٌ (Lb, L, TA) and رَزَقَاتٌ (ISK, K) and رَزَقَاتٌ (Lb, S, Mgh, K, &c.), but this last disallowed by ISK, (TA.) [though allowed by many others, and of frequent occurrence,] and said by some to be post-classical, and to be correctly رَزَقَاتٌ (Mgh.) arabicized, (S, Mgh, K.) of Pers. origin, (S,) from رَزَقٌ (K.) [erroneously] said by IF to be from رَزَقٌ signifying as explained above; (Mgh:) *A rural district; or district consisting of cultivated land with towns or villages; syn. سَوَادٌ, (S,) or سَوَادٌ قَرْيَ: (K.)* Yāqoot explains رَزَقَاتٌ as applied, in his time, in the country of the Persians, to any places [or district] in which are some fields, and towns or villages; not to cities, like El-Bagrah and Baghdād; so that it is, with the Persians, like سَوَادٌ with the people of Baghdād, and is a more special term than كَوْرَةٌ [in Arabia; and إِسْثَانٌ [in Persian]: (TA.) or it is used as meaning an outlying district, or a border-district, of a country: (Mgh:) [but the correctness of this last explanation is questionable:] the pl. is رَزَقَاتٌ (Mgh) [and رَزَقَاتٌ and رَزَقَاتٌ (S, Mgh) and رَزَقَاتٌ (Har p. 249) &c.].

رَزَقَ

3. رَزَقْتُهُ (JK, K.) inf. n. مَرَزَقَةٌ (JK, K.) *I practised deceit, delusion, guile, or artifice, with him, or towards him; syn. رَأَيْتُهُ (JK, K;*) and رَأَيْتُهُ, or endeavoured, to induce him; syn. حَاوَيْتُهُ: said [in speaking] of a wolf &c. (JK, TA.)*

4. ارْزُقِ الْأَرْضَ *The land, or ground, was, or became, very slimy or mazy; or had much slime, or mire, or moisture.* (K, TA.) [See also 4 in art رَزَقَ.] — ارْزُقِ ارْزُقَ *He reached the moist earth or clay.* (S, K.) — ارْزُقِ السَّمَاءَ *The sky gave water such as moistened the earth or ground: (TA:); like ادْرَغَتْ. (TA in art رَزَقَ.)* And ارْزُقِ الرِّيحَ *The wind brought دَنَى [i.e. moisture, or rain, &c.]. (IF, K.)* And ارْزُقِ الْمَطَرَ *The rain moistened the earth, or ground, (S, K.) and exceeded the ordinary degree,*

(S,) but did not flow. (S, K.) — ارْزُقِ الْهَاءَ *The water was, or became, little in quantity.* (JK, Ibn-'Abbād, K.)

ارْزُقِ *A small quantity of water in what are termed لَيْدٌ [q v.] and جَسَدٌ [pl. of جَسَى q v.] and the like. (TA.) — See also رَزَقَةٌ.*

رَزَقَةٌ: see رَزَقَةٌ. — Also Moisture. (TA.)

رَزَقٌ *Sticking fast in slime or mire:* (JK, T, S, K.) or so مَرَزِقٌ and مَرَزِقٌ. (IB.)

رَزَقَةٌ (S, K) and رَزَقَةٌ (Lth, Mgh) *Thin mud; (TA:); [i.e.] slime, or mire:* (S, K:); or much slime or mire: or, accord to the M, it is less than what is termed رَزَقَةٌ [or رَزَقَةٌ, q v.]. (TA:); but accord to Lth (Mgh) and to the T, (TA,) *stiffer than what is termed رَزَقَةٌ: (Mgh, TA.)* or slime, or mire, little in quantity: (Ham p. 632:); pl. رَزَقَاتٌ [coll. gen. n.] رَزَقٌ (K) [and رَزَقٌ: or رَزَقٌ and رَزَقٌ signify slime, or mire: (Mgh:); and رَزَقٌ is also expl. [as a sing., like رَزَقٌ] as having this last meaning; and as meaning also moisture of the earth. (TA.)

رَزَقٌ: see what next precedes.

مَرَزِقٌ *Rain producing much slime or mire; opposed to مَسِيلٌ, "causing much flowing." (Ham p. 632.)*

رَزَقٌ: see مَرَزِقٌ.

مَرَزِقٌ *Rain that moistens the earth, or ground, exceeding the ordinary degree, but not flowing; opposed to مَسِيلٌ, "that causes the valleys and water-courses (رِزَاقٌ) to flow." (S, and Ham p. 632.) — See also رَزَقٌ.*

رَزَقَ

1. رَزَقَهُ اللَّهُ (S, Mgh, K, &c.) aor. ٤, (Mgh, TA.) inf. n. رَزَقٌ (S,) or رَزَقٌ (IB, K,) the latter being the proper inf. n., (K,) and the former a simple subst. but also used as an inf. n., (TA.) *God caused what is termed رَزَقٌ [q v.] to come to him: (K:); or God gave him. (S, IB.)* [The verb is doubly trans: when the second objective complement is implied, the phrase generally means *God caused the means of subsistence to come to him; i.e., gave him, granted him, or bestowed upon him, the means of subsistence; or supplied, provided, or blessed, him therewith:* when the second objective complement is expressed, this word is generally one signifying the means of subsistence or the like, property, or offspring.] One says also, رَزَقَ الطَّائِرُ فَرْخَهُ, aor. ٤, inf. n. رَزَقٌ, [The bird fed its young one.] (TA.) And رَزَقَ الرَّجُلُ الْجُنْدَ *The commander gave their subsistence-money, pay, or allowances, to the army: and رَزَقَ الْجُنْدَ رَزَقَةً He gave the army their subsistence-money, &c., once: and رَزَقُوا رَزَقَتَيْنِ They were given their subsistence-money, &c., twice.*

(TA.) — [Hence رَزَقٌ also signifies *It* (a place) was rained upon.] Lebeed says,

رَزَقَتْ مَرَابِيعَ الشَّجَوْرِ وَصَابِيَا *
وَدَّقَ الرِّوَادِعَ جَوْدَهَا وَرِهَامَهَا *

meaning مُطَرَّتْ (TA:); i.e. *They were rained upon with the rain of the أَنُوءُ [pl. of نُوءٌ q v.] of the رَجَبِ, and the rain of the thundering clouds fell upon them, the copious thereof and the drizzling and lasting thereof.* (EM pp. 140 and 141.) — And رَزَقَ فَلَانٌ *He thanked such a one; was thankful, or grateful, to him; or acknowledged his beneficence: of the dial. of Azl, (K.)* 1. o. Azl-Shanooah. (TA.) One says, فَعَلْتُ لَنَا نَفَرَتَيْنِ. i.e. *I did that since, or because, thou thankedst me.* (TA.) And hence, وَتَجْعَلُونَ رَزَقَكُمْ أَكْثَرَ لَكُمْ يَوْمَئِذٍ, in the Kur [lvi 81], [And do ye make your thanking to be that ye disacknowledge the benefit received, as being from God?]; (K:); 1. o., accord to Ibn-'Arāfeh, do ye, instead of acknowledging what God has bestowed upon you, and being thankful for it, attribute it to another than Him? or, accord to Az and others, [as J also says in the S,] the meaning is, وَتَجْعَلُونَ شُكْرَ رَزَقِكُمْ التَّكْدِيبَ [do ye make the thanking for your sustenance to be disacknowledgment?]; (TA.) and some read شُكْرَكُمْ [for رَزَقَكُمْ]. (Bḍ)

8. ارْزُقُوا (S, Mgh, K,) said of soldiers, (S,) or of people, (Mgh.) *They took, or received, their أرزاق [i.e., when said of soldiers, portions of subsistence-money, pay, or allowances, and when said of others, means of subsistence, &c.]. (S, Mgh, K.) — See also what next follows.*

10. اسْتَرْزَقَهُ *He asked, or demanded, of him what is termed رَزَقٌ [i.e. means of subsistence, &c.; when said of a soldier, subsistence-money, pay, or allowance]; (MA, TA:); also ارْزُقْهُ. (TA.)*

رَزَقٌ *A thing whereby one profits, or from which one derives advantage; (S, K:); as also مَرَزِقٌ (K, TA.) in the pass. form: (TA: [in the CK, erroneously, مَرَزِقٌ:]; and a gift; and especially, of God: (S:); or [especially, and according to general usage,] the means of subsistence, or of the support and growth of the body, which God sends to [mankind and other] animals; [sustenance, victuals, food, or provisions; or a supply thereof from God:] but with the Mostazilieh it means a thing possessed and eaten by the deserving; so that it does not apply to what is unlawful: (TA:); pl. أرزاق: (S, Mgh, K:); and what are thus termed are of two kinds; apparent, [or material,] which are for the bodies, such as aliments; and unapparent, [or intellectual,] which are for the hearts and minds, such as the several sorts of knowledge and of science: (TA:); or رَزَقٌ properly signifies a portion, share, or lot; or particularly, of something good, or excellent; syn. حَقٌّ: and is conventionally made to apply to a thing by which an animal is enabled to profit: (Bḍ in n. 2:); and [hence] it signifies also a daily allowance of food or the like; and so رَزَقَةٌ, of*

which the pl. is زَرْقُ: (TA:) [the subsistence-money, pay, or allowance, of a soldier; or] what is given forth to the soldier at the commencement of every month, or day by day or, accord. to El-Karkhees, الْعَلَّةُ is what is assigned to those who fight; and الرِّقُّ and the poor: (Mgh: [but see عَطَا:]; زَرْقَاتُ, pl. of زَرْقُ, which is the inf. n. of unity of زَرْقُ, signifies the portions of subsistence-money, pay, or allowances, (syn. أَلْعَامُ) of soldiers: (S, K:) one says, كَفَّرَ زَرْقُكَ فِي الشَّيْرِ, How much is thy allowance of food, or the like, [or thy subsistence-money, or pay,] in the month? (TA:) أَخَذُوا أَزْرَاقَهُمْ [They took, or received, their portions of subsistence-money, &c.], (S, Mgh, K) is said of soldiers. (S) الرِّقُّ الْحَسَنُ means a thing [or provision] that comes to one without toil in the seeking thereof: or, as some say, a thing [or provision] that is found without one's looking, or watching, for it, and without one's reckoning upon it, and without one's earning it, or labouring to earn it. (KT) — Also † *Rain* (S, K) is sometimes thus called; as in the Kur xlv. 4 and li. 22: this being an amplification in language; as when one says, "The dates are in the bottom of the well;" meaning thereby "the [water fu] watering the palm-trees." (S.)

زَرْقَةُ, and its pl. زَرْقَاتُ: see the next preceding paragraph.

زَرْقُ: see زَرْقَةُ.

الرِّزْقُ: see what next follows, in two places.

الرِّزْقُ and الرِّزْقُ, the latter of which has an intensive signification, are epithets applied to God, meaning [The Supplier of the means of subsistence, &c.; or] the Creator of what are termed الزَّرَاقُ, and the Giver of their أَزْرَاقُ to his creatures. (TA.) [The former epithet is also applicable to a man; but † the latter is not.] — زَوَاقُ [as pl. of زَارِقُ, agreeably with a general rule relating to epithets of the measure فَاعِل when not applicable to rational beings, and (TA.) Dogs, and birds, that prey, or catch game. (TA.)

زَارِقِي [erroneously written by Golius and Freytag *Zarqī*] Weak: (Moheet, L, K:) applied to anything. (Moheet, L.) — Also The species of grapes called مَلَاحِي or مَلَاحِي (T, K:) a species of grapes of *Et-Tayf*, with long berries; they are called زَارِقِي (TA.) — And Wine (K, TA) made of the grapes so called; (TA:) as also زَارِقِي (K, TA.) — And زَارِقِي [as a coll. gen. n. of which زَارِقِي is the n. un.] White flaven cloths. (S, K.) Lebeed says, describing vessels of wine,

* لَبَا عِلَلٌ مِّنْ زَارِقِيٍّ وَخُرْنَبِ

* بِأَيْمَانِ عَجْمٍ يَنْصُفُونَ الْحَاوِلَ

[They have a strainer of white flaven cloth and of cotton, in the right hands of foreigners that act as servants to the kings]: he means يَخْدُمُونَ

الْأَقْبَالُ (S:) and by عِلَلٌ he means "a strainer" (فِدَامٌ, or مَصْفَاةٌ) on the heads of the أَبَايَكُ (S) in art. (عل.)

زَارِقِي [erroneously written by Golius and Freytag *Zarqī*]: see the next preceding paragraph, in two places

أَبُو مَرْزُوقٍ A man possessed of good fortune, or of good worldly fortune. (S, K, TA.) — أَبُو مَرْزُوقٍ was the name of A certain he-goat, mentioned in poetry. (IAqr.)

زَرْقُ: see مَرْزُوقُ.

الْمَرْزُوقَةُ Those who receive [subsistence-money, pay, or] settled periodical allowances of food or the like: (Mgh, Mgh, TA.) and they are thus called though they be not written down in the register [of the army &c.]. (Mgh.)

زمر

1. زَرَّرَ, said of a camel, (Lh, K,) and of a man, &c.; (Lh, TA.); and زَرَّمَتْ, said of a she-camel; (S) aor. زَرَرْتُ, inf. n. زَرَرْتُ, and زَرَرْتُ (S, K); He was unable to rise, (Lh, K, TA.) in consequence of his having fallen down by reason of fatigue and emaciation, (Lh, TA.) or in consequence of emaciation (K, TA) arising from hunger or disease: (TA:) or she stood still, or stopped from journeying, in consequence of fatigue and emaciation, and was motionless. (S, TA.) — زَرَّرَ (K, TA.) said of a man, inf. n. زَرَرْتُ, (TA.) He died. (K, TA.) — زَرَّرَ عَلَى قَتِيلِهِ He overcame his adversary, and hauled upon him, (K, TA.) and quitted not his place. (TA.) One says of a lion زَرَّرَ عَلَى فَرَسَيْتِهِ [He lay upon his breast on his prey, not quitting it]. (TA.) — زَرَّرَ بِهِ زَرَّرَ Ma thou firm, or steadfast, with it as long as it is firm, or steadfast: referring to fortune when it is severe, or rigorous. (Ham p. 362.) — And زَرَّرَ بِهِ He laid hold upon the thing. (K.) —

زَرَّرَ الشِّتَاءُ زَرَّرَ زَرَّرَ شَدِيدَةً نوَّهَ الْبُزْزُرَ (K, TA.) Hence زَرَّرَ الشِّتَاءُ زَرَّرَ زَرَّرَ شَدِيدَةً نوَّهَ الْبُزْزُرَ (K, TA.) — زَرَّرَ الْأُمُّ بِهِ The mother brought him forth: (K.) and so also زَرَّرَ بِهِ (TA.) — زَرَّرَ الشِّتَاءُ (S, Mgh, K,) aor. زَرَّرَ (Mgh, K) and زَرَّرَ (K,) inf. n. زَرَّرَ (Mgh, TA.) He collected together the thing (S, Mgh, K) in a garment, or piece of cloth. (K. [See 2.]) — See also 4.

2. زَرَّرَ الْقَوْمَ (K,) inf. n. زَرَّرَ (TA.) The people cast, or laid, themselves down upon the ground, (K, TA.) and remained fixed there, (TA.) not quitting their place. (K, TA.) — زَرَّرَ الْإِتَابَ (K, TA.) inf. n. زَرَّرَ (S, Mgh, K,) inf. n. as above, (S, K.) He bound the clothes, or tied them up, (S, K.) in زَرَّرَ [or bundles]: (S:) he made the clothes into bundles. (Mgh.)

3. زَارَرَ الدَّارَ He remained, stayed, or dwelt, long in the house, or abode. (K, TA.) — زَارَرُوا زَارَرُوا He conjoined them two; (K;) [as, for

instance, two kinds of food, by taking them in immediate succession:] he mixed them. (TA.) You say, زَارَرَتْ الْإِبِلُ زَارَرَتْ The camels mixed two pastures. (S, TA.) And زَارَرَتْ الْإِبِلُ الْغَامُ The camels pastured upon the حَمَضُ [or salt, or sour, plants] one time, and خَلَّةٌ [or sweet plants] another time, this year. (TA.) [In the case of a man,] مَرَارَةً in eating signifies the making a consecutive, or successive, connexion [between two things]; كَمَا يَرَارُ الرَّجُلُ بَيْنَ الْجَرَادِ وَالتَّمْرِ [like as when the man makes a consecutive, or successive, connexion between the eating of locusts and that of dates; or makes locusts and dates consecutive, or successive]: (S, TA.) or مَرَارَةً in relation to food signifies the making an interchange, by eating one day flesh-meat, and one dry honey, (K, TA.) and one day dates, (TA.) and one day [drinking] milk, (K, TA.) and one day [eating] bread without any seasoning or condiment, (TA.) and the like; not keeping continually, or constantly, to one thing: (K, TA:) or the intermixing [the acts of] eating with thanks, and the mouthfuls with praise; (IAqr, K, TA;) by saying, between the mouthfuls, Praise be to God: (IAqr, TA.) or the mentioning God between every two mouthfuls: (Th, TA:) or the eating the soft and the dry or tough [alternately], and the sweet and the sour, and the unseasoned, or disagreeable in taste, and the seasoned: agreeably with all of these interpretations is explained the saying of 'Omar, إِذَا أَكَلْتُ فَرَارِمًا (K, TA:) as though he said, [When ye eat,] eat what is easy and agreeable: to swallow with what is unseasoned, or disagreeable in taste: (TA:) or may ye, in your eating, what is soft with what is rough, or harsh, or coarse: (IAth, TA:) or make ye praise to follow [your eating]. (S) — مَرَارَةُ السُّوقِ means The purchasing in the market less than what will make up the full quantity of the loads. (K.)

4. اَزْرَمَتْ She (a camel) uttered a cry such as is termed زَرْمَةٌ [q. v.] when loving, or affecting, her young one: (S:) or she (a camel) uttered a cry of yearning towards her young one: (K:) and in like manner, اَزْرَمَتْ عَلَى وَلَدِهَا is said of a ewe, or she-goat: but sometimes اَزْرَمَتْ means the uttering of a cry, or sound, absolutely: and اَزْرَمَتْ said of a she-camel occurs in a trad. as meaning she uttered a cry. (TA.) One says, زَارَرْتُ أُمِّي اَزْرَمْتُ اَزْرَمْتُ اَزْرَمْتُ اَزْرَمْتُ [I will not do that as long as a mother of a female young camel utters her gentle yearning cry]: (S, K:) a prov. (K.) And hence, i. e. from اَزْرَمَتْ said of a she-camel, (TA.) is also said of thunder, (S, K,) meaning † It made a vehement sound, or noise: (K, TA:) or it made a sound, or noise, (S, K,) not vehement. (K.) [And it seems that † زَرَرْتُ and زَرَرْتُ signify the same as اَزْرَمَتْ and اَزْرَمَتْ said of a she-camel and of thunder: for the inf. n. زَرَرْتُ, used in relation to a camel and to thunder, signify The making a sound or noise. (KI.) — اَزْرَمَتْ is also said of a cooking-pot, meaning † It made a noise by its boiling. (Ham p. 363.) And you say, اَزْرَمَتْ الرِّيحُ فِي الْجَوِّ The wind made a sound [in the belly]. (K.)

زمر Rain accompanied by incessant thunder: a possessive epithet. (Lh, TA.)

زمر Firm, or steadfast, standing upon the ground: (S, K:) and **مزمرة** and **زمر** signify [the same; or] firm, or steadfast, upon the ground: and the pl. of the last is **زمر**, occurring in a verse cited voce **زمر**, q. v. (TA.) — Also **زمر** the lion; and so **مزمرة** (K, TA:) because he lies upon his breast on his prey, not quitting it. (TA.) or **زمر** (Ham p. 362) and **زمر** (TA, and Ham ibid., [but in the latter without any syll signs,]) like **سكابة**, and **زمر** like **سكابة**, [which is of a form denoting intensiveness of signification,] (TA,) are epithets applied to a lion, meaning that lies upon his breast on his prey, (Ham, TA,) and **زمر**. (Ham.) Accord to J, it is applied in a verse of Sâdikh Ibn-Juyeh to an elephant: but accord. to IB, and the Expos of Skr, it is there applied to a lion, as meaning *That has remained firm, or steadfast, in his place.* (TA.)

زمر: see 1: — and see also the next paragraph, in two places. — **أكل الزمرة** *He ate the [worm; or meal that sufficed for a day and a night, or for four and twenty hours].* (K.)

زمر A quantity remaining in a [receptacle of the kind called] **جبة**, [a meaning said in the TA, in art. **زمر**, to be erroneously assigned in the K, in that art, to **زمر**,] of dates, amounting to half thereof, or a third, or thereabout: (TA:) or, accord. to Sh, the third part, or fourth part, of a [such such as is called] **غرارة** (Mgh, TA,) or thereabout, (Mgh,) of dates or flour: or, accord. to Zeyd Ibn-Kuthweh, like **قوس**, signifying the quantity of the fourth part of the **جبة**, of dates: (TA:) or, accord. to the Tekmilah, [the pl.] **زمر** signifies the [sacks called] **غرار**, in which is wheat: and hence the **زمر** of clothes [explained in what here follows. (Mgh.) — **كارة** (or bundle, put in one piece of cloth and tied up,) of clothes; (S, Mgh, TA:) what are tied up in one piece of cloth, (K, TA,) of clothes: (TA.) or clothes, and other things, put together [in a bundle]; as also **زمر** (Mgh:) Iamb explains it as meaning the thing in which are sorts (حروب) and mixtures of clothes: and hence the author of the K has taken a meaning assigned by him to **زمر**, which, he says, is also written **زمر**, namely, **ضرب شديد** [a vehement beating], altering and substituting: (TA:) the pl. of **زمر** is **زمر**. (S, Mgh.)

زمر A cry, or sound, (AZ, S, K, TA,) a sort of yearning cry, (TA,) of a she-camel, when loving, or affecting, her young one, uttered from her throat, or fauces, (AZ, S, K, TA,) without opening her mouth, not as loud as that which is termed **حينين**. (AZ, S, TA.) It is said in a prov.,

زمر ولا درة [A gentle yearning cry of a she-camel, and no flow of milk]: (S:) or **زمر** or **لا درة فيها** [There is no good in a gentle yearning cry of a she-camel with which is no flow of milk]. (K:) applied to him who promises and does not

fulfil: (S, K:) or to him who causes to wish and does not act: (A, TA:) or to him who makes a show of love, or affection, without proving it to be true or without its being accompanied by any gift. (M, TA.) — Also *The cry of a boy, or child.* (K, TA: but not in the CK.) — And, accord. to IAsr, *A vehement cry or sound.* (TA.) — And *The cries of beasts of prey.* (S, TA.) A poet says,

تَرَكُوا عَمْرَانَ مَحْدِلًا * لِلْبَيْعِ حَوْلَ زَمَرَةٍ

[They left 'Amrân prostrate upon the ground, there being cries of the beasts of prey around him] (IB, TA.)

زمر see **زمر**

زمر A man strong and stubborn. (K.) **زمر**, [a mistranscription, app. for **زمر**, for it must be with tesbed to the j, as is shown by an ex in a copy of the S, consisting of two verses, of which the former here follows,] as an epithet applied to a man, means *Stubborn, behaving with forced hardness or hardness: it occurs, accord. as some relate it, in the saying of a rûjuz, [so in the S and TA, but correctly, a poet using the sixth species of the metre termed السريع,] which others relate thus:*

أَيَا بَنِي عَبْدِ صَافٍ الزَّمَرُ *
أَنْتُمْ حَمَاءٌ وَأَبُوغَرَّ حَامُ *

[O sons of 'Abd-Menâf, the firm, or steadfast, upon the ground, (accord. to this reading; but accord. to the reading that seems to be **زمر**, the stubborn, &c., as a sing., referring to 'Abd-Menâf himself;) ye are defenders, and your father was a defender, **حَامُ** being for **حَام**,] **زمر** being pl. of **زمر**. (So in one of my two copies of the S. in the other copy omitted.)

زمر A roaring, or growling: a poet says,

لَسُوْدِيَّتٌ عَلَى الطَّيْرِ زَمِيرٌ *

[There is, or was, a roaring, or growling, of their lions on the road]. (S.)

زمر see **زمر**

الزمرية A sect who said that the office of Imâm, after 'Alee, belonged to Mohammad Ibn-El-Hanafeejeh, and then to his son 'Abd-Allah, and who accounted lawful those things that are [esteemed by the orthodox] forbidden: (KT:) or a sect of the extravagant zealots of the class of innovators, of the schematics, or followers of 'Alee, who say that the office of Imâm belonged to Abou-Musâ El-Khurasânee, after El-Mansoor, and some of whom arrogated to themselves divinity, one of them being El-Mukanna', who made the moon to appear to them in Nakhshab, and of whose persuasion there is in this day a party in Mâ-narâ-en-Nahr. (TA.)

زمر see **زمر**. — **الزمر**, as an epithet applied to the lion, *The roaring.* (Freytag, from the "Deswân el-Hudhaleeyen.")

زمر A camel remaining fixed upon the ground, (S, TA,) unable to rise, (Lh, S, K, TA,) in con-

sequence of his having fallen down by reason of fatigue and emaciation, (Lh, TA,) or in consequence of emaciation (S, K, TA) arising from hunger or disease. (TA.) and in like manner applied to a man, &c. (Lh, TA:) and also, [without ة,] applied to a she-camel, meaning standing still, or stopping from journeying, in consequence of fatigue and emaciation, and motionless: (S:) pl. **زمرى** and **زمر**, [accord. to Freytag,] applied to camels. (TA.) — See also **زمر**. — Also, applied to winter, **Colûl**. (TA.)

زمر A prey (Freytag, from the "Deswân el-Hudhaleeyen.")

زمر: see **زمر**, in two places.

الزمر is a name of *The right star* [app. γ, i. e. *Bellatrix*,] in the left arm of **الجبار** [or *Orion*]. (Kzw. [Golius says, as on the authority of Kzw, that it is "a star in the right shoulder of Orion;" but Kzw says that this star (which is α of Orion) is called **الجوزاء** and **مكيب** **الجوزاء**; and then he mentions that in the left arm, as being called **المزمر**: whence it seems that Golius was misled by the omission of some words in a copy of the work of Kzw.] **الزمران** and **الزمر** (S, K,) also called **مزمرا** **التعريض** (S,) is the name of *Two stars* [of which one is commonly known as β of *Canis Major*, and the other is app. β of *Canis Minor*, though Golius says, on the authority of Ulugh Beg, that the former is in the right hand leg of *Canis Major*,] with the **حمران** [by which latter appellation are meant *Sirius* and *Procyon*,] (K,) or one of which is in [or by] **التعريض** [commonly so called, i. e. *Sirius*,] and the other is in **الدراع** [by which is meant *القنوصة* *القنوصة*, i. e. the asterism consisting of α and β of *Canis Minor*]; (S;) or one of them is **القنوصة** [q. v.] [mentioned above and the other is **التعريض** (q. v.) commonly so called] thus says Ibn-Kunâsah: both are of the stars of rain: and sometimes the sing. appellation (**الزمر**) is used [app. as applied to *Sirius*, or to *Bellatrix*, or perhaps to β of *Canis Minor*]. (TA.) **نور الزمر** [means *The auroral setting of some one of the stars above mentioned; for it is so termed because of its intense cold.* (TA. See 1.) **النهار الزمر** is another name for **النهار الزمر** [The star *Arcturus*]. (Az and TA in art. **ربيع**. [This star neither sets nor rises aurorally in the cold season, nor is it one of the Mansions of the Moon; but it rises aurorally during "the first of the rains" the autumnal rain, called **النوسى**.]) **أمر زمر** — **أمر زمر** (S, K, TA:) or the cold north wind: (Skr, on a verse of Sakhr-el-Ghef:) from **النارة** meaning "the [gentle] yearning cry of the she-camel." (TA:) or it signifies, (ISd, TA,) or signifies also, (K,) the wind: (ISd, K, TA:) thus expl. by ISd without any restriction. (TA.)

زمر That has cast, or laid, himself upon the ground, and remained fixed, or motionless. or having [or making or uttering] a sound, or cry: and applied to an army, or a military force, agreeably with one or the other of these explanations. (Skr, on a verse of Abu-l-Muthellam.)

رَسَبَهُ بِالْجَمْرِ [I left him in the place where one cleaves to the ground; or] I made him to cleave to the ground. (K.)

رَسَب

1. رَسَبٌ (S, K, &c.) inf. n. رَسَبَةٌ (S, MA, K, TA) and رَسَبٌ (TA.) [It (a thing) was, or became, heavy, or weighty: this is the primary signification: see رَسَبَةٌ below. — And hence,] † He (a man) was, or became, grave, staid, steady, sedate, or calm; (S, MA, K, TA.) and forbearing: and still, or motionless. (S, K, TA.) or firm, or sound, of judgment: (TA:) wise, or sensible. (MA.) = رَسَبَ يَنْكَبُ [thus in the K, with fet-h to the ز:] He remained, stayed, dwelt, or abode, in the place. (K.) = رَسَبَ (S, K, TA.) or, inf. n. رَسَبٌ (S, K, TA.) a thing, S) in order that he might see what was its weight. (S, K.) — Hence, رَسَبَ الْجَمْرَ He lifted the stone from the ground. (TA.)

2. رَسَبَ (S, K, TA.) inf. n. رَسَبٌ (S, K, TA.) † He pronounced him, or held or reckoned him, to be grave, staid, steady, sedate, or calm: the inf. n. رَسَبٌ is syn. with تَوَقَّرَ [q. v.] (S) in art. (وَقَر.)

5. رَسَبَ (S, K, TA.) q. تَوَقَّرَ [He showed, exhibited, or manifested, gravity, staidness, steadiness, sedateness, or calmness; or he endeavoured, or constrained himself, to be grave, staid, steady, sedate, or calm;] (M, K.) in مَجْلِسِهِ [in his sitting-place], (M,) or في الشَّيْءِ [in the thing]. (K.)

6. رَسَبَ رَسَبَانِ said of two mountains, They are opposite, or facing, each other. (K.)

رَسَبٌ A place that is elevated (S, K, TA) and hard, (TA.) having in it a depression that retains the water [of the rain]: pl. رَسَبَاتٌ and رَسَبَاتٌ (S, K, TA.) the latter of which pls. is also pl. of رَسَبَةٌ [q. v.] (K.) It is also sing. of رَسَبَاتٌ signifying [Hollows, or cavities, such as are termed] نَقَرٌ [pl. of نَقْرٌ] in stone, or in rugged ground, that retain the water [of the rain]; and so is رَسَبٌ; or, accord. to Ibn-Hamzeh, this latter only; and thus says IB, because a noun of the measure فَعْلٌ has not a pl. of the measure أَفْعَالٌ except in a few instances. (TA.) [The pl.] رَسَبَاتٌ also signifies The remains of a torrent in places which it has partially worn away. (TA.)

رَسَبٌ: see the next preceding paragraph. — Also q. نَاحِيَةٌ [A side, region, quarter, or tract, &c.] (K.)

رَسَبَةٌ A place where water remains and collects; or where it collects and stagnates; or where it remains long, and becomes altered: pl. رَسَبَاتٌ [mentioned above as a pl. of رَسَبٌ, q. v.] (S, K.) so says A.O. (S.)

رَسَبَاتٌ: see the next paragraph.

رَسَبٌ Heavy, or weighty; (S, K, TA.) applied to a thing (S, TA.) of any kind. (TA.) — [Hence,] † Grave, staid, steady, sedate, or calm; (S, MA, K, TA.) and forbearing: and still, or motionless: Bk. I.

(S, K, TA.) or firm, or sound, of judgment: (TA.) wise, or sensible: (MA.) or a man having much gravity, staidness, &c.: (Har p. 227:) and † رَسَبٌ signifies the same, applied to a woman; (MA, K,) or, thus applied, grave, staid, &c., in her sitting-place. (S.) the epithet رَسَبَةٌ is not applied to her unless she be firm, or constant; and grave, staid, &c.; and continent, chaste, or modest; grave, staid, &c., in her sitting-place. (TA.) — أَوْرُوزِيْن is a name given to The [kind of sweet food commonly called] خَبِيصٌ [q. v.], because of its excellence among eatables, and its high estimation, and its surpassing cost, and its being put the last thing to be eaten. (Har p. 227)

رَسَبَةٌ inf. n. of رَسَبٌ [q. v.] (MA, TA.) Heaviness, or weight: this is the primary signification. (TA.) — [Hence,] † Gravity, staidness, steadiness, sedateness, or calmness; (S, MA, K, TA;) and forbearance: and stillness, or motionlessness: (S, K, TA.) or firmness, or soundness, of judgment: (TA.) wisdom, or sensibleness. (MA.) and firmness, or constancy. (Har p. 423)

رَسَبٌ (T, Mgh) or رَسَبَةٌ (ISK, S, M, K, TA) A hole, a perforation, an aperture, or a window, (ISK, T, S, M, Mgh, K,) syn. رَسَبٌ (ISK, S, Mgh, K.) or رَسَبَةٌ (T) [in a wall, or chamber, i. e. a mural aperture,] or in the upper part of a roof: (M, TA.) an arabicized word [from the Pers. رَوَزَن, or رَوَزَن]: (ISK, S;) thought by the author of the T to be arabicized, used by the Arabs: (TA:) pl. رَوَزَانِ (T, Mgh.)

رَسَبَةٌ: see the next preceding paragraph.

رَسَبٌ [accord. to general opinion, being a subst. only, not originally an epithet, رَسَبٌ, or, accord. to some, it may be رَسَبٌ, as being imagined to possess the quality of an epithet,] A kind of hard tree, (Lth, S, K,) of which staves are made. (Lth, S.)

رَسَبَةٌ q. مَحَالَّةٌ [He is his companion in alighting, or descending and stopping or sojourning &c.] (so in copies of the K.) or مَحَالَّةٌ [his friendly associate, or true, or sincere, friendly associate]. (So in the K accord. to the TA [which is followed in this instance, as generally, in the TK.] but the former I regard as the true reading, from رَسَبَاتٌ, q. v.]

رَسَب

1. رَسَبَ (S, K, TA.) inf. n. رَسَبٌ (S, K, TA.) He accepted the bounty of such a one. (K.) [See also رَسَبٌ: and, under the same head, see رَسَبٌ and رَسَبَةٌ: and see a verse cited voce مُتَلَدٌ in which رَسَبٌ seems to be used for رَسَبٌ; or the latter may be the correct reading.]

4. رَسَبَ اِزِيْ He leaned, or stayed, himself upon, or against, him, or it; and he had recourse, or betook himself, to him, or it, for refuge, protection, covert, or lodging: (K.) or رَسَبَ غَيْرِيْ or اِزِيْتُ غَيْرِيْ I had recourse, or betook myself, to

such a one for refuge, protection, covert, or lodging: (S;) or, accord. to Lth, the verb is رَسَبَ with a. (TA.)

رَسَبٌ, for رَسَبَةٌ: see the latter, in art. رَسَبٌ.

رَسَب

1. رَسَبَ فِي جَسَدِيْ وَرَسَ الْهَوَى فِي قَلْبِيْ [aor., accord. to the general rule, &c.] inf. n. رَسَبٌ and رَسَبٌ Love entered, and established itself, in his heart, and disease in his body; as also رَسَبٌ [M.] [It seems also, from explanations of رَسَبٌ and رَسَبٌ mentioned below, that one says رَسَبَ الْحُمَى meaning The fever commenced, or first touched a person]

4: see above.

رَسَبٌ The beginning, or commencement, of a thing. (K.) And hence, (K,) رَسَبَ الْحُمَى and رَسَبَهَا [The beginning, or commencement, (M, A, K,) or first touch, (S,) of fever, (S, M, A, K,) before it becomes vehement, or severe; (A;) i. e., when the person attached thereby stretches on account of it, and becomes languid in his body, and relaxed, or heavy, sluggish, or torpid, or confused in his intellect: (M, TA.) or the first that a man feels of the touch of fever, before it takes him forcibly, and becomes apparent. (A, TA.) Accord to Fr, you say, رَسَبَ الْحُمَى بِرَسٍ meaning, The fever became settled in his bones (TA.) [Hence also,] رَسَبَ الْحُبِّ and رَسَبَتْهُ, The beginning, or commencement, of love. (K.) or a remain, or relic, or trace, of love: (M:) or رَسَبَ الْهَوَى signifies the first, or original, feeling (أَصْلُ) of love. (Abu-Malik, TA.) [Hence also,] رَسَبَ بَلْعَى The first of news reached me. (TA.) or somewhat of news reached me: (S, M.) or news not true reached me: for, accord. to AZ, you say, رَسَبَ مِنْ خَبَرٍ and أَرَأَانَا رَسَبَ مِنْ خَبَرٍ meaning, News not true came to us. (TA.) or رَسَبٌ [alone] signifies news not true. (K.)

رَسَبٌ: see رَسَبٌ, throughout.

رَسَب

1. رَسَبَ (S, M, A, &c.) aor. رَسَبَ (M, A, &c.) inf. n. رَسَبٌ (S, M, A, Mgh, K) and رَسَبٌ (Mgh;) and رَسَبَ, aor. رَسَبَ (M, A, K;) It (a thing, S, Mgh) sank, or subsided, (S, M, A, Mgh, K,) in water [&c.] (S, M, A, Mgh, K.) — [Hence,] رَسَبَتْ عَيْنَاهُ † His eyes sank [in their sockets]. (S, A.) — And الرِّسْبَةُ فِي الشَّيْءِ † The sword sinks, or disappears, in the thing struck with it. (TA.)

[2. رَسَبَ It precipitated a substance, or caused it to sink in a liquid: used in this sense in chymical works; but probably post-classical. See what next follows.]

4. رَسَبَ I caused [a thing] to sink: hence, in a trad., describing the people of Hell, إِذَا كُفَّتْ بِهَرِّ النَّارِ أَرْسَبَتْهُمُ الْأَعْلَانُ When the fire shall raise them, and make them to appear [or rather to

sum upon its surface], the collars, by reason of their weight, shall make them to sink to the bottom thereof. (TA.) — And ارسبوا Their eyes sank in their heads by reason of hunger (K, TA.)

[5] رَسَبَ It (a substance) became precipitated, or was caused to sink, in a liquid: used in this sense in chymical works; but probably post-classical.]

رَسَبَ and رُسَبَ: see the next paragraph.

رُسُوبٌ [What is wont to sink, or subside, in water &c. — And hence,] Dregs amid water and blood: in this sense improperly pronounced رُسُوبٌ (KL). [Goliuz, as on the same authority, explains it as meaning *sedimentum aque, urinae*, etc.: *hypostasis*. See also the next paragraph.] — [Hence also,] † A sword (S, M, A, K) that penetrates into, (S,) or that disappears in, (M, A, K,) the thing stuck with it; (S, M, A, K;) and so رُسَبٌ (M, K) and رُسَبٌ (K, TA) and رُسَبٌ (M, K).

(A, K, TA. [In the CK, by the omission of و after the last, this and the last but one are made to be appellations of a sword of Mohammad or of Solomon, and of a sword of El-Harith Ibn-Abd-Shemir.] — And † The glans of the penis: (M, K:) app. because of its disappearance on the occasion of the act of *جِنَاع*. (M.) — And † Forbearing, or clement; as also رُسَبٌ (K.)

رَسَابَةٌ (JK and Mgh and K in art. تَفَن [in CK erroneously رَسَابَةٌ]) [The sediment of water:] the thick matter that is borne by water [and that sinks to the bottom]. (Lth, Mgh in that art.)

رَسَابَةٌ, terms used by Ibn-Seenā, are explained by Goliuz as meaning *Having*, or *depositing*, a sediment: but the former rather means *having the nature of dregs*, or *sediment*: and the latter, *becoming*, or *that becomes precipitated*.]

رَاسِبٌ † A firm mountain. (M, A, K.) — See also رُسُوبٌ.

رُوسِبٌ A calamity, or misfortune, (K;) as also رُوسِرٌ. (TA.)

رُسُوبٌ: see رُسُوبٌ.

رُوسِبٌ أَوَابٌ q. رُوسِبٌ [pl. of رُوسِبٌ, and app. here meaning *Columns*, or *props*]. (K.)

رُسُوبٌ: see رُسُوبٌ.

رَسَقَ

رَزَقَ: see رَزَقَ, in art. رَزَقَ.

رَسَحَ

1. رَسَحَ, aor. رَسَحَ, inf. n. رَسَحَ, (L, Mgh,) He had little flesh, or was scant of flesh, in his posteriors and thighs: or he had small buttocks, sticking together: (L:) or he had little flesh in his thighs. (Mgh.)

4. رَسَحَ It rendered a person scant of flesh in the posteriors (S, A) and thighs. (S.)

رَسَحَ Paucity of flesh in the posteriors (S, A, L, K) and thighs: (S, L, K:) or smallness of the buttocks, and their sticking together: (L:) or paucity of flesh in the thighs. (Mgh.)

رَسَحَ Having little flesh in his thighs. (Mgh) [See also what follows]

أَرَسَحَ A man (S, L) having little flesh in his posteriors (S, A, L) and thighs: (S, L:) or having small buttocks, sticking together: (L:) fem. رَسَحَ; applied to a woman: (S, A, L:) pl. رَسَحَ. (S, K.) [See also رَسَحَ.] means *The wolf* (TA:) [for] every wolf is [termed] رَسَحَ because of the lightness [of the flesh] of his hanches (S, A, K:) and so is the *سَبَع* [a mongrel beast, the offspring of a wolf begotten from the hyena]. (TA.) — Also, the fem., A foul, an ugly, or an unseemly, woman: (K, TA:) though disapproved by MF. (TA.)

رَسَخَ

1. رَسَخَ, (S, A, L, &c.), aor. رَسَخَ, (A, Mgh, JM, &c.), inf. n. رَسَخَ, It (a thing, S, Mgh) *went*, or *became firm, steady, steadfast, stable, fixed, fast, settled, or established*, (S, A, L, Mgh, K,) in its place. (L.) [Hence,] رَسَخَ فِي الصَّحِيفَةِ [The ink became fixed upon the piece of paper or the like]. (A, L.) And رَسَخَ فِي قَلْبِ الْجَبْرِ [Ink will not become fixed upon oiled parchment]: (A:) or *الورق الدهين* [oiled paper]. (TA.)

And رَسَخَ فِي الْعِلْمِ † He became firmly rooted, or grounded, or established, in science, or knowledge. (L.) And رَسَخَ فِي قَلْبِ الْإِنْسَانِ † Science, or knowledge, becomes firmly rooted, or grounded, or fixed, in the heart of man. (L, A.) And رَسَخَ خُبْرُهُ فِي قَلْبِهِ [The love of him, or it, became fixed in his heart]. (A.) — [Hence also,] said of a pool of water left by a torrent, † It sank into the earth, and disappeared. (JK, A, K) inf. n. as above. (JK, TA.) And, said of rain, † It sank into the earth so that the two moistures [meaning that of the rain and that of the soil beneath] met together. (A, K.) — رَسَخَ [as an inf. n.] signifies † The connexion of the soul of a human being, after its departure from the body, with an inanimate, not increasing, body: distinguished from رَسَخَ, which is with the body of another human being: and from رَسَخَ, which is with the body of a beast: and from رَسَخَ, which is with a plant. (Marginal note in a copy of the KT.)

4. رَسَخَ, (JK, K,) inf. n. رَسَخَ, (TA,) He made it firm, steady, steadfast, stable, fixed, fast, settled, or established, (JK, K,) in its place. (JK.)

رَسَخَ Anything firm, steady, steadfast, stable, fixed, fast, settled, or established [in its place (see 1)]. (S, A, Mgh.) You say رَسَخَ جَبَلٌ A firm, or steadfast, mountain. (A.) And in like manner رَسَخَةٌ [A black, or dark, patch of compacted dung and urine of cattle sticking fast

upon the ground]. (A.) And [hence,] رَسَخَ فِي الْعِلْمِ † [He has a firm footing in science, or knowledge; or] he possesses excellence, and large acquirements, in science, or knowledge.

(Mgh.) الرُّاسِخُونَ فِي الْعِلْمِ [in the Kur iii. 5 and iv. 160] means † Those who are firmly rooted, or established, in science, or knowledge. (S, B, L, J, T, A.) or who have made a firm adhesion therein (L) or who are far advanced therein: (Khālid Ibn-Jamh.) or those who study the Book of God. (TA.) or those who have committed [it] to memory, and who call to mind [its doctrines and precepts] one with another. (IḤar.)

رَسَدَ

رَزَدَ: see رَزَدَ, in art. رَزَدَ.

رَسَعَ

1. رَسَعَ, aor. رَسَعَ, inf. n. رَسَعَ, [He tethered him by the fore legs; i. e.] he tied the رَسَعَ [or pastern] of each of his (a camel's [or an ass's]) fore legs with a string, or cord, which is called رَسَعَ. (TA.)

2. رَسَعَ, (S, Mgh, &c.), inf. n. رَسَعَ, (IḤar, K,) said of rain, (S, Mgh, K, &c.), It rained so that the water reached to the رَسَعَ [or pastern, or ankle], (S,) or so that it reached to the place of the رَسَعَ [pl. of رَسَعَ]: (Mgh:) or it moistened the earth (IḤar, K, TA) so that the hands of him who dug for it reached to his رَسَعَ [or wrists]; (IḤar, TA;) or so that the moistures reached to the measure of the رَسَعَ [or wrist] of the digger: (TA:) or it was so much that the رَسَعَ [or pastern, or ankle,] disappeared in it; as also رَسَعَ, a dial. var., on the authority of IḤar. (TA.) — رَسَعَ also signifies The making [the means of subsistence] ample, or abundant. (K.) You say, رَسَعَ الْعَيْشَ He made the means of subsistence ample, or abundant. (TK.) [Or رَسَعَ فِي الْعَيْشِ He made ample, or abundant, provision for him in the means of subsistence: see the pass. part. n., below: and see also 8.] رَسَعَ كَلَامًا (JK) inf. n. as above, (K,) q. لَقَقْتُ بَيْنَهُ [meaning I interlarded, or embellished, speech, or discourse, with falsehood: accord. to the TK, connected it, and arranged it, or put it in order: but see the pass. part. n., below]. (JK, K, TA.)

3. رَسَعَ, (Ibn-'Abbād, K,) inf. n. رَسَعَ, and رَسَعَ, (Lth, Ibn-'Abbād, K,) He took hold of his رَسَعَ [meaning ankle] in wrestling with him, the latter doing the like (Lth, Ibn-'Abbād, K.) One says, رَزَعَهُ ثَمْرَ رَسَعِهِ ثُمَّ مَارَعَهُ [He strove with him to throw him down: then he took hold of his ankle &c.: then he rolled with him on the ground, or in the dust]. (TA.)

4: see 2.

8. رَسَعَ عَلَى عِيَالِهِ He expended amply, or abundantly, upon his family, or household. (Ibn-Buzurj.) [See also 2.]

رَسَعَ and رُسَعَ, (S, Mgh, K,) of a دَابَّةٍ [or beast

or neglected, aiding him, or assuaging him. (TA.) — Also The act of making to have dominion, or authority, and power; making to have, or exercise, absolute dominion or sovereignty or rule, or absolute superiority of power or force; or giving power, or superior power or force. (M, K.) Hence, in the Kur [xix. 86] **أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزِمُهُمُ** [We have made the devils to have dominion, &c., over the unbelievers, inciting them strongly to acts of disobedience; or] we have appointed, or prepared, the devils for the unbelievers, because of their unbelief, like as is said in the same [xvii. 35] **نَعْبِثُ لَهُ شَيْطَانَ** ["We will appoint, or prepare, for him a devil" as an associate] this is the preferred explanation: [or it may be well rendered *we have sent the devils against the unbelievers*:] some say that the meaning is, we have left the devils to do as they please with the unbelievers, not withholding them, or preserving them, from acceptance from them. (Zj, M.) = **أَرْسَلُوا** [from **رَسَلَ**] They had milk in their cattle: (S;) or their milk became much; as also **رَسَلُوا** inf. n. **تَرَسَّلَ** (K:) or the latter signifies their milk and drink became much. (TA.) — Also [from **رَسَلَ**] They became possessors of herds or flocks. (O, K.)

5. **رَسَلَ** He acted, or behaved, gently, and deliberately, or leisurely, (M, K, TA.) and with gravity, staidness, sedateness, or calmness. (TA.) **الرَّسَلُ** in *The acting, or behaving, [gently, and] deliberately, or leisurely, and with gravity, staidness, sedateness, or calmness, in affairs.* (TA.) See also 2, in three places. — **الرَّسَلُ** in riding is *The extending one's legs upon the beast so as to let, or make, his clothes hang down loosely upon his legs; and in sitting, the crossing one's legs, and letting, or making, his clothes hang down loosely upon them and around him.* (TA.) **رَسَلَ بَيْنَ الْقَوْمِ** [He acted as a **رَسُول** (or messenger) between the people]. (Mgh and TA in art. **الكَ**.)

8. **رَسَلُوا** They sent, one to another, (MA, Mgh, TA.) a message [or messages], (MA, Mgh,) or a messenger [or messengers]. (Mgh.) — Hence, **رَسَلُوا فِي الْغَنَاءِ** [They relieved, or aided, one another alternately in singing;] i. e. they combined in singing, one beginning, and prolonging his voice, but being unable to continue long enough to accomplish the cadence, and therefore pausing, and another then taking up the strain, and then the first returning to the modulation, and so on to the end. (Mgh.) **رَسَلَ فِي الْأَذَانِ** means [in like manner] There shall be no relieving, or aiding, one another [alternately], i. e., no combining [of two or more persons, each performing a part alternately], in the chanting of the call to prayer. (Mgh.) [In other cases likewise] **الرَّسَالُ** signifies *The doing the like of that which one's companion, or fellow, [or another,] does, in such a manner as that one follows another [alternately].* (Har p. 268.)

10. **اِترسَلَ** It (a thing) was, or became, loose, or slack; syn. **مَلَسَ**. (M, TA.) — Said of hair-see 1, in two places. [In like manner said of a

tree, &c., *It drooped; or was pendent.* Said of a cheek, (to which its part n. **مُسْتَرْسَلٌ** is applied as an epithet in the K voce **رَأْسٌ**) *It was, or became, lank.* — **اِترسَلَ** in the pace of a beast is *The going gently, deliberately, or leisurely* (TA.) [And you say, **اِترسَلَ الدَّابَّةُ** *The beast went a gentle, deliberate, or leisurely, pace.*] — Also, [in other cases,] *The being still, and steady.* (TA.) — Hence, (TA.) **اِترسَلَ إِلَيْهِ** *He acted, or behaved, towards him with freedom, boldness, forwardness, or presumptuousness, and with familiarity; syn. اِترسَلَ, and اِستأنَسَ (S, K, TA.) and *was at ease, and confided in him, with respect to that which he told him:* (TA.) or *he acted forwardly, or impudently, towards him.* *he acted forwardly, impudently, freely, or familiarly, towards him, in the way of coquetry, or feigned disdain.* (MA.) — And **اِترسَلَ الدُّرُّ** *استرسل الدُّرُّ* [† *Fate made free with them, and destroyed them.*] (TA in art. **بَهَل**) = Also *He said, Send thou to me the camels in droves* (**رَسَلًا** [in the CK, erroneously, **رَسَلًا**]; (K, TA.) **رَسَلًا** being with fet-ḥ to the benzol, i. e. *drove after drove*: for the camels, when they come to the water, are numerous; and their tender brings them to the watering-trough thus, not all together, as in this case they would press together upon the watering-trough and not satisfy their thirst. (TA.)*

رَسَلَ Easy; applied to a pace. (M, K.) — *Easy in pace*, applied to a he-camel: fem. with ḍ: (S, M, K.) or soft, or gentle, in pace; applied to a he-camel and to a she-camel: (Mgh:) and **رَسَلًا**, also, applied to a she-camel, has the former of these significations; and its pl. is **رَسَالٍ** (S, K:) or this pl. signifies *light, or active, she-camels, that give thee what they have to give spontaneously*; and **رَسَلَةٌ** is applied to one thereof. a she-camel is termed **رَسَلًا** as being likened to the arrow thus called. (TA.) *Soft, and lax, or flaccid.* [app. applied to a he-camel; for it is added,] one says **رَسَلَةُ الْقَوَائِمِ**, meaning *A she-camel loose, or slack, [in the legs, and] soft in the joints [thereof].* (TA. [See also another meaning assigned to this phrase in what follows.]) — Applied to hair, i. g. **مُسْتَرْسَلٌ** (S, K; in the CK **مُسْرَلٌ**;) which means *Lank; not crisp:* (Mgh, Mgh:) [and so accord. to an explanation of **استرسل** in the S and K:)] or *lank or pendent:* (Mgh.) or long, and lank or pendent. (AZ, Az, Mgh.) — And **رَسَلَةُ الْقَوَائِمِ** (M, K) **رَسَلَةٌ**, [of which see an explanation in what precedes,] (L, TA.) **رَسَلًا**, applied to a she-camel, (M, L, TA.) *Having much hair*, (M,) or *much and long hair*, (L, TA.) upon her shanks, or hind legs (في ساقَيْهَا) (M, L, TA.) but in the K, **رَسَلَةٌ** and **رَسَالٌ** [not **مُسْرَلٌ**] are explained as epithets applied to a woman, meaning *having much and long hair upon her shanks.* (TA.) — Also sing. of **رَسَلًا**, (TA.) which signifies *The legs of a camel:* (AZ, S, K, TA.) so called because of their length. (AZ, TA.) — See also **مُرَاسِلٌ**. — And see the paragraph here next following.

رَسَلَ Gentleness; and a deliberate, or leisurely, manner of acting or behaving; as also **رَسَلَةٌ** (M, K:); [and perhaps **رَسَلٌ** and **رَسَلَةٌ** for] one says **اِفْعَلْ كَذَا وَكَذَا عَلَى رَسَلِكَ** (S, Mgh, Mgh,) **رَسَلًا** [but not in my MS. copy of the K nor in the copies used by SM] and **رَسَلًا** and **رَسَلَتِكَ** (CK) [but likewise wanting in MS. copies of the K:] i. e. [*Do thou such and such things at thine ease*, (Mgh,) or *act thou gently, deliberately, or leisurely*, (S, Mgh, K,)] in doing such and such things; like as one says, **عَلَى هَيْئَتِكَ** (S.) Sukhr-el-Ghar says, when disparaging of his companions' overtaking him, his enemies surrounding him, and he feeling sure of slaughter, (M,)

* **لَوْ أَنَّ حَوْلِي مِنْ فَرَسٍ رَجَلًا** *
* **بِحَضِّ الْجَوْهَةِ يَحْمِلُونَ الْبَلَاءَ** *
* **لَسَنَعُونِي نَجْدَةً أَوْ رَسَلًا** *
(Skr, M,*) i. e. [*If there were around me, of the family of Kuryayn, men on foot, fair in the faces* (app. meant tropically), bearing arrows, they would defend me] by violent means or by gentle means: (Skr.) or *with fighting or without fighting.* (M.) [See also a phrase cited from a trad. in what follows of this paragraph.] One says also, **جَاءُوا رَسَلَةً رَسَلَةً** *They came company by company.* (M.) — And *A soft, gentle, saying or speech* (TA.) = Also *Milk*, (S, M, K,) of whatever sort it be: (M, K:) or, accord. to the Towsheeh, *fresh milk.* (TA.) One says, **كُتِرَ الرِّسَالُ**, meaning *Milk has become abundant this year:* and the people of the desert assert that, when this is the case, dates are few; and that, when dates are abundant, milk is scarce. (TA.) — It is said in a trad. [respecting the giving of the poor-rate], **إِنَّمَا مَن أَعْطَى فِي نَجْدَتِهِ وَرَسَلًا** (S, TA.) which is explained in two different ways. (TA:) [J says that] it is from **رَسَلَ** in the sense first explained above; meaning *straitness and plenty*; i. e. *Except him who gives when they are fit and goodly, when it is difficult, or hard, to their owner to give them forth, and when they are lean, [or] in a middling condition:* (S.) and A'Obeyd says the like; and that it is similar to the saying, **قَالَ فَلَانٌ كَذَا عَمَّا رَسَلِهِ**, meaning *Such a one said such a thing holding it* (the saying) *in right estimation:* others say that it is from **رَسَلَ** signifying "milk;" which A'Obeyd disallows: IATH says that what is meant by **نَجْدَةٌ** is *straitness and drought or barrenness or dearth;* and by **رَسَلَ**, plenty, and abundance of herbage or the like; because **رَسَلَ**, i. e. milk, is plentiful only in the case of abundance of herbage; so that the meaning is, *except him who gives forth the due of God in the case of straitness and in that of plenty.* (TA.) = The **رَسَلَانِ** of a horse are *The extremities of the عَضْدَانِ* [or two arms]. (M, K,*)

رَسَلَ Camels: (M, K:) thus expl. by A'Obeyd, without any epithet: (M:) or *a drove, or herd, or a distinct collection or number, of camels*, (S, M, Mgh, K,) and of sheep or goats, (S, K,)

accord. to ISk from ten to twenty-five, (TA.) or the رَسْل of the watering-trough is at least ten, and extending to twenty-five; and the word is masc. and fem.; (M.) and also † of horses or horsemen; (S;) applied to † a company of men (Mgh, Mgh) as being likened to a dove, or herd, of camels: (Mgh.) and also a distinct collection or number of any things. (M, K.) pl. أَرْسَالٌ. (S, M, Mgh, Mgh, K.) A rāḡiz says,

يَا ذَانِدِيَّاهُ حَوْصًا بِأَرْسَالٍ

وَلَا تَدْوِدَاهَا ذِيَادَ الصَّلَاةِ

[O ye two doves of them, water some before others, by doves, and drive them not with the driving of those who err from the right way]. (S, TA.) i. e. bring near your camels some after some, and do not let them crowd upon the watering-trough. (TA.) And one says, جَاءَتِ الْإِبِلُ رَسْلًا, following one another. (IAmb, TA.) And الرِّسَالُ أَرْسَالًا, i. e. † [The horses, or horsemen, came] in successive distinct companies. (S, TA.) And أَرْسَلُوا أَرْسَالًا † They (men) came in successive companies. (Mgh.) [And the like is said in the Mgh and in the TA.] وَفِيهِ كَثِيرٌ مِنَ الرِّسَالِ قَلِيلُ الْبَيْتِ, occurring in a trad. relating to a drought, is said by IKt to mean [A collection of sheep or goats] of which many were sent to the pasture, i. e. many in number, but having little milk: but the more probable explanation of كَثِيرُ الرِّسَالِ is that of El-'Odree, who says that it means much dispersed in search of pasture: for the trad. relates that the camels had died, notwithstanding their ability to endure drought how then should the sheep or goats be safe, and increase so as to become numerous? (IAth, TA.) — Also Animals, or beasts, having milk. (M, TA.)

رَسْلٌ A young girl, that has not worn the [muffler, or veil, called] خِيَارٌ. (K.) — Also a pl. of رَسْلٌ. (S, M, &c.)

رَسْلَةٌ A soft, or delicate condition of life: you say, هَرَجِي رَسْلَةً مِنَ الْعَيْشِ They are in a soft, or delicate, condition of life. (M.) — And Heaviness, sluggishness, laziness, or indolence: (M, K.) you say رَجُلٌ فِيهِ رَسْلَةٌ A man in whom is heaviness, &c. (M.) — See also رَسْلٌ, first sentence.

رَسْلَةٌ see رَسْلٌ, in two places.

رَسَالٌ see رَسْلٌ (of which it is the pl.), near the end of the paragraph: — and see also مَرَسَالٌ.

رَسُولٌ i. q. رَسَالَةٌ. (S, M, K.) see the latter, in five places. — Hence, as meaning رَسُولٌ, i. e. رَسَالَةٌ [One who has a message; i. e. a messenger]; (TA.) i. q. مَرَسَلٌ. (S, M, K.) meaning one sent with a message; (S;) of the measure مَفْعُولٌ in the sense of the measure مَفْعُولٌ [or rather مَفْعُلٌ]: (Mgh.) [and often meaning an apostle of God; and with the article ال especially applied to Muhammad:] accord. to IAmb, its meaning in the proper language of the Arabs is one who carries on by consecutive progressions the relation of the tidings of him who has sent him; taken

from the phrase الْجَائِزُ الْإِبِلُ رَسْلًا meaning "The camels came following one another." and the saying of the Muadhilah, أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ means I know [or acknowledge] and declare that Muhammad is the relator by consecutive progressions of the tidings from God: (TA.) [or, as commonly understood, I testify that Muhammad is the apostle of God:] a رَسُولٌ is also called رَسُولًا, as being likened to the arrow thus termed. (TA.) the pl. of رَسُولٌ is رَسُولٌ (S, M, Mgh, K.) and رَسْلٌ (S, Mgh) and رَسَلَةٌ (M, K.), which last is from IArq, (M.), or Fr, (Sgh,) and رَسْلٌ (M, K.) which [is a pl. of pauc., and] occurs in the saying of the Hudhale,

لَوْ كَانَ فِي قَلْبِي كَغَدْرِ فَلَامَةٍ

حَبٌّ لَغَيْرِكَ قَدْ أَتَانَا أَرْسَالِي

[Had there been in my heart as much as a nailing of love for another than thee, my messengers (or, accord. to the TA, app., my messages) had come to her]: respecting which IJ says that he has given to رَسُولٌ this form of pl., which is [regularly] proper to feminines [of this class of words, consisting of four letters whereof the third is a letter of prolongation], such as أَرْسَالٌ and عَرْسَالٌ and عَقَابٌ, because women are meant thereby, as they, generally, are the persons required to serve in cases of this kind: (M.) [for] رَسُولٌ is applied without variation to a male and a female, and to one [and to two] and to a pl. number; (S, M, Mgh, K.) sometimes (M.) i. e., it is allowable thus to apply it. (Mgh.) hence, (S, K.) in the Kūr [xxvi. 16], (S,) يَا أَيُّهَا رَبِّ الْعَالَمِينَ رَسُولُ رَبِّ الْعَالَمِينَ [Verily we are the apostles of the Lord of the beings of the whole world]: (S, K.) ME says, in ch. xx. [verse 40], we find يَا أَيُّهَا رَبِّ الْعَالَمِينَ إِنَّا رَسُولُ رَبِّكَ [Verily we are the two apostles of thy Lord]; the dual form being here used: and Z says, in the Ksh, that in this instance it means the messengers, and therefore the dual form is necessarily used; but in ch. xxvi. it means the message, and therefore it is allowable to use it alike, when applying it as an epithet, as sing. and dual and pl.: Abou-Is-hak the Grammarian says that the meaning here, يَا أَيُّهَا رَبِّ الْعَالَمِينَ رَسُولُ رَبِّ الْعَالَمِينَ [Verily we are those that have the message &c.] (TA.) [but] رَسُولٌ [as meaning a messenger] is like صَدِيقٌ and عَدُوٌّ in its being used alike as masc. and fem. and sing. [and dual] and pl.: (Sgh, TA.) Abou-Dhu-ayb uses it in the sense of رَسْلٌ in his saying,

إِلَّيَّهَا إِلَيَّهَا وَفِيهِ الرِّسَالُ

لِأَعْلَمِيهِمْ بِأَجَى الْخَبَرِ

[Be thou my messenger to her: and the best of messengers is the most knowing of them in respect of the bounds, or limits, of the tidings]. (M.) See 4. The saying in the Kār [xxv. 39], وَتَوَرَّعُوا نَوْجَ لَبَّ كَذَبُوا الرِّسَالَ أَعْرَاقَهُمْ [lit. And the people of Noah, when they charged with lying the apostles, we drowned them], Zj says, may mean that they charged with lying Noah alone; for he who charges with lying a prophet charges

therewith all the prophets, since they believe in God and in all his apostles; or the general term may be here used as meaning one; hks as when you say, أَنْتَ مِمَّنْ يُنْقِضُ الدَّرَاهِمَ, meaning "Thou art of those who expend the kaid of things termed drams." (M.) — One says also, السَّهَامُ رَسْلٌ الرِّسَالَةُ [Arrows are the messengers of death, or of the decrees of death] (TA.) — See also the next paragraph.

رَسِيلٌ Easy, occurring in the saying of Jubayhū El-Asadeh,

وَقُمْتُ رَسِيلًا بِأَدَى جَاءَ يَتَنَبَّئِي

إِنِّي بَلِجٌ الْوَحْيَ لَسْتُ بِبَاسِرٍ

[And I undertook, or managed, with ease, that which he came seeking to obtain; bright in countenance to him: I was not frowning]. (TA.) — Also A stallion-camel (K, TA) of the Arabian race, that is sent among the شَوْل [or she-camels that have passed seven or eight months since the period of their bringing forth] in order that he may leap them: one says, هَذَا رَسِيلٌ بَنَى فَلَانٌ This is the stallion of the camels of the sons of such a one. — and أَرْسَلُ بَنُو فَلَانٍ رَسِيلَهُمْ [The sons of such a one sent the stallion of their camels]: as though it were of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, from أَرْسَلُ. (TA.) — And accord. to some, A horse that is started with another in a race. (Har p. 544.) — [In the CK and in a MS copy of the K, voc. عَمُودٌ, it occurs as though meaning The scout, or emissary, or perhaps the advanced guard, of an army: but in other copies of the K, in this instance, accord. to the TA, and in the L, the word is رَسِيلٌ.] — رَسِيلٌ [as meaning one who interchanges messages or letters with another: see 3]. (S, K.) — The person who stands with thee (الْوَاقِفُ لَكَ) [in the K (in which this explanation is erroneously assigned to رَسُولُ لَكَ) in a competition in shooting and the like. (M.) [i. e.] رَسِيلُ الرَّجُلِ signifies he who stands with the man, (يَقِفُ مَعَهُ, Har p. 544,) or he who acts interchangeably, or alternates, with the man, (يُرَاسِلُهُ, S,) in a competition in shooting, or in some other performance. (S and Har.) And, as also مَرَسَالٌ, One who relieves, or aids, another, in singing and in work, [by alternating with him, i. e.,] in the former cases, by taking up the strain when the other is unable to continue it [so as to accomplish the cadence (see 6)], and in the latter case by taking up the work when the other is unable to continue it; or one who so relieves, or aids, another in singing with a high voice; i. q. مَثَالٌ: or one who aids another, [or relieves him, by alternating with him,] or who follows him, or imitates him, in his work. (IAr, Mgh.) One says, هُوَ رَسِيلُهُ [He is the person who relieves him, or aids him, by alternating with him, in singing and the like thereof]. (TA.) — See also رَسَالَةٌ, in two places. — Also Wide, or ample. (K.) — A thing little in quantity, or incomplete: (K.) — The السَّيْلُ الْغَلِيظُ in the copies of the K should be

النَّشِيءُ الطَّيِّفُ, as in the *Moheṣṣ* (TA.) — And *Sweet water*. (K.)

رَسَالَةً: see the next paragraph.

رَسَالَةً (S, M, Mgh, K) and رَسَالَةً (M, K) and رَسُولٌ (S, M, Mgh, K) and رَسِيلٌ (Th, M, K) signify the same, (S, M, Mgh, K.) A message, and a letter; (MA in explanation of the first, and KL in explanation of the first and third;) [a communication sent from one person or party to another, oral or written,] subst. from رَسَلَ رَسْلًا: (M, K,*) the pl. of the first is رَسَائِلٌ (Mgh); and رَسُولٌ is pl. of رَسُولٌ in the sense of رَسَالَةً, and of the fem. gender. (TA.) [See the former of the two verses cited voce رَسُولٌ.] You say, رَسَلْتُ عَلًا فِي رَسَالَةٍ. (S.) and رَسَلَ إِلَيْهِ رَسُولٌ. (MA.) see 4 A poet says, (S,) namely El-Ash'ar El-Joḥḥ, (TA.)

* أَلَا أُنَبِّئُكَ أَنَّ عَمْرُوَ رَسُولٌ *
* يَأْتِي عَنْ قَتَاتِهِمْ عَيْ *
[Now deliver thou to Abou-Amr a message, saying that I am in no need of your judging] (S:) بَنَى عَمْرُو [the sons of 'Amr]: he means, رَسَلَ عَنْ خُفْيَمُرٍ. (TA.) And hence the saying of Kuthейr,

* لَقَدْ كَذَبَ الْوَأَسُونَ مَا بَعَثَ عَنْهُمْ *
* بِرَسُولٍ وَلَا أَرْسَلْتَهُمْ بِرَسُولٍ *
[Assuredly the slanderers have lied: I revealed not in their presence a secret, nor did I send them with a message]: (S, TA:) or, as some relate the second hemistich, (TA.)

* يَنْبَلِي وَلَا أَرْسَلْتَهُمْ بِرَسُولٍ *
[i. e. I revealed not the case of Layla, nor did I send them with a message]: thus cited by Th (M, TA.) — رَسَالَةً also signifies [a tract, or small treatise or discourse,] i. e. book, or writing, relating to science, or on any subject, comprising a few questions, inquiries, or problems, of one kind: pl. رَسَائِلٌ. (TA.) — And Apostleship; the apostolic office or function. (MA.) — أَمْرٌ رَسَالَةً [in a copy of the K] The رَسَالَةُ رَحْمَةٍ [or female of the vultur perceptor, in the CK رَحْمَةٍ]: (M, K, TA:) a surname thereof. (TA.) — الرَسَائِلُ A certain small beast or reptile or insect; expl. by the word دَوْبَةٌ: (M, K, TA:) in [some of] the copies of the K, erroneously, الرَسَائِلَةُ. (TA.)

رَسَائِلٌ dim. of رَسَالَتٌ [i. e. رَسَالَتٌ] pl. of رَسَلٌ [or rather of its syn. رَسَالَةً]: hence the saying, (TA.) أَلْقَى الْكَلَامَ عَلَى رَسَائِلَةٍ, i. e. He held the saying, or speech, in light, or little, or mean, estimation; or in contempt. (M, K, TA.)

الرَّاسِلَانِ The two shoulder-blades: or two veins therein: (M, K:) he who says that they are two veins in the two bands, (K,) pointing to what is found in the copies of the Mj of IF, [in which

رَفَى الْكَتَمِينَ is put in the place of الْكَتَمِينَ (TA.) is in error: (K) or the وَأَيْلَان [q. v., a word variously explained]: (M, TA.) in the copies of the K, الرَّاسِلَانِ is erroneously put for الوَيْلَانِ. (TA.)

رَسُلٌ: see رَسُولٌ, second sentence. — Applied to a tradition (حَدِيثٌ), it means † of which the ascription is not traced up so as to reach to its author: (Mgh) [i. e. الْأَحَادِيثُ الرَّسُلَةُ] means the traditions which one relates as on the authority of a تابعي (K, TA.) by tracing up the ascription thereof uninterrupted to him, (TA.) when the تابعي says, “The Apostle of God (May God bless and save him) said,” without mentioning a صاحب (K, TA) who heard it from the Apostle of God: (TA: [and the like is said in the Mgh:]) رَسُلٌ is the [pl. of] quasi-pl. n. of مَرْسُلٌ thus used, [or rather used as a subst., or as an epithet in which the quality of a subst. is predominant,] like as مَرْسُلٌ is of مَرْسَلٌ (Mgh). — In lexicology, it means, like مَرْسَلٌ, † That of which the series of transmitters is interrupted: as a word &c. handed down by IDr as on the authority of AZ [with whom he was not contemporary, without his mentioning the intermediate transmitters]: and such is not admitted [as unquestionable]; because exactness is a condition of the admission of what is transmitted, and the exactness of him who is not mentioned is not known (Mz 4th ed.) — مَحَازِرُ مَرْسُلٌ: see art. جَوَز. — [See also the next paragraph.]

رَسْلَةً or رَسْلَةً [or necklace], (M,) or a long فلاوَة (IDr, O, K,) that falls upon the bosom: (IDr, M, O, K) or a فلاوَة upon which are beads &c. (Yz, O, K.) — As used in the Qur [xxvii. 1], (M,) الْمَرْسَلَاتُ means The winds (S, M, K, TA) that are sent forth, [by رَعْفًا, which follows it, being meant consecutively,] like [the several portions of] the mane of the horse: (TA:) or the angels [so sent forth]: (Th, S, M, K, TA) or the horses (M, K, TA) that are started, [one following another,] in the race-course. (TA)

مَرْسَلٌ One who sends the morsel [that he eats] into his fauces: or who throws forth the branch from his hand, (O, K,) when he goes in a place of trees, (O,) in order that he may hurt his companion. (O, K.) — A short arrow: (S, O:) or a small arrow. (K.) — See also رَسَلٌ, in three places. — And see رَسُلٌ.

مَرَسِلٌ: see رَسِيلٌ. — See also رَسِيلٌ, in two places. — Also A woman who interchanges messages, or letters, with the men who demand women in marriage: or whose husband has become separated from her (M, K, TA) in any manner, (M, TA,) by his having died or his having divorced her: (TA:) or who has become advanced in age, (M, K, TA,) but has in her some remains of youth. (M, TA:) or whose husband has died, or who has perceived that he desires to divorce her, and who therefore adorns herself for another man, and interchanges messages, or letters, with him

(S, K, TA) by means of the men who demand women in marriage, (TA,) and who has in her some remains (K, TA) of youth; but this addition is more properly mentioned in a former explanation. (TA.) The subst. [sup. meaning The state, or condition, of a woman such as is thus termed] is رَسَالٌ. (M, TA)

مُسْتَرْسِلٌ لِمَمُوتٍ = رَسَلٌ. — مُسْتَرْسِلٌ 1. q. مُسْتَقْتِلٌ [i. e. Seeking, or courting, death or slaughter; resigning, or subjecting, himself to death, and not caring for death]. (A and TA in art موت.)

رسر

رَسَرَ الدَّارَ (M,) وَالرَّيَّارَ (K,) [aor. 2, accord.]

to a rule of the K, inf. n. رَسْرٌ. (M,) It (the rain) raved the house or dwelling, or the houses or dwellings, leaving a relic, or relic, thereof cleaving to the ground. (M, K.) In the saying of El-Hotai-ah,

* أَمِنَ رَسِيرَ دَارٍ مُرْبِعٍ وَمَصِيفٍ *
* لِعَيْتِكَ مِنْ مَاءِ السُّؤْبِ وَكِفٍ *

[Is it in consequence of autumn-rain's and spring-rain's raving of a dwelling so as to leave only a relic thereof cleaving to the ground, that there is to things eyes a distilling of the water of the tear-channels?] رَسْرٌ, and مَصِيفٌ are in the nom. case because of the inf. n., i. e. رَسْرٌ. (M, TA.) [But in this latter, مَصِيفٌ: and in a copy of the former, مَرِيفٌ and مَصِيفٌ, both of which are evidently wrong.] — رَسَرَ often signifies He marked, or stamped: and he drew, traced, traced out, sketched, sketched out, or planned: or he delineated, or described] You say رَسَرَ الطَّعَامَ He stamped, or sealed, the corn; (TA in art رَسَرَ,) us also رَسَرَهُ. (S, K, TA, all in that art. [See رَسَرٌ.] And رَسَرْتُ الْبَنَاءَ aor. and inf. n. as above, I marked out the building. (Mgh) وَرَسَرَ كِتَابًا وَتَرَوُا رَسْرَهُ [He sketched out a book and did not fill it up]. (Mz 1st ed.) And رَسَرْتُ الْكِتَابَ I wrote the book, or letter, or writing. (Mgh.) And رَسَرَ and رَسَرٌ, both of which are dial. var. thereof (TA.) — [Hence,]

رَسَرَهُ كَذَا (S, K, TA,) or رَسَرَهُ كَذَا (Mgh,) † [He prescribed to him the doing of such a thing;] he commanded, ordered, bade, or enjoined, him to do such a thing. (S, Mgh, K, TA.) [And رَسَرَهُ كَذَا also means † He assigned, or appointed, him such a thing, as a stipend, &c.: often used in this sense.] — رَسَرْتُ said of a she-camel, (S, M, K,) aor. 2, (S, M,) [and so accord. to a rule of the K,] or 2, not 2, (TA,) inf. n. رَسْرٌ. (S, M, K,) She made marks upon the ground (S, M, K,) by the vehemence of her tread. (S, M) — And رَسَرَ said of a camel, aor. 2, inf. n. رَسِيرٌ. (S, K,) with which رَسْرٌ is syn. (K,) He went a certain pace, [inf. n. of رَسَلَ, q. v.]: one should not say of a camel رَسَرَ, for this latter verb is trans. (S.) —

Also رَسَمَ نَحْوَهُ inf. n. رَسْمٌ. *He went, or went away, quickly towards him, or st.* (TA.) — And رَسَمَ فِي الْأَرْضِ (K), inf. n. رَسْمٌ. (TA.) *He disappeared in the land, or country:* (K) and [hence], used metonymically, *the died, like ruz.* (TA.)

2. رَسَمٌ [inf. n. of رَسَمَ] The act of *marking, or stamping*, [and of *drawing, tracing, tracing out, sketching, sketching out, or planning, several things, or of doing so much, or* well. and *making* [much, or] well. and *making a garment, or piece of cloth, striped* (KL)

4. رَسَمَ *He caused a she-camel to make marks upon the ground* (M, K) by the vehemence of her tread (M.). — And *He made a camel to go the pace termed رَسِيمٌ* (S). [The meaning is there indicated, but not expressed.] قَارِسًا ending a verse of Homayd Ibn-Thowr [which is variously related] refers to two boys, or young men, mentioned therein, and means بَعِيرَيْهِمَا [And they made their two camels to go the pace termed رَسِيمٌ]. (AHát, TA.)

5. رَسَمَ (K, but omitted in some copies,) or رَسَمَ (M.). *He looked at the رَسْمُ* [or mark, trace, relic, &c.]. (M, K) And رَسَمَ الدَّارَ *He considered, or examined, the رَسْمُ* [or marks, traces, relics, &c.] of the house, or dwelling; (S, TA.) or did so repeatedly, in order to obtain a clear knowledge thereof. (TA.) — And in like manner رَسَمَ signifies *He looked, and considered, or examined, or did so repeatedly, in order to know where he should dig, or build.* (S, TA.) Hence, رَسَمَتِ الْقَائِلُ فِي الْأَرْضِ *The hedge-hogs looked, or considered, or examined, repeatedly, to know where they should make their holes.* (TA.) And رَسَمَ الشَّيْءَ *He looked, or looked long, at the thing; or considered, or examined, it, or did so repeatedly, in order to obtain a clear knowledge of it.* (TA.) And رَسَمَ الْقَصِيدَةَ *He considered, or studied, the ode, and retained it in his memory, or sought, or endeavoured, to remember it.* (K, TA.) And أَنَا أَتَسَمُّ كَذَا *I remember, or I seek, or endeavour, to remember, such a thing, but am not sure, or certain, of it.* (TA.)

8. رَسَمٌ [in its primary sense, as quasi-pass. of رَسَمَ, inf. n. of رَسَمَ, is app. post-classical, but, as such,] is used by the logicians as meaning *The being stamped and depicted* [in the mind]: ("Dist of the Technical Terms used in the sciences of the Musalmans:") an image's being fixed in, or upon, a thing. (KL) [It is used, in this sense, of an image formed by the fancy, and of any ideal image.] — [Also] *The obeying a precept or command &c* [You say, رَسَمْتُ لَهُ كَذَا, (S, K), or بَكَدًا, (Mgh), قَارِسَةً, (Mgh, K), or رَسْمَةً, (S).] *I prescribed to him the doing of such a thing; or* I commanded, ordered, bade, or enjoined, him to do such a thing, (K, TA.) and he obeyed (S, Mgh, TA) it [i. e. the precept &c.]. (S, Mgh.) *I obey thy prescriptions &c.* [I do not transgress thy prescriptions &c.] (TA.) — And hence, (TA.) رَسَمٌ signifies also

He said اللَّهُ أَكْبَرُ [God is great, or most great]: (S, M, K, TA.) and *he sought protection or preservation [by God]:* (M, K, TA.) and *he prayed or supplicated or petitioned* [God]: (S, K:) as though [meaning] he took the course prescribed by God, of having recourse to Him for protection or preservation. (TA.) El-Ashâh says, [speaking of wine,]

وَقَالَبَهَا الرِّيحُ فِي دَبِّهَا * وَصَلَّى عَلَى دَبِّهَا وَارْتَسَمَ *

(S, M, TA.) or وَقَالَبَهَا, (in some copies of the S in this art. and in art. صَلَّى, and in the Mgh, also, in the latter art.) i. e. [And he exposed it to the wind, in its jar, and he prayed over its jar,] and petitioned for it (TA in this art. and in art. صَلَّى) that it might not become sour, nor spoil: (TA in the latter art.) AHn says that رَسَمَ means he stamped its vessel with the vessel, but this saying is not valid: (M, TA.) [and Mfr, also, says that رَسَمَ, here, is from رَسَمَ, and means he stamped it. (Mgh in art. صَلَّى.)]

رَسْمٌ inf. n. of 1 [q v.]. (Mgh, &c.) — [Hence رَسْمُ الْكِتَابِ The writing of the book of the Kur-ân; for which particular rules are prescribed. — Hence also رَسْمٌ is sometimes used by logicians as meaning A definition, either perfect (تَامٌ) or imperfect (نَاقِصٌ); like حَدٌّ.] — Also A mark, an impression, a sign, a trace, a vestige, or a relic or remain; syn. رَسْمٌ. (S, Mgh, K.) — رَسْمٌ is a dial. var. thereof, accord. to Abou-Turâb; as is also رَسْمٌ, both syn. with رَسْمٌ. (TA in art. رَسْمٌ.) and so is رَسْمٌ. (K in that art.) or a relic, or remnant, of what is termed أَثَرٌ [as meaning a mark, an impression, a sign, a trace, or a vestige]: or such, of what are termed رَسْمٌ [as meaning relics or remnants], as has no substance and height: (M, K.) or such as is cleaving to the ground: (M:) رَسْمٌ means remains of a house or dwelling, cleaving to the ground: (S, TA.) or رَسْمٌ signifies a remain, or remains, of a ruined dwelling or place of abiding and abiding: (Har p. 607.) and رَسْمٌ is syn. with رَسْمٌ: (S, M, K [accord to the correct copies of this last:]) the pl. [of pauc.] of رَسْمٌ is رَسْمٌ and [the pl. of mult. is] رَسْمٌ. (M, Mgh, K.) — [I. q. مَرَسَمٌ.]

And hence, as being prescribed, رَسْمُ الدِّينِ means *The ways that are followed in respect of the doctrines and practices of religion* (TA.) — And A well which one fills up (M, K) in the ground: (K:) pl. رَسْمٌ. (M, K.) — [In some copies of the K, two meanings that belong to رَسْمٌ are, by the omission of و, assigned to رَسْمٌ: see رَسْمٌ.]

رَسْمٌ: see the next preceding paragraph. — Also Goodness, or elegance, of gait, pace, or manner of going. (K.)

رَسْمٌ That makes marks upon the ground by the vehemence of their tread: applied to a she-camel. (S, TA.) [See an ex. in a verse cited in the first paragraph of art. حَجَرَ.] — Also That continues journeying day and a night: (S, K:) applied to a he-camel. (TK.)

رَسِيمٌ A certain pace of camels, (S, K,) exceeding that which is termed ذَمِيلٌ [q v.]: (S:) [see رَسْمٌ, of which it is an inf. n.:] and مَرَسِيمٌ signifies the same (K)

رَسَامٌ One who engraves [or draws inscriptions or other designs] upon tablets or the like (TA)

رَسِيمٌ (S, K,) or رَسِيمٌ (TK,) Running water. (S, K.) — And رَسِيمَةٌ A she-camel that goes the pace termed رَسِيمٌ. pl. رَسَائِمٌ. (Har p. 405)

رَسْمٌ: see رَسْمٌ. — Also A sign, a token, a mark, or an indication, (M, K,) of beauty or of ugliness; as in the saying, إِنَّ عَلَيْهِ رَسْمًا [Verily upon him is a sign, &c.]: so says Khâlid Ibn-Jabalah: (M:) pl. رَسَائِمٌ and رَسَائِمٌ. (TA.) —

And as pl. of رَسْمٌ, (TA.) رَسَائِمٌ signifies Certain books, or writings, that were in the Time of Ignorance. (S, K.) — Also the sing., A stamp, or seal; i. e. an instrument with which one stamps, or seals; and رَسْمٌ is a dial. var. thereof: (M:) or, as some say, particularly, (M,) one with which the head [or mouth] of a [large jar such as is called] حَابِيَةٌ is stamped, or sealed: (M, K:) as also رَسْمٌ (K,) and رَسْمٌ. (TA.) And A piece of wood, (S, M, Mgh, K,) or a small tablet, (A,) upon which is some inscription (S, M, A, K) engraved, or hollowed out, (A, K,) with which wheat, (S, M, K,) or corn, or grain, (Mgh,) [in its repository,] is stamped, or sealed, (S, M, Mgh, K,) or with which collections of wheat or corn are stamped, or sealed: (AA, TA.) as also رَسْمٌ. pl. رَسَائِمٌ. (Mgh) [In some copies of the K, by the omission of و, this meaning and the next are assigned to رَسْمٌ.] — And (as some say, S) A certain thing with which cleanings are polished. (S, K.) A poet says, (S,) namely, Kuthayyir, (TA.)

رَسْمٌ رَسْمٌ مِنْ هَرَقْلٍ يَرْسُمُ * [Doenârs, of Heraclius, that were polished with رَسْمٌ. (S, TA.)] — It occurs in poetry as meaning The face of a horse, in the phrase رَسْمٌ يَرْسُمُ قُرْحَةً يَرْسُمُ [A star, or blaze, in the face of a horse]. (M.) — Also A calamity, or misfortune; (K:) like رَسْمٌ. (TA)

رَسْمٌ: see the next preceding paragraph. [Accord. to rule, its pl. رَسَائِمٌ, mentioned above as a pl. of رَسْمٌ.]

رَسْمٌ [act. part. n. of 4, q. v.]. In the saying of the Hudhale,

وَأَنْهَرَسُونِ إِلَى عَيْدِ الْعَزِيزِ يَهَا * مَعًا وَشَتَّى وَمِنْ شَفْعٍ وَقَرَادِ *

[And those urging them to make marks upon the ground by the vehemence of their tread in their way to Abd-El-Azaze, together and separately, and two by two and one by one], he means أَنْهَرَسُونِ, inserting the verb redundantly between the verb [or part. n., which is often termed a verb,] and its objective complement. (M.)

رَسْمٌ: see رَسْمٌ.

nouncing this with fet-ḥ, (TA.), or the latter reading may have the same meaning as the former, (Aḥoo-Is-hāk, TA.) or the former reading may mean in the time, or the place, of making it to run, and that of making it to rest, and the latter reading may mean in the time, or the place, of its running, and that of its resting, for in each case each noun may be a n. of time or a n. of place or an inf. n.; (Bḍ, q. v.) and some read *مُجْرِبَهَا* as epithets applied to God, (M, K,) who maketh it to run and who maketh it to rest. (TA.) Accord. to Zj, (M,) *يَسْأَلُونَكَ عَنِ السَّاعَةِ* [They will ask thee respecting the *ساعة*, when will be its taking place? [or when will be the time of its being made to take place?]; (M, K,*) by the *ساعة* being meant the time in which all created beings shall die. (M.)

5: see 1, first sentence.

رَسُو A part, or portion, of a tradition, or story: (Lth, T, K:) [see an ex. near the end of the first paragraph:] accord. to IAr, i. q. *رَسٍ* [app. as meaning the first part or portion]. (T.)

رَسْوَةٌ A [bracelet, or one of a particular kind, called] *دَسْتِج* [IAr, T, M, K:] so accord. to Kr: (M, TA: but in a copy of the M written *دَسْتِج*) a certain thing of strung beads; (S, TA:) like the *دَسْتِج*; which is an arabicized word [from the Pers. *دَسْتِجَنَة*]: (TA:) a bracelet of beads: (Isk, TA:) or a bracelet of *ذُبُل* [i. e. turtle-shell, or tortoise-shell]: pl. *رَسَوَاتٌ*: it has no broken pl. (M, TA. [Golius and Freytag say that its pl. is *رَسَى*; but on what authority, I know not: the former mentions no authority beside the S and K; and the latter, none but the K.]])

رَسِيٌّ Firm, or steadfast, in good and in evil. (Az, Sgh, K.) — And The pole that is fixed in the middle of the [tent called] *خَيْبَة*. (Az, Sgh, K.)

رَاسِيٌّ Stationary, at rest, fixed, fast, firm, steady, steadfast, or stable. (Mgh.) You say *رَاسِيَةً* (Mgh) and *رَاسِيَاتٌ* (S, Mgh) Firm, or steadfast, mountains; (S, Mgh;) the sing. of the last said by Akh to be *رَاسِيَةً*. (S.) And *قَدْرُ رَاسِيَةٍ* † A cooking-pot that will not move from its place, (M, K, TA.) by reason of its greatness, (K, TA.) and that cannot be removed. (M.) *قُدُورُ رَاسِيَاتٍ* in the Kur [xxxiv. 12] means, accord. to Fr, † Cooking-pots that would not be lowered from their place, by reason of their greatness. (TA.)

رَمَازِيٌّ may be used as an inf. n., or a n. of time, or a n. of place. (Bḍ in xi. 43 [cited above: see 4].) [As a n. of place, it commonly means An anchorage, or a place of anchoring; a port; or a station for ships? pl. *مَرَاظِي*.]

رَمَازِيٌّ may be used as an inf. n., or a n. of time, or a n. of place. (Bḍ in xi. 43 [cited above: see 4].)

رَمَازِيٌّ, as an epithet applied to God: see 4, near the end of the paragraph.

Bk. I.

رَمَازِيٌّ The anchor of a ship: (S, M, K:) or a large anchor, which, being tied with ropes and let down into the water, holds fast the ship, so that she does not go on: (T, TA:) pl. *مَرَاظِي*. (Har p. 111.) [Hence,] one says, *أَقَامُوا مَرَاظِيَهُمْ*, meaning † They remained, stayed, dwelt, or abode. (TA.) And *أَلْقَتْ السَّحَابَةُ مَرَاظِيَهَا* † The cloud rained continually; syn *دَامَتْ*: (S, Mgh:) or remained steady, raining: (T, TA:) or remained still, or stationary, and, rained (M, K:*) in the latter, *السَّحَابُ* is put in the place of *السَّحَابَة*.)

رش

1. *رَشَّ*, (A, Mgh,) aor. *رَشَّ*, (MS,) inf. n. *رَشٌّ* (S, A, Mgh, K) and *رَشَّاشٌ* (A, K,) He sprinkled, or scattered in drops, (A, K, TK,) 'water, (S, A, Mgh, K,) and blood, (S, A, K,) and tears, (S, K,) &c. (A.) — *رَشَّ الْبَكَاءُ*, (S, TA,) or *الْمَوْضِعُ* (Mgh,) and *النَّبْتُ*, (A,) inf. n. *رَشٌّ*, (S, TA,) He sprinkled, or wetted by sprinkling, (TA,) the place, (S, Mgh, TA,) and the house, or chamber, or tent, (A,) *بِمَاءٍ* with water. (Mgh, TA.) And *رَشَّ الْحَاكُّ السَّيْجَ بِالْمِرْقَةِ* [The weaver sprinkled the web with the *مِرْقَة*]. (A, TA.) — [Hence,] *رَشَّتِ السَّيْمَةُ*, and *رَأَشَتْ*, (S, A, Mgh, K,) The sky rained: (A, Mgh:) or let fall a little rain, such as is termed *رَشٌّ* (S. [After the former of these verbs, *الرَّشَّ*, or the like, seems to be understood.]) [And hence,] *رَأَشَتْ* † *الطَّعَنَةُ* [The spear-wound, or the like, sprinkled forth blood: a signification implied, but not expressed, in the S and A: or] became wide, so that its blood became scattered about: (K:) or passed through, and made the blood to flow, or to appear and flow, or to flow copiously, or with force. (Mgh.) — [Hence also,] *رَشَّهَ بِنَاءً حَسَنًا* † He eulogized him. (TA voce *حَسَن*.) — And *رَشَّهَ* He nashed him, or it. (MF, from the Expositions of the "Muwaṭṭa.")

2. *رَشَّ الْقَلَمُ الْحَبْرَ* The pen spirtled the ink.]

4: see 1, in two places. — *رَأَشَ الْعَرَسَ*, (A, K,) inf. n. *رَأَشَاشٌ* (A,) He made the horse to sweat by urging him with his feet. (A, K.)

5. *رَشَّشَ عَلَيْهِ* and *رَشَّشَ عَلَيْهِ الْهَاءَ*, (A,) [The water became sprinkled, or scattered in drops, upon him or it.] And *رَشَّشَتْ نَفْطَةً* [A drop of ink became spirtled from the pen]. (S and K in art. *مَج*.)

R. Q. 2. *رَشَّشَ*: see 5. — Also *It* (roasted meat) dripped with gravy; or was succulent, and dripping with juice; or was fat. (TA.) — And *It flowed*. (TA.)

رَشَّ, (S, K,) or *رَشَّ مِنْ مَطَرٍ*, (A, TA,) A little [sprinkling] rain: (S, K:) [and so *رَشٌّ* in the present day:] or the first [or lightest and weakest] of rain: (IAr: [see *رَأَشَ*] pl. *رَشَّاشٌ*. (S, K.) — Also the former, † A painful beating. (Sgh, K.)

رَشَّ: see the next preceding paragraph.

رَشَّاشٌ What is sprinkled, (S, A, K,) or scattered, (Mgh,) of water, (A, Mgh,) and the like, (Mgh,) or of blood, (S, A, K,) and of tears, (S, K,) and the like, (K,) and of rain; (TA in art. *رَشَّ*) what is scattered, or flies about, of blood. (Mgh.) — [Hence the saying,] *لَمْ يَدْخُلْ فِي الرِّشِّ وَأَصَابَهُ مِنْ رَشَّائِهِ* † [He did not enter into evil, or mischief, and yet somewhat thereof, or of its effects, befell him]. (A, TA.) And *بَنَى الْخَطَّاشُ أَتَعَهُ* [app. meaning *Insatiable thirst, or desire, to hear from thee, or the like, remained in us, and there did not reach us from thee ought save a mere sprinkling, or perhaps, what was scattered abroad, of rumours, or the like*]. (A, TA *) [See also an ex. voce *رَزَّازٌ*.]

رَشَّاشٌ: see *مَرْشُوشٌ*.

رَشَّاشٌ Roasted meat (Aḥoo-Sa'eed, A, K) dripping with its gravy, (Aḥoo-Sa'eed, A, TA;) or succulent, and dripping with its juices; (TA;) or fat: (K.) and *مُرْشٌ* signifies the same. (TA.)

مُرْشٌ: see what next precedes.

مِرْقَةٌ A thing with which one sprinkles: (Ibn-'Abbād:) a thing with which the weaver sprinkles the web. (A, TA:) [in the present day, applied to a long-necked bottle, with a stopper pierced with a hole or holes, for sprinkling scented water:]

مَرْشُوشٌ [Sprinkled, or scattered in drops; as also *رَشَّاشٌ*, occurring in this sense in a verse in the TA in art. *حَفَت*.] — *مَحَلٌّ مَرْشُوشٌ* — [A place of alighting sprinkled, or wetted by sprinkling]. (A.) — *أَرَبٌ مَرْشُوشَةٌ* Land upon which [rain such as is called] *الرَّشَّ* has fallen. (TA.)

رשא

1. *رَأَشَ* i. q. *جَامَعَ* [Inivit feminam]. (K.) — *رَأَشَتْ* She (a gazelle) brought forth. (K.)

رَأَشَتْ A young gazelle, (S, Mgh, K,) that has become active, or in motion, (S, Mgh,) or that has become strong, (K,) and has walked (S, Mgh, K) with its mother: (K:) pl. *رَأَشَاتٌ*. (Mgh, K.) [In the following saying, I find it written as though with medd, app. for the sake of assimilation: *عَنْدِي جَارِيَةٌ مِنْ الرِّشَاءِ أَشْبَهُ شَيْءٍ*: [التَّيْسَةُ: بالرقاء], meaning [I have with me a young woman most like to] the [young] gazelle: so in the A. (TA.)

رشح

1. *رَشَّحَ*, (S, A, Mgh, K,) aor. *رَشَّحَ*, (Mgh, K,) inf. n. *رَشَّحٌ*, (S, Mgh,) He, or it, (the forehead, or the side thereof above the temple, A, TA, or the body, Mgh,) sweated; exuded sweat; (S, A, Mgh, K:) as also *رَأَشَحَ*, (K,) and *رَأَشَحَ عَرَقًا*, and *رَأَشَحَ عَرَقًا*. (Fr, TA.) And *رَشَّحَ*, aor. *رَشَّحَ*, inf. n. *رَشَّحٌ*, and *رَشَّحَانٌ*, He, or it, was, or became,

moist with sweat. (TA.) — [Hence,] رَشَحَتْ [The water-skin sweated with the water]: and رَشَحَ بِمَا فِيهِ [It sweated with what was in it] is said of a [porous] mug, and of any [porous] vessel. (A.) — [Hence also,] رَشَحَ لَهُ يَرْشَحُ + He gave him not anything. (S, K.) رَشَحَ جُلْدُهُ, said of one known to be a niggard, + He gave something. (Har p. 95.) — رَشَحَ is also said of a young gazelle, meaning + He walked, being trained, or accustomed, to do so by his mother. [because the training him to walk causes him to sweat. see 2: and see also 5.] (A.) Also, said of a gazelle, + He leaped, or bounded, and exulted [or was brisk or lively or sprightly]. (K.) Also, inf. n. رَشُوحٌ, said of a young weaned camel, + He became strong: [see, again, 5.] and the inf. n. is metaphorically used in relation to small clouds [app. when they collect together to give rain] (L) = See also 2, as said of a she-camel.

2. رَشَحَ app. He, or it, caused to sweat: this seems to be the primary signification, whence the other significations here following. — رَشَحَتْ, inf. n. رَشُوحٌ, + She (a gazelle) trained, or accustomed, her young one to walk, so that he was caused to sweat (فَرَشَحَ [perhaps a mistranscription for فَرَشَحَ so that he sweated]): (A, TA.) or she (a wild animal), when her young one became able to walk, walked with him, until, or so that, he was caused to sweat (حَتَّى يَرْشَحَ عَرَقًا), and became strong. (Mfr, on the authority of Kh, in De Saacy's "Chrest, Ar.," sec. ed., ii. 281.) — + She (a camel) rubbed the root of her young one's tail, and pushed him on with her head; and went before him, and waited for him until he overtook her; and sometimes gently urged him on, and followed him; as also رَشَحَتْ, and رَشَحَتْ وَلَدَهَا بِالْبَنَنِ الْقَبِيلِ (L.) = رَشَحَتْ, inf. n. as above, + She (a mother) fed her child with a little milk, putting it into his mouth* by little and little, until he became strong enough to suck. (S, TA.) — رَشَحَ also signifies + A dog-gazelle's licking her young one so as to remove the moisture that was upon it at the time of its birth; (K, TA.) and so رَشَحَ. (TA.) — رَشَحَ الثَّيَابَ (A, TA.) or الثَّيْبَ, inf. n. as above, (Mgh), + It (the moisture, or dew, A, Mgh, TA, or the rain, TA) fostered the herbage. (Mgh, TA.) — رَشَحَ وَلَدَهُ + He fed his child well. (Mfr, on the authority of Kh, in De Saacy's "Chrest. Ar." ubi suprâ.) — And رَشَحَ (S, A, K.) inf. n. as above, (K, TA.) + He was reared, brought up, or educated, and rendered fit, (S, A, K, TA.) and prepared, (TA.) لِلشَّيْءِ [for the thing], and لِلْأَمْرِ [for the affair], (TA.) or لِلْوَائِرَةِ [for the office of weaver], (S,) or لِلْعَلِكِ [for the office of king], (K,) or لِلْخِلَافَةِ [for the office of khalefeh]; from رَشَحَتْ وَلَدَهَا in the sense expl. in the second sentence of this paragraph; (A;) or رَشَحَ لِلْخِلَافَةِ means + he was

made the appointed successor of the khalefeh: (TA.) and رَشَحَ فَلَانٌ كَذَا + Such a one was reared, &c. for such a thing. (A, TA.) — And رَشَحَ مَالَهُ (A,) inf. n. as above, (K,) + He managed, or tended, or took care of, his property, or cattle, well. (A, K.) It is said in a trad., يَرْشَحُونَ خَصِيدَهَا, meaning + They tend [the place of seed-produce thereof], and put it into a good, or right, state, or make it to thrive, in order to its becoming productive; like as is done to grape-vines and palm-trees. (TA.)

4. رَشَحَ, intrans.: see 1, first sentence. —

رَشَحَتْ + She (a camel, and a woman,) had a young one that associated, or kept company, with her, walking with her and behind her, and not fatiguing her: or had a young one that had become strong. (L.) = رَشَحَتْ وَلَدَهَا, said of a camel: — and رَشَحَ فَلَانٌ كَذَا: see 2.

5. تَرَشَّحَ: see 1, first sentence. — Also + He (a young weaned camel) was, or became, strong enough to walk, or able to walk with strength: (S, K.) or became strong, and walked with his mother. (As, S.) [See 1.] — See also 2, in the middle of the paragraph. تَرَشَّحَ الثَّيْبَ [or الثَّيَابَ] + The herbage became fostered by moisture or dew. (Mgh) — تَرَشَّحَ فَلَانٌ كَذَا: see 2, near the end of the paragraph.

10. اسْتَرْشَحَ الْبَهْمَى + The [barley-grass termed] بَهْمَى grew tall. (K.) = يَسْتَرْشَحُونَ الْبَهْمَى, so in most of the copies of the K, (TA,) [and so in the L,] + They foster the بَهْمَى, in order that it may grow large: (L, K:) in some of the copies of the K, الْبَهْمَى [i. e. the lambs, or kids, &c.]: (TA:) the place thereof is termed مَسْتَرْشَحٌ (K:) or الْبَهْمَى مَسْتَرْشَحٌ signifies the place, or tract of ground, that fosters the بَهْمَى (L.) And يَسْتَرْشَحُونَ الْبَقْلَ, so in all the copies of the K but some in which is found الْفَقْلَ, (TA,) + They wait for the herbs, or leguminous plants, (or the plants called بَقْل) to grow tall, in order that they may pasture thereon. (K.)

رَشَحَ The moisture of sweat upon the body. (A, TA.) [And + Fluid, or matter, caused: see نَادَ.]

رَشَحَ That sweats much. (TA.)

رَشَحَةٌ [as an inf. n. of un., A sweat, or a sweating: a meaning indicated, though not expressed, in the A. — Hence, app., + A dew, or fall of dew from the sky. — And hence, as being likened thereto, + A gift]. You say, رَشَحَةٌ أَصَابَنِي بِرَشَحَةٍ [He gave me a gift from his store of bounty]. (A.)

رَشَحٌ بِتَوْرٍ رَشَحٌ + A well containing little water: (TA:) [pl. رَشَحٌ.]

رَشَحٌ Sweat. (AA, S, K.) — + A certain plant: (K:) or + plants, or herbage, upon the surface of the ground. (L.)

رَشَحٌ + A butter-shin that sweats much. (A in art. نَسَحَ.)

رَشَحٌ Sweating; exuding sweat. (A, Mgh.) — + A mountain moist in the lower part, (K, TA,) and at the base of which there sometimes collects a little water: when this is much [in comparison with what thus collects, though still little abstractedly], it is termed رَشَحٌ: (TA:) pl. رَوَاشِحُ. (K.) — + What one sees, like sweat, running in the interstices between stones. (K, TA.) You say, كَرَّمَتْ بَيْنَ الْغُرَاتِ الْفَاصِحِ وَالْوَسْلِ الرَّاشِحِ [How great a difference is there between the overflowing Euphrates and a little water that distils scantily in interrupted drops from a rock or mountain, appearing, like sweat, running in the interstices between stones]. (A, TA.) — This pl. رَوَاشِحُ also signifies + The ثَعْل [which means a small teat in excess], (K,) or the أَثْلَبَةُ [or teats], (TA,) of a ewe or she-goat, particularly. (K, TA.) — And the sing., + A young gazelle that walks, being trained, or accustomed, to do so by his mother, so that he is caused to sweat. (A.) And + A young weaned camel that has become strong enough to walk, or able to walk with strength: (S, K:) or that has become strong, (As, S, L,) and walks with his mother: (As, S:) pl. رَشَحٌ. (L.) — And + What creeps upon the earth, of such as are termed its جَشَاشٍ and its أَسْنَانِ. (K, TA.) — See also 4.

أَرَشَحَ [More, and most, sweating]. — [Hence,] هُوَ أَرَشَحٌ قَوَادًا + He is most largely endowed with sharpness, or acuteness, of mind, or with quickness of intelligence, understanding, sagacity, skill, or knowledge: (K, TA.) as though sweating therewith. (TA.)

مَرَشَحٌ (S, L, K,) or مَرَشَحٌ (so in one of my copies of the K,) + A she-camel having a young one that has become strong enough to walk, or able to walk with strength: (S, K:) or having a young one that has become strong, and that walks with her: (As, S:) or having a young one that associates, or keeps company, with her, walking with her and behind her, and not fatiguing her: or having a young one that has become strong: and in like manner a woman: or such signifi- cations, as also رَاشَحٌ, applied to a she-camel, as a possessive epithet, having a young one of which she rubs the root of his tail, pushing him on with her head; and before which she goes, and waits for him to overtake her; and which she sometimes gently urges on, and follows. (L.)

مِرْشَحَةٌ and مِرْشَحَةٌ The inner covering that is beneath the felt cloth of a horse's saddle; so called because it imbibes the sweat: (L:) or the thing that is beneath the مِثْرَةٌ [q. v. in art. وَثَر]. (S, L, K.)

مِرْشَحَةٌ: see the next preceding paragraph.

مِرْشَحٌ: see مِرْشَحٌ.

مُسْتَرْشَحٌ: see 10, in two places.

رشد

1. رَشَدٌ, aor. ٢; and رَشَدٌ, aor. ٢; (S, A, L, Mgb, K;) the former of which is the better known and the more chaste; (TA,) inf. n. رَشَدٌ, (S, L, Mgb, K;) which is of the former, (S, L,) and رَشَدٌ, (S, L, Mgb, K;) which is of the latter, (S, L, Mgb,) and رَشَدٌ, (L, K,) which is also of the latter verb, (TA,) or thus last is a simple subst.; (Mgb;) *He took, or followed, a right way or course or direction*; (S, A, L, Mgb, K,) as to a road, and also as to an affair: (L:) [and often relating to religion; meaning *he held a right belief, was orthodox*:] and *استرشد* signifies the same: (L, K:) you say, *استرشد لأمره*, meaning *He took, or followed, a right way to conduct his affair*: and *رشد أمره*, meaning *He took, or followed, a right course in his affair*; this latter being a phrase similar to *أمر بطه* and *أمر بته* &c. (L.) Some say that رشد relates to the things of the present life and to those of the life to come, and رشد, only to those of the life to come: but this distinction does not accord with what has been heard from the Arabs, nor with readings of the Qur-án, in which some read رشد and others رشد in several verses. (MF.) The former also signifies *The continuing in the way of truth, or the right way, with self-constraining firmness in so doing*. (K.) One says to the traveller, *رشدت* [*Mayest thou take, or follow, the right way*] (A.) — [See also رشد below.]

2. رَشَدٌ, inf. n. رَشَدٌ, said of a káfíe, or judge, i. q. *جعله رشداً* [meaning *He pronounced him to be one who took, or followed, a right way or course or direction*: or *to be one who held a right belief; to be orthodox*]. (Mgb.) — See also what next follows.

4. رَشَدٌ (S, A, L, Mgb, K) and رَشَدٌ (L), said of God, (S, L, K,) and of a governor, or commander, (L,) [or of any man,] *He made him, or caused him, to take, or follow, a right way or course or direction*; or *he directed him aright, or to the right way or course or direction*, (S, A, L, Mgb, K;*) *لَهُ وَعَلَيْهِ إِلَى الشَّيْءِ* [to the thing]: so says AZ: (Mgb:) [often relating to religion; meaning *he made him, or caused him, to hold a right belief; to become orthodox*]. See also the next paragraph.

10. *استرشد*: see 1. — Also *He sought, or desired, the taking, or following, a right way or course or direction*. (So accord. to some copies of the K.) — And *استرشده* *He desired of him the taking, or following, a right way or course or direction*: (L, and so accord. to some copies of the K, and the TA:) or *he asked, demanded, or desired, of him, direction to the right way*. (MA.) You say, *استرشدته لأمره* [I asked, demanded, or desired, of him, direction to the right way, and he directed me to the right way] (A, Mgb) *لَهُ وَعَلَيْهِ إِلَى الشَّيْءِ* [to the thing]: so says AZ. (Mgb.)

رَشَدٌ an inf. n. of 1. (S, L, Mgb, K.) — [As a simple subst., *Rectitude*.] Also *Maturity of in-*

tellect, and rectitude of actions, and good management of affairs. (TA in art. انسى: see 4 in that art.) [Hence, *بلغ رشده* *He attained to years of discretion, when he was able of himself to take, or follow, a right way or course*: a phrase of frequent occurrence.]

رَشَدٌ: see the next paragraph, in four places.

رَشَدَةٌ *A mode, or manner, [and رَشَدَةٌ an act,] of رشد [or right procedure; &c.]* (Hamm p. 463) [Hence, *هو لرشدته* (S, A, L, Mgb,) and *ولد لرشدته* (L, K,) and *لرشدته* (L, Mgb, K,) the latter accord. to AZ and Fr, and said to be the more chaste, but the former allowable accord. to Ks, and preferred by Th in the Fg, (L, TA,) [and seems to be the more common,] † *He is, or was, trueborn*; (A, Mgb;) *contr. of لرشدته* (S, L, K,) *لرشدته* (Fr, TA,) and *لرشدته* (AZ, Fr, TA.) And *وليد لرشدته* [or *رشدته* i. e. † *He was not trueborn*]. (Fr, TA.) And *هذا ولد لرشدته* [*This is an offspring of valid marriage*]. (TA.) And *ادعى لرشدته* † [*He claimed, as his, a child not lawfully begotten, or not trueborn*]. (TA, from a tud.)

رَشَدِي: see رَشَدٌ.

رَشَدِي: see رَشَدٌ.

رَشَادٌ an inf. n. of 1, (L, K,) or a simple subst., (Mgb,) [signifying *Right procedure*; or the adoption, or pursuit, of a right way or course or direction; us to a road, and also as to an affair, and often meaning *right belief, or orthodoxy*. in both these senses] *contr. of رَشَدِي* (S, A, Mgb,) and of *رَشَدِي*: (Mgb:) and *رَشَدِي* is a subst. syn. with رَشَادٌ. (L, K,*) *حَبُّ الرَشَادِ* i. q. *الحرف* (K,) in the dial. of El-Trék; (TA:) they gave it this name as one of good omen, because *حرف* is syn. with *جرمان*: (K:) *جرمان* and *حرف* are names given to several species of *Cress*; and *حَبُّ الرَشَادِ* seems to mean *the seed of رشاد*: accord. to Golius, on the authority of Ibn-Beytár, رشاد is the name of the *nasturtium*: accord. to Delile, (Flor. Egypt., nos. 576, 580, 571, 584, and 610,) it is the Arabic name of the *lepidum sativum* of Linn.; the *lepidum hortense* of Forsk.: and the *cochlearia nilotica*. رشاد البحر, i. e., *nasturtium maritimum*, that of the *cakile maritima* of Tournef.; Desf., a *pinnatifida*; the *bunias cakile* of Linn.; the *isatis pinnata* of Forsk.: *الرَشَادُ الْجَبَلِيّ*, that of the *lunaria parviflora*: and *رَشَادُ النَّوَى* i. e., *nasturtium deserti*, that of the *raphanus recurvatus* of Persoon; the *raphanus lyratus* of Forsk.]

رَشِيدٌ: see رَشَدٌ. — *الرَشِيدُ*, of the measure *فَعِيل* in the sense of the measure *مُفَعِّل*, (L,) as an epithet applied to God, means *The Director to the right way*: (L, K:) and *He who appoints, or ordains, well that which He appoints, or ordains*: (K:) or *He whose regulations are conducted to the attainment of their ultimate objects in the right way, without any one's aiding in directing their course aright*. (L.)

رَشِيدٌ and رَشِيدٌ *Taking, or following, a right way or course or direction [as to a road, and also as to an affair: and often meaning holding a right belief; or orthodox]*. (A, Mgb.) One says to a traveller, *رَشِيدًا* [May God make thee to be a taker, or follower, of a right way; one directed aright]. (A.) And one says, *يَا رَشِيدِي*, as meaning *a taker, or follower, of a right way*; *يَا رَشِيدُ* [O thou who takest, or followest, a right way &c.]. (L.) *الْخَلْفَةُ الرَّاشِدُونَ* [The *Khalefs* who took, or followed, a right course, or the orthodox *Khalefs*], is an appellation specially applied to Abou-Dekr, 'Omar, 'Othmán, and 'Ales; but applicable also to any others of the Imáms who pursued the same course as those four. (L.) *أُمُّ رَشِيدٍ* a surname (S) applied to *The female rat or mouse* (القَاة). (S, K.)

الرَّشْدُ *is like الرُّشْدُ* [i. e. *The more, or most, direct road*]. (S.)

الرَّشَادِ, a pl. without a sing., like مَحَاسِنَ and مَلَامِحَ, (L,) *The right places to which roads tend*; syn. *مَقَاصِدُ الطَّرِيقِ*. (S, L, K.) You say, *هُوَ يَبْدِي إِلَى الرَّشَادِ* [*He directs to the right places to which roads tend*]. (A.)

رشف

1. رَشَفٌ, aor. ٢ and ٢, inf. n. رَشَفٌ, (S, MA, O, Mgb, K,) [and app. رَشَفٌ also (which see below), and رَشَفٌ, which has an intensive signification, mentioned by Freytag as occurring in the "Maqsoorah" of Ibn-Dureyd:] and رَشَفٌ, aor. ٢, (AA, O, K,) inf. n. رَشَفٌ; (K;) *He sucked it in*, (S, MA, O, K,) namely, water, (MA, K,) and the saliva of a gurl, (IAqr, O,) with the two lips; (MA;) as also *ارشفه* (S, MA, O, K) and *ترشفه* (S, MA, O, K) and *ارشفه* and *ترشفه* (IAqr, O, K:) or *he took it, namely, water, with the two lips in a manner exceeding that which is termed مَصٌّ*: (Mgb:) and رَشَفٌ, (Mgb,) or رَشَفٌ (IAqr, O, K,) inf. n. رَشَفٌ, (IF, O,) *he drank to the uttermost what was in the vessel, not leaving in it anything*: (IF, O, Mgb, K:) or, accord. to some, رَشَفٌ signifies *the sucking in the water of the mouth in hissing*: (Har p. 271:) you say, *رَشَفَهَا*, meaning *he sucked her* (a girl's) *saliva from her mouth*: (IAqr, L in art. مَصَب:) and *ارشفها* *he kissed her and sucked in her saliva*; from رَشَفٌ [i. e. رَشَفٌ] meaning "saliva": and رَشَفٌ signifies *he sucked in much*: (Har p. 231.) or i. q. تَبَصَّصَ. (O.) It is said in a prov., *الرُّشْفُ أَثَقُ*, i. e. *The sucking in (ترشف) of water by little and little is most effectual to quench thirst*. (S, O, K.)

2: } see above.

4: }

5: see 1, in three places.

8: see 1, in two places.

رَشْفٌ *A small quantity of water remaining in a watering-trough, or tank: the surface of the water, which the camels suck in with their mouths*.

(Lth, O, K.) — *Saliva*. (Har p. 231: but there without the vowel-signs.)

رَوْفٌ *Sweet in the mouth; sweet-mouthed*; [as though her saliva were sucked in by her lover because of its sweetness]; applied to a woman (S, O, Mss, K.) — Also *Dry in the فَرْج*; so applied. (IAsr, O, K.) — And A she-camel that *eats with her lip*. (As, O, K.)

^٢رَتِيف an inf n., [like رَشَف] (Lth, O,) The taking of water with the two lips; (Lth, O, K;) exceeding what is termed مَصّ. (Lth, O)

مَرَشَفٌ *An instrument with which one sucks in water &c. Its pl. مَرَشَفَاتٌ is used in the present day as meaning The lips: thus in the phrase إِمْرَأَةٌ عَذْبَةٌ الِّمَرَشَفِ A woman sweet in the lips; a sweet-lipped woman.]*

[This art. is wanting in the copies of the L and TA to which I have had access.]

رَشَق

1. رَشَقَةٌ, (S, Mḥb), رَشَقِيرٌ, (M), بِالرَّشَقِيرِ, (M, Mḥb), بِالنَّيْلِ, (S, K), وَصَدِيرٌ, (K), aor. 2, (S, M, Mḥb), inf. n. رَشَقٌ; (S, M, Mḥb, K); as also رَشَقَةٌ (Mḥb) [رَشَقِيرٌ]; *He shot, or shot at him, or them, with the arrow, or with the arrows, and other things.* (S, M, Mḥb, K.) It is said in a trad. لَوْ أَنَّ عَيْنَيْهِ مِثْلَ رَشَقِ السَّيْلِ [Verily it is harder upon them, or more severe or distressing to them, than the shooting of arrows at them]. (TA.) — And رَشَقِيٌّ بِظَرْوِهِ cast his look at them. (M.) — See also 4, in two places. — رَشَقٌ, (S, M, Mḥb, K), inf. n. رَشَافَةٌ, (S, M, Mḥb), *He (a man) was, or became, goodly, or beautiful, or slender, in stature, or person:* (S, K.) or *he (a boy) was, or became, just in proportion,* (T, A), *and slender;* (A); and in like manner رَشَقْتُ is said of a girl: (T:) or *he (a boy, M, or a person, Mḥb) was, or became, light, or active,* (M, Mḥb), *in his work;* (Mḥb); and in like manner رَشَقْتُ is said of a girl. (M. [See also 5.]

3. **رَاشَقَ**, (Moḥṣet, K.) inf. n. **مُرَاشَقَةٌ**, (Moḥṣet, K.)
 + *He went, or ran, with him; or vied with him*
in going, or running; syn سَابَهَ. (Moḥṣet, K.)
 [And] **رَاشَقَنِي مَقْصِدِي** + *He vied with me* (بَارَانِي)
in going to the place to which I was repairing.
 (A, TA.)

4. **ارشق** *He shot in one direction; (Zj, K, ʾ.)* as also **رَشَقَ**, (Zj, O.) — See also 1. — **↑ H** looked sharply, or intently, or attentively: (S, K.) [and] **أَرَشَقْتُ**, inf. n. **رِشَاقٌ**, *she looked sharply, &c*; said of a woman, and of a **مِثَابٌ** [or wild cow]. (M.) You say **أَرَشَقْتُ إِلَى الْقَوْمِ** *↑ I looked sharply, &c, or* *↑ I raised, or cast, my eyes, and looked, at, or towards, the party, or company of men*; (L;) and so **الْقَوْمُ** **رَشَقَتْ**, (J.K.) And **أَرَشَقْتُ الظَّبْيَةَ إِلَى مَرْبَاهَا** *↑ The she-gazelle looked sharply, or intently, or attentively, at the object of her want.* (A, TA.) As some say, (M,) **ارشقت الظبْيَةَ** signifies *↑ The she-gazelle extended, or stretched out, her neck.* (S, M, K.)

TA.) = مَا أَرْشَقَهَا⁹⁵, said of a bow, † *How light, and swift in the flight of its arrow, is it!* (K, TA.)

5. *ترسَّقَ فِي الْأَمْرِ* *H: was, or became, sharp in the affair.* (M. [See also 1, last signification.])

رَتُّ: see the next paragraph, last sentence.

رَشَقْ n. subst. from 1 in the first of the senses explained above: (S, K) [i. e. as signifying] *A bout (رَشَقَاتُ) of the shooting of arrows*; (T, M, TA.): *when persons, competing in shooting, shoot all the arrows that they have with them and then return [to the butt]*: (T, TA.): *and a direction in which arrows are shot*, (S, M, Mgh, K), *when the people, all of them, shoot all the arrows*: (Mgh.) pl. اَرَشَاقٌ. (Mgh, TA.) You say, رَمَيْتُ رَمِيًّا رَشَقًا (S, K) رَمَوْا رَشَقًا (Mgh), رَمَوْا رَشَقًا رَشَقًا (Mgh, TA.) *We shot, all of us, [a bout], in one direction*; (S, K); *or they shot, (M, Mgh), all of them, (Mgh), [a bout], in one direction, with all their arrows.* (M, Mgh.) And it is said in a trad. of Fuḍālel, كَانَ يَخْرُبُ قَبْرِی الْأَرَشَاقِ [He used to go forth, and shoot bouts]. (TA.) Accord. to IDrīd, الرَّشَقُ signifies *The arrows themselves that are shot.* (Mgh.) — Also *The [stridulous] sound of the pen* (Lth, M, Z, K) *when one writes with it*; (Lth, M;) and so رَشَقٌ. (Lth, M, Z, K.)

رَشَقٌ: see the next paragraph but one, in two places.

رَشُوْ: see the next paragraph, in two places.

رَشِيقَةٌ † *A swift-shooting bow*; (JK, A, K); as also رَشِيقٌ (JK) and رَشَقٌ. (O, K.) — أَجَلٌ رَشِيقٌ + [A period] quick (*in passing*). (K.) — رَشِيقٌ applied to a boy, (T, TA,) or to a man, (S, K,) and رَشِيقٌ, (JK,) and رَشِيقَةٌ applied to a girl, (T, TA.) *Just in proportion*, (JK, T, A,) and *slender*: (A, TA:) or *goodly*, or *beautiful*, and *slender*, in *stature*, or *person*: (S, K.): رَشِيقٌ or رَشِيقٌ (M, Mgh) and رَشِيقٌ (M) signify a boy, (M,) or a person, (Mgh,) *light*, or *active*, (M, Mgh,) *in his work*; (Mgh:) and in the same sense are applied to a girl: (M, K.) The pl. [or rather quasi-pl. n.] of رَشِيقٌ is رَشَقٌ; (TA.) like اَرْمَةٌ is اَرْمَةٌ, and أَفْعٌ is أَفْعِي. (TA.)

شَوْتِ Shooting. (Har p. 37.) — سَهْرَ رَانِقَ i. q. دُرُ رَمِي, i. e. دُرُ رَمِي [lit. An arrow having propulsion; meaning shot; the latter word being] of the class of [possessive epithets, such as] لَابِنٌ and تَامِرٌ. (Har p. 82.)

جيد اَرشَقْ *An erect neck.* (M.)

مَرْتَقٍ, applied to a woman, (JK, M), and to a she-gazelle, (M), or to a wild animal [of any kind], (JK), *Having her young one with her*; (JK, M); as though she was always watching it. (JK.) — [Also + *Having a stretched out, or long, neck*. Hence, *الْمَرْتَقَاتُ* [*TL*] *long-necked ones*] is used as meaning the gazelles: but is not applied to the [wild] oxen or cows, because of

the shortness of their necks: these are called by Abou-Du-âd بَنَاتُ غَيْرِ الْمُرِقَاتِ [lit. *the sons, or daughters*, (for بَنَاتُ applied to irrational animals is pl. of ابْنٌ as well as of بَيْتٌ) of the paternal uncles of the long-necked ones, i e., of the gazelles]: he says,

* وَقَدْ ذَرَرْتُ بَنَاتِ عِمْرِ الْمُتَرَاتَاتِ لَهَا بَصَائِصُ
meaning [And verily I have frightened] the wild
ozen or cows [having waggings of the tail]. (L.)
— See also the paragraph commencing with قَوْسُ
رَسِيْقَةٍ, in two places.

[مِرْسَقٌ] is explained by Golius, on the authority of Moyd, as signifying *A ring used in shooting, by means of which the thumb, it being furnished therewith, more easily draws the tighter sort of bow-string.*

شماره

1. **دَشَمَر**, (S, K,) aor. **دَشَر**, inf. n. **دَشْرَم**, (S;) *He stamped, or sealed*, whcat. (S, K. [See **دَوَشَمَر**.])
— And *He wrote*; (K, TA;) **عَلَيْهِ** [upon it], and **إِلَيْهِ** [to him]: accord to the copies of the K, like **دَشَمَر**; but this is a mistake for **دَوَشَمَر**, with the unpunctuated **س** [and without *teshd*sed]. (TA.)

2: see above.

4: see the next paragraph. = اِشْمِتْ *It (land) showed its herbage.* (TA.) — And *She* (a wild cow) *saw* and *depastured* the رُشْمُ, (R, TA,) i. e. the first that appeared of the herbage: the epithet applied to her is مُرْشِمَةٌ [without ة]. (TA.) .

8. **ارشم**, in the copies of the **Q** erroneously written **ارشم**, [is expl. as meaning] *He stamped, or sealed, his vessel with the رشم*: thus in the saying of **El-Ashà**, as some relate it,

* وَصَلَىٰ عَلَىٰ ذَٰلِهَا وَأَرْسَمَ *
but accord. to others, وَأَرْسَمَ. (TA. [See art.
رسم.])

رسم: see what next follows.

أَمْرٌ i. q. *أَمْرٌ* [A mark, an impression, &c.]; (Abou-Turâb, K, TA; [in the CK *الْأَمْرُ* is erroneously put for *الْأَمْرُ*];) as also *أَمْرٌ* (K, TA;) like *أَمْرٌ* (Abou-Turâb, TA) and *أَمْرٌ* [q. v.] (S, Msh, K; all in art. *أَمْرٌ*). — And [particularly] The mark, or impression, &c., (*أَمْرٌ*), of rain, upon the ground. (K.) — And The first that appears of herbage; (Isk, S, K;) as also *أَمْرٌ* (TA.)

(S, K, TA) as meaning The [small engraved] tablet, (S, TA,) or the stamp, or seal, (K, TA,) with which collections of wheat or corn [in their repositories] are stamped, or sealed; (S, TA.); as also رَاسُومٌ (AA, K). And The thing with which [the mouth of] a vessel is stamped, or sealed; (K); and رَاسُومٌ signifies [the same; or] a stamp, or seal, with which the head [or mouth] of a [large jar such as is called] خَافِیةٌ is stamped, or sealed: (TA in art. رَسَمَ.) as also رَاسُومٌ (M and K in that art.) and رَاسُومٌ (K in that art.): or a stamp, or seal, in a general

and an ostrich, (A) *made her eggs even, or level, with her bill* (A, K) and *her feet, to sit upon them.* (A) — See also رَصَاةٌ.

2: see 1, in two places. — رَصَّصَتْ (AZ, M), inf. u. تَرَصَّصَ (AZ, S), *She (a woman) put on, or wore, her نقاب [a kind of face-veil] in such a manner that nothing was seen but her eyes* (AZ, S, M); as also وَصَّصَتْ (AZ, TA), or وَصَّصَتْ (M): وَصَّصَتْ is of the dial of Temem. (AZ, TA). — رَصَّصَ † *He was importunate, or urgent, in asking, or begging.* (Fr, TA.)

5: see 8.

6. رَصَّصُوا *They placed themselves close together,* (Ks, S, M, A, K), in a rank, (S, Mgh, Mgh, K), in prayer, (A, TA), and in battle, (TA), so that there was no intervening space among them; (Ks); as also رَصَّصُوا (A): *they placed themselves in a rank, or in ranks, in battle, and in prayer.* (M)

8. ارْتَصَّتِ الْجَنَادِلُ *The stones were stuck, or set close, together; as also تَرَصَّصَتْ.* (A.) — See also 6.

R. Q. 1. وَرَصَّصَ: see 1, in two places. — ارْصَصَ فِي الْمَكَانِ *He continued, or became fixed or settled, in the place.* (IAqr, K.)

رَصَصَ in the teeth is رَصَصَ (M, TA); and رَصَصَ in the teeth signifies [the same, i. e.,] *Nearness together.* (A, TA.)* — See also the next paragraph.

رَصَصَ (S, M, Mgh, Mgh, K) and رَصَصَ (M), or the latter is vulgar, (S), and not allowable, (K), or, accord. to AHat, it is correct, and it is quoted by Ez-Zarkash, and by certain of the Expositors of the Fg, and is the only form mentioned by AHaj, (TA), and, accord. to some of the moderns, رَصَصَ also, (MF), and رَصَصَ (M, TA), which is a contraction of the first, (TA). [Lead:] *a certain mineral, (M), well known; (S, K); i. q. عِلَابِي (Mgh); pure Arabic; (IDrd); so called because of the compactness of its particles: (IDrd, M) it is of two kinds; the black, which is [also called] اُسْرَبْ, and the white, which is [also called] اَلْبَيْضُ* [which is applied in the present day to tin, and pewter]: if a little thereof [of the former kind thereof accord. to the TA] be thrown into a cooking-pot, its flesh-meat will never become thoroughly cooked: and if a tree be encompassed by a ring thereof, its fruit will not drop, but will become abundant: (K): and Abu-l-Hoseyn El-Meddane says, it used to be said, the drinking from a vessel thereof is a security against the colic: (TA): رَصَاةٌ signifies a piece thereof. (Mgh.)

رَصَصَ }
رَصَصَ } see the next preceding paragraph.

رَصَّصَ: see رَصَّصَ.

رَصَّصَ: see رَصَّصَ, in two places. — A

woman's [face-veil of the kind called] نِقَاب drawn near to her eyes. (AA, K) — See also رَصَصَ.

رَصَاةٌ: see رَصَصَ. — Also, (accord. to a copy of the M), or رَصَاةٌ, with teshdeed, (K), *Stones cleaving to the circuit of a running spring; and so رَصَاةٌ: (Lth, M, K):* رَصَاةٌ [in my copy of the A written رَصَاةٌ] signifies a stone: and the pl. is رَصَاةٌ [which is reg. as pl. of either of the above-mentioned forms without teshdeed but not as pl. of that with teshdeed]. (A.) You say, رَصَّتْ عَلَى الْقَبْرِ الرِّصَاصُ *The stones were heaped together upon the grave.* (A.) — Hence, رَصَاةٌ, (as in the A), or رَصَاةٌ, (accord. to the K), † *a niggard: (A, K):* likened to a stone. (A.)

رَصَاةٌ: see رَصَاةٌ, in two places.

رَصَّاصَ [app., accord. to the TA, *a manufacturer of lead: or a seller of lead.* (Meyd, in Golius.)

رَصَاةٌ: see رَصَاةٌ, in two places.

رَصَاةٌ: see رَصَاةٌ — *Hard ground or land.* (K.) This is its meaning accord. to IDrd. (TA)

أَرْصَ *A man whose teeth are near together: (M, A, K):* fem. رَصَاةٌ. (M, A.) — And the fem., applied to a woman, *Impervia coeunt; as also رَصُوصٌ.* (M.) — رَصَاةُ الْفَخَذَيْنِ *A woman whose thighs are close together.* (A.) — فَخَذُ رَصَاةٍ *A thigh that cleaves, or sticks, to its fellow* (O, K.)

أَرْصَوَةً *A [heap of the kind called] قَلَسَوَةٌ like a melon.* (O, K.)

مَرْصُصٌ: see what follows, in two places.

مَرْصُوصٌ *A building having its several parts stuck together, (S, A, Mgh, TA), so that there is no interstice in it: (Mgh): or a building made firm and compact: (M): and so مَرْصُصٌ signifies the same; (A, Mgh, TA); and so رَصِصٌ. (M, TA.) You say also, رَصِصَ رَصِصٌ *Eggs [set] one upon another.* (K.) — A thing done over, or overlaid, (مُطْلَبٌ) with رَصَصَ; as also مَرْصُوصٌ. (S, K.) بَيْتٌ مَرْصُوصٌ *A well cased with رَصَصَ.* (Ibn-Abbad, K.)*

رصد

1. رَصَدَهُ (As, S, A, Mgh, K), aor. رَصَدَ, (As, S, Mgh), inf. n. رَصَدَ (S, Mgh, K) and رَصَدَ (S, K); and رَصَدَهُ (S, K) and رَصَدَهُ (S, K) or رَصَدَ (A) *He sat [or lay in wait] for him in the road, or way: [see رَصَدَ:] (A, Mgh): or he watched, or waited, for him; (As, S, K):* and so رَصَدَهُ (A) and رَصَدَهُ (L): [or] you say, رَصَدَهُ بِالْخَيْرِ وَغَيْرِهِ, aor. رَصَدَ, inf. n. رَصَدَ, *he watched, or waited, for him [with that which was good and otherwise]; and in like manner, رَصَدَهُ بِالْخَيْرِ* [he watched, or waited, for him with requital]; (M); and also رَصَدَ, and رَصَدَهُ: or

(Ham p. 89.) or, accord. to some, you say, رَصَدَ لَهُ بِالْخَيْرِ وَغَيْرِهِ; only with ل; not otherwise: [see this verb below:] and accord. to some, one says, رَصَدَهُ, meaning *he watched, or waited, for him; and رَصَدَ لَهُ بِالْخَيْرِ, meaning he prepared for him the thing, or affair, or event; and رَصَدَ is syn. with رَصَدَ.* (M.) One says of a serpent تَرَصَّدَ الطَّرِيقَ تَلَسَّعَ *[It watches, or lies in wait, for the passers-by on the road, or way, that it may bite]: (L):* and of a beast of prey, (S, A, K), or of a wolf, (M), تَرَصَّدَ لَيْثَهُ (S, M, A), or تَرَصَّدَ الْوَلُوثَ (K), i. e. *He watches, or waits, to leap, or spring.* (TA.) and of a she-camel, تَرَصَّدَ سُرْتُ الْإِبِلِ تَتَرَصَّبُ *[She watches, or waits, for the drinking of the other camels, and then she drinks]; (S, A):* or هِيَ تَرَصَّدُ شَرْبَ غَيْرِهَا تَتَرَصَّبُ *[she watches, or waits, for the drinking of others, that she may drink]. (K.)* — رَصَدَتِ الْأَرْضُ *The land was rained upon by a rain such as is termed رَصْدَةٌ* (S), or by rain such as is termed رَصْد. (TA.)

3: see above, first sentence.

4. ارْصَدَهُ عَلَى كَذَا *He charged him with the watching, or guarding, of such a thing.* (L.) — See also 1, in four places. — ارْصَدَ لَهُ also signifies *He prepared, or made ready, [a person, or thing] for him, or at; (As, S, A, K):* as an army for battle, and a horse for charging, and property, or money, for the payment of what was due. (A, TA.) You say, ارْصَدْتُ لَهُ الْعُقُوبَةَ *I prepared for him punishment: properly signifying I put punishment in his road, or way.* (L.) ارْصَدْتُ لَهُ خَيْرًا وَشَرًّا *[I prepared for him good and evil]. (A.)* [as meaning *Unless I prepare it for a debt that I owe.*] (S.) And [hence, app., as seems to be indicated in the TA,] you say, ارْصَدَ الرِّكَازَ فِي صِلَةِ إِخْوَانِهِ *He places alms in kind, or good and affectionate and gentle and considerate, treatment of his brethren; [as though meaning he prepares for himself the recompense of alms (الرِّكَازَ), like as one says يَحْتَسِبُ ثَوَابَ يَحْتَسِبُ عَلَيْهِ meaning such treatment of them as alms. (TA.) — Also † He requited him, or recompensed him, with good, (L, K, TA), accord. to the original application, (L, TA), or with evil, (L, K, TA), as some apply it. (L, TA.) — And ارْصَدَ الْحَسَابَ † *He showed, or cast up, or produced, the reckoning.* (MF, from the 'Inayeh.)*

5: see 1, first sentence, in two places.

8: see 1, in two places.

رَصَدَ: see the next paragraph.

رَصَدَ: see رَصَدَ, in three places. — Also *A road, or way; (Mgh):* and so مَرْصَدٌ (TA), both signify the same, (M), and مَرْصَدٌ (S, K, TA) and مَرْصَدٌ (TA): and مَرْصَدٌ (IAmb, K), or مَرْصَدٌ (S), or both, (M, A), and مَرْصَدٌ and مَرْصَدٌ *a place where one lies in wait, or*

watches, (IAmb, S, M, A, K,) for an enemy: (IAmb, K:) the pl. of رَصَدٌ is رَصَادٌ; (Mgh;) and the pl. of مُرَصَّدٌ is مُرَصَّدَاتٌ, (TA,) which signifies also *hurling places of serpents*. (M, L.) You say, رَصَدْتُ لَهُ بِالرَّصَادِ and بِالرَّصَادِ (A, Mgh) and بِالرَّصَادِ (A) *He lay in wait for him in the way*. (A, Mgh) And لَدَى رَصَدٍ بِالرَّصَادِ and بِالرَّصَادِ [I am in the place of lying in wait for thee], meaning thou canst not escape me. (A.) And 'Aḍas says,

وَأَنَّ الْمَيَاتِ لِلرَّجَالِ بِرَصَدٍ

[And verily deaths are in a place of lying in wait for men, so that they cannot escape them]. (TA.) وَأَقْعَدُوا لِهَرَمٍ كُلَّ مَرَصِدٍ in the Kur [ix. 5], means *And lie ye in wait for them in every road, or way*; (AM, TA:) accord. to Fr, in their way to the Sacred House. (TA.) And رَصَدَ رَبُّكَ لِبَابِ الرِّصَادِ in the Kur [lxxxix. 13], means *Verily thy Lord is in the way*; i. e., in the way by which thou goest; (TA:) so that none of thine actions escapeth Him: (Mgh:) or it means that He watcheth, or lieth in wait, to punish him who disbelieve in Him and turneth away from Him. (Zj, TA:) or that He watcheth every man to recompense him for his deeds: (Ibn-'Arāfah, TA:) or, accord. to El-Aḡmash, *الرَّصَادُ* is here a name applied to three bridges behind the city; on one of which is security; on another, mercy; and on the third, the Lord. (L, TA.) = Also *A small quantity of rain*: (S, K:) one says, رَصَدٌ يَهْبِطُ مِنَ حَبَا [In it, namely, the land (الأرض), is a small quantity of rain]: (S.) and so رَصَدٌ: (TA:) or both signify *rain that comes after other rain*: or *rain that falls first, before other rain coming*: or the *first of rain*: or, accord. to IḤar, the former word signifies *rain such as is termed عَهْدٌ, after which other rain is looked for*, and if other rain follow it, *harbage* is produced: one *shower then of* is termed رَصَدَةٌ and رَصْدَةٌ: the latter mentioned by Th: (M:) or رَصْدَةٌ signifies a *shower, or what falls at once, of rain* [app. in any case]: (S, K:) the pl. of رَصَدٌ is رَصَادٌ (S, M, K) and رَصَادٌ, (M,) the latter mentioned on the authority of A'Obeyd: (TA:) [or] the latter is pl. of رَصْدَةٌ. (S.) — Also *A small quantity of herbage*, (S, M, K,) in land upon which one *hopes for the fall of the rain of the season called الرَّيْحَانُ*. (M.)

رَصْدَةٌ an inf. n. of un. of 1: pl. رَصَدَاتٌ, whence the saying, لَا يَخْطُوكَ مَتَى رَصَدَاتُ خَيْرٍ, or رَصَدٌ, [My watchings of good conduct, or of evil, will not miss thee], meaning I will requite thee for thy deeds. (A, TA.) = See also the latter part of the next preceding paragraph, in three places.

رَصْدَةٌ *A pitfall for a lion*; syn. رَيْبَةٌ. (S, K.) — And *A ring of brass, or of silver, in the thongs [or cords] by means of which the sword is suspended*. (K.)

رَصْدَةٌ: see رَصَدٌ, in the latter part of the paragraph.

رَصْدِي One who lies in wait for men in the way, to take their property unjustly; (Mgh;) syn. with the Pers. راهدار; and so رَصَادِي. (Meyd, accord. to Golus [who, however, explains the Pers. word as meaning *vix custos, et vectigalium pro transitu exactor*; which I do not think to be here intended thereby].)

رَصُودٌ A she-camel that watches, or waits, for the drinking of others, (S, A, K,) and then herself drinks, (S, A,) or that she may drink. (K.)

رَصِيدٌ A beast of prey, (S, A, K,) or a wolf, (M,) that watches, or waits, to leap, or spring. (S, M, A, K.) And A serpent (حَيَّةٌ) that watches, or lies in wait, to bite persons passing along the road, or way (L.)

رَصَائِدُ Snarers, or traps, prepared for catching beasts of prey; as also رَصَائِدُ. (Arāim, L.)

رَصَادِي: see رَصَدِي.

رَاصِدٌ Sitting [or lying in wait] for one in the road, or way: (Mgh:) or watching, or waiting; رَاصِدٌ for a thing: (S:) or one lying in wait, or in a place of watching, or in a road or way, for the purpose of guarding: (Mgh:) pl. رَاصِدُونَ, (K,) and رَصَدٌ, like as خَدَمٌ is pl. of خَادِمٌ, (Mgh, Mgh,) and حَارِسٌ of حَرَسٌ; (Mgh;) or [rather] رَصَدٌ is syn. with رَاصِدُونَ, (S, A, K,) or with مُرَصِّدُونَ, [which has the same meaning,] and is a quasi-pl. n., (M,) a word like حَرَسٌ (S, A) and رَعْدٌ, (A,) and used alike as sing. and pl. [and masc.] and fem.; and sometimes they said رَاصِدٌ; (S;) and رَصْدَةٌ also is used as a pl. of رَاصِدٌ, agreeably with analogy; (Mgh;) and رَصْدٌ likewise appears to be a pl. of the same. (Ham p. 415.) One says, فَلَنْ يَكْفَى رَصْدًا, i. e. (Such a one fears) *an enemy lying in wait [before him, and pursuers behind him]*. (A.) By رَصَادِي in the Kur lxxii. last verse but one, are meant watchmen over an angel sent down with a revelation, lest one of the jinn, or genii, should overhear the revelation and acquaint therewith the diviners, who would acquaint other men therewith, and thus become equal to the prophets. (M, L.) — Hence, (TA,) الرَّاصِدُ is an appellation of *The Lion*. (K, TA)

مُرَصَّدٌ: see رَصَدٌ, in six places.

أَنَا لَكَ مُرَصَّدٌ [i. q. رَاصِدٌ]. One says, مُرَصَّدٌ أُنَاسِكَ حَتَّى أَكْفَانِكَ بِهِ [I am watching, or waiting, for thee, on account of thy beneficence, that I may requite thee for it]. (Lth, A.) — رَصْدَةٌ أَرْضٌ Land in which is a small quantity (رَصْدٌ, M) of herbage: (M, K:) or land which has been rained upon, and which it is hoped will produce herbage: (AHu, M, K:) and land upon which has fallen a rain such as is termed رَصْدَةٌ; (M;) and so مُرَصَّدَةٌ; (S, M:) or, accord. to some, one should not say مُرَصَّدَةٌ nor مُرَصَّدَةٌ; but رَصْدٌ وَأَصَابَهَا رَصْدٌ. (M.)

مُرَصَّدٌ: see رَصَدٌ, in five places.

أَرْضٌ مُرَصَّدَةٌ: see مُرَصَّدٌ.

مُرَصَّدٌ: see رَصَدٌ, in three places.

رَصَع

1. رَصَعٌ, aor. -, (S, K,) inf. n. رَصَعٌ, (S,) or, as in the L, رَصُوعٌ, (TA,) *It stuck, adhered, or claved, to it*; (S, K;) as also رَصَعَ. (Ibn-'Abbād, K.) You say, ارْتَصَعَتْ أَشْنَانُهُ *His teeth were near together*, (K, TA,) and stuck, adhered, or claved, together. (TA.) [See also the part. n. of the latter verb, below.] رَصَعٌ بِالطَّبِيبِ: q. رَصَعٌ [app. meaning *He kept, or became addicted to, the use of perfume*; syn. رَصَعٌ بِالْأَنْفِ: but accord. to the TK, he rubbed, or anointed, himself with perfume]. (IF, K.) — رَصَعٌ بِالْمَكَانِ — رَصَعٌ, aor. -, inf. n. رَصَعٌ, *He remained, stayed, dwelt, or abode, in the place*. (K, TA.) — رَصَعٌ الشَّيْءَ: *He tied the thing in a complicated treble knot, such as the knots of the حِمَّةٌ and the like*: [or perhaps this is a mistranscription, for رَصَعَ; for it is added,] *when you take a thong, and tie in it treble knots, this [action] is [termed] تَرْصِيعٌ*. (TA.)

2. تَرْصِيعٌ [inf. n. of رَصَعٌ] The act of setting, fixing, or putting together, [jewels, precious stones, gems, pearls, &c.]; syn. تَرْكِيبٌ. (S, K.) [See the pass. part. n., below.] — The act of making [a thing] according to a measure; syn. تَقْدِيرٌ. (Ibn-'Abbād, K.) — The act of weaving [a thing]; or forming [it] by the inserting of one part within another; like as a bird weaves its nest. (Ibn-'Abbād, K.) You say, رَصَعَ الطَّائِرُ عُنُقَهُ *The bird put twigs and feathers near together, and wove with them its nest*. (A, TA.) — رَصَعَ الْعُذْدُ بِالْحَوْفَرِ — رَصَعٌ, inf. n. as above, *He furnished the necklace with jewels, precious stones, or gems, connected, or drawn, together, in a series*. (TA.) — [Hence,] in rhetoric, الرَّصِيعُ signifies *A kind of جناس*; (TA;) *the making the words of a clause of rhyming prose, or at least two of them, conformable in their measures, and agreeing in their latter parts, with the corresponding words of the corresponding clause*; as in the saying in the Kur [end of ch. lxxxviii], إِنَّ إِلَيْنَا إِيَابَهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُ: and the like in verses; as in the saying of Abou-Firās [El-Farezdaq],

وَأَعْلَاهُ لِلرَّغِيبِينَ كَرِيمَةٌ * وَأَمَوَالُهُ لِلطَّالِبِينَ نَبَاتٌ *

(Har p. 9.) — See also 1; last sentence.

8: see 1, first and second sentences.

رَصِيعٌ The button of the loop of a copy of the Kurān. (AA, Z, Sgh, K.) — See also what next follows.

رَصِيعَةٌ The knot that is in the bridle (الْبِجَامُ), by the cheek (الْبَعْدَلُ), resembling a [small piece of money such as is called] قَلَسٌ. (K.) — A ring, of those with which a sword is ornamented: (S:)

or the round ornament of a sword: (IDrd, K); or any round ring in the ornamental part of a sword or saddle or other thing: (IDrd, K) or a plaited thong between the suspensory thong, or shoulder-belt, and the scabbard, of the sword; as also رَصِيعة: or [the pl. signifies] plaited thongs in the lower parts of the suspensory thongs of the sword; and a dial. var. is with س (TA); i. e. رَصَاع (K and TA in art. رَصاع), on the authority of ISb (TA in that art) The pl. of رَصِيعة (S, K) in all the senses explained above (K, TA) is رَصَاع (S, K).

رَاصِعٌ *Sticking, adhering, or cleaving.* (AZ, L.)

مرصعٌ *Adorned with jewels, precious stones, or gems; applied to a crown, and a sword: (K.)* or you say, تاجٌ مرصعٌ بالجواهر meaning a crown set with jewels, precious stones, or gems: and سيفٌ مرصعٌ meaning a sword ornamented with the rings called رصائع, pl. رصِيعَة. (S.) — فرسٌ مرصعٌ الشَّيْبِ *A horse having the hairs of the fetlock* بعضٌ في بعض [meaning compacted together, as though woven]: (AO, and so in some copies of the K: in [some of the copies of] the X يَقْضَى فَوْقَ بَعْضٍ. (TA.)

أَسْنَانُهُ مُرْتَصِعَةٌ *His teeth are set close together.*
(A, TĀ.)

رصف

1. رَصَفَ, aor. ʔ, [for ʔ, as appears from what follows.] inf. n. رَصَفٌ, *He put, or joined, together, or together and in regular order, at several parts.* (M.) [Hence,] رَصَفَ الْحِجَابَةَ, (S, O, Mgh, in the M. الحِجَابِ) aor. ʔ, inf. n. as above, (S, M, Mgh,) *He put, or joined, together the stones (S, O, Mgh) in building, or in the building or structure: (S, O) or he built, or constructed, and joined together, the stones.* (M.) And رَصَفَتْ أَسْنَانُهُ *His teeth were disposed in a regular and an even row in their manner of growth; as also رَصَفَتْ*, [aor. ʔ,] inf. n. رَصَفٌ. (M.) And رَصَفَ قَدَمَيْهِ *He (a man) praying, (O, K.) put his feet together: (S, O, K.): or رَجَبَهُ* or رَصَفَ مَا بَيْنَ رَجَبَيْهِ *he put his legs near together* (M.) — Also *He bound it round with a thing.* (Har p. 376.) You say, رَصَفَ السَّيْفُ, inf. n. رَصَفٌ. *He bound, (S, O, K.) or wound, (M.) a sinew (عَقَبَةً) upon the socket of the head of the arrow, (S, M, O, K.) when it had been broken.* (M.) — رَصَفَتْ أُنْثَاهُ: see above. — رَصَفَتْ also signifies *She [a woman] was small, or narrow, in the فَرْجِ* [or *vulva*]. (M.) — رَصَفَ, aor. ʔ, inf. n. رَصَافَةٌ. *said of a deed, or an action, + It was firm, or sound; or firmly, or soundly, or well, executed, or performed.* (O, K.) — [See also رَصَافَةٌ below.] — One says also هَذَا أَمْرٌ لَا يَرِصَفُ بِكَ *+ This is a thing, or an affair, that will not become thee, or be suitable to thee.* (S, O, K.)

2. **تَرْصِيفٌ** [inf. n. of **رَصَفَ**] The putting, or placing, together, or constructing, wall stones or bricks in a building. (KL.) — The connecting

well words with words. (KL) — And The *binding* round an arrow *well* [at the part in which the head is inserted] with a *sinew*. (KL.)

4 اَرَصَف *He mixed his wine (سَرَابُهُ) with what is termed الرِّصَفُ مَاءٌ, i. e. water descending from the mountains, upon the rocks. (O, K.)*

5: see 8.

6: see 8. — تَرَاصَّفُوا فِي الصَّبِّ *They stood close together, side by side, in the rank.* (S, O, K) *تَرَاصَّفُ* is *syn.* with *تَلَاصَّفُ*. (O.)

8. ارتصف *It had its several parts put, or joined, together, or together and in regular order; as also* [†]ترصف, [or this means *it had its several parts well put, or joined, together, &c.* (see 2, of which it is the quasi-pass.,)] and [†]تراصف. (M)

رَصَفَ *Stones put, or joined, together, (S, M, O, Mḡb, K.)* [whether artificially or naturally, and particularly] *in a channel of water: (O, K.)* n. un. رَصْفٌ. (S, M, O, Mḡb, K.) *A dam constructed for [the purpose of obstructing or retaining] water: [such is now termed رَصِيفٌ; which is originally an epithet, but thus used as a substant., and commonly applied to a quay; and a bank, generally of masonry or bricks, built along the side of a river or of a lake &c. and any similar mass of masonry:]* also (i. e. رَصَفَ) *the channel of a reservoir such as is termed مَصْفَعٌ. (M.)* [Hence, مَاءُ الرَّصِفِ *The water descending from the mountains, upon the rocks. (K.)* El-Aḥḡaf says,

مِنْ رَصَفٍ نَارَعِ سَيِّدًا رَصَفًا
meaning that the wine of which he is speaking
was mixed with water of a رَصَف [or ledge of
rocks or stones] that had contended, in flowing,
with another رَصَف, because of its thereby becoming
more clear and more delicate: he suppresses
the word signifying water, meaning it to be
understood, (saying مِنْ رَصَفٍ for رَصَفٍ مِنْ
[but in both of my copies of the §, رَصَفٍ is erroneously
put for رَصَفٍ]) and he calls its passing
مُسِيرًا [in the O and in one of my copies of the
§ مُسِيرَةً] from رَصَفٍ to رَصَفٍ its contending
therewith [i. e. with the latter رَصَف]. (§, O, —
See also رَصَف.)

رُصْفَة: see the next paragraph. — The رُصْفَانِ (رُصْفَتَانِ) are *Two sinews, or ligaments*, (عَصَبَانِ) in, or between, the [two bones called] رُصْفَانِ of the two knees. (M.)

رَصَفٌ n. un. of رَصَفٌ, q.v. — Also *A sinew* (رَصْفَةٌ) that is wound upon the socket of the head of an arrow, (S, M, O, K,) when it has broken; (M:) as also رَصَافَةٌ (Lth, O, K) and رَصُوفَةٌ, each with damm; (K:) or as also رَصَافٌ, [thus written with kessr,] of which the pl. is رَصَافٌ (M) and [coll. gen. n.] رِصَافٌ; (M, O;) but ISD says, I think that AHn has made this last to be a sing.: and رَصَفٌ is the pl. of رَصَفٌ, [or rather it is a coll. gen. n.,] and رِصَافٌ I hold to be pl.

of رَصَفَ: (M.) or رَصَافٌ is the pl. of رَصَعَةٌ. (S, K.)—Also, and رَصَعَةٌ, *A sinew (عَبِيَّةٌ) that is bound upon another sinew, and is then bound upon the suspensory (حِمَالَةٌ) of the horn.* (M.)—And رَصَفَانٌ [if not a mistake for رَصَفَتَانِ] *Two round bones in the knee of a horse, separate from the other bones.* (Thur-Abbād, O.

رُصُوفٌ : رُصْفَاءُ

رَصَافٌ: BRO رَصَّةٌ. — Also *A part like stairs, in the side of a mountain*; pl. رُصْفٌ. (Ibn-'Abbād, O)

رَصُوفٌ A woman narrow in the قَرَب [or vulva]:
 (S, M, O) or small therein: (M): or small in
 the vulva, and narrow therein, and, consequently,
 impervia virg; as also رَصَاعَةٌ (I Agr, O, K)
 and مَرْصُوفَةٌ (O, K): in this last, [sign with
 رَصُوفَةٌ,] a woman whose place of circumcision has
 cohered [after the operation, when she was young],
 and, consequently, imper via [virg]. (M.)

رَصِيفٌ [Put, or joined, together, or together
and in regular order, in its several parts; like
مُرَصُوفٌ]. You say, رَصِيفَةٌ وَأَسَانَةٌ مُرَصُوفَةٌ
Its teeth are disposed in a regular and an even
row in their manner of growth. (M.) — [Hence,]
ف An imitator, or emulator, of another in actions;
and an inseparable associate. (O. K.) — And
ف A deed, or an action, that is firm, or sound; or
firmly, or soundly, or well, executed or per-
formed: (S, O, Mh, K.) and in like manner,
an answer, or a reply: (S, O:) or an answer, or a
reply, that is strong, or valid; not to be rebutted.
(Msh.) — Also An arrow having a sinew (عُقَّة)
wound upon the socket of its head, when it has
broken; and so ف مُرَصُوفٌ. (M.) — See also رَصَفٌ
= Also sing. of رَصَافٌ, which signifies The sinews,
or ligaments, (رَعَصَب) of the horse: or this signi-
fies the bones of the side: (Ibn-'Abhid, O, K.)
and has for its pl. رَصَافٌ, like كَتَبٌ [us pl. of
كُتَابٌ]. (K.)

الرَّصَادَةُ — (K.). [ص. ٧]. رَصَفَ inf. n. of رَصَافَةٌ. رَصَفَ signifies *The being gentle (الرَّفِيقُ) with the thing*; and [hence] it is said in a trad., وَلَمْ يَنْفُكْ لَنَا عَهْدًا رَصَفًا [and no stay, or support, to us was more gentle, or convenient, (الرَّفِيقُ), to us than she, or it; no verb thereof [in this sense] has been transmitted. (M.).

١: رُصَافَةٌ

صَفَةُ : } صَفَةُ 800

وَصُفَّةٌ

رَصَافَةٌ BCO : [أَرْفَقُ i. ٧. ١] أَرْصَفُ

مَرْصُوفٌ: see رَصِيفٌ, in two places. — مَرْصُوفَةٌ, applied to a woman: see رَصُوفٌ.

مِطْرَقَةٌ *i. q.* مِرْصَافَةٌ [q.v.]: (O, K:) because the thing hammered, or beaten, is joined, and made to cohere, therewith. (O.)

مُرْتَصِفُ الْأَسْنَانِ A man having the teeth near

together (O, K.) See also رَصِيفٌ. الرِّصَافُ The lion. (IKh, O, K.)

[This art. is wanting in the copies of the L and TA to which I have had access]

رَضَنَ

1. رَضَنَ (S, M, K.) inf. n. رَضَانَةٌ (S, M.) It (a thing, M, or a building, TA) was, or became, firm, stable, strong, solid, compact, or sound. (S, M, * K.) — Also, said of a man, i. q. رَزَنٌ † [He was, or became, grave, staid, steady, sedate, or calm, and forbearing: still, or motionless: or firm, or sound, of judgment wise, or sensible]. (M.) — رَضَنَ (A, S, M, K.) aor. ʔ, inf. n. رَضَنَ (A, S.) He made it complete, entire, or perfect; (A, S, M, K.) namely, a thing. (A, S.) — See also 4. — And see 2, in two places. — رَضَنَ بِلِسَانِهِ (S, K.) inf. n. رَضَنَ (S.) He reviled him, or vilified him. (S, K.)

2. رَضَنَ التَّنْيَ: مَعْرِفَةً (K.) thus accord to some copies of the S, (TA.) inf. n. رَضَنَ (K.)

accord to other copies of the S, † رَضَنَ; (TA.) [and accord. to the KL, the inf. n. of the verb in this sense, expl. by غالب تدن; †] † He overcame the thing by knowledge: (S, K.) so says AZ: (S) [accord. to the JM, † رَضَنَ signifies He knew it: but] the reading in the K, with tesheed, is confirmed by the saying of Z, in the A, that رَضَنَ لِي هَذَا الْحَبَرُ means † Verify thou for me, or to me, this information; syn. حَقَّقَهُ; a tropical phrase. (TA.)

4. رَضَعَهُ He made it, or rendered it, firm, stable, strong, solid, compact, or sound; (S, M, K.) as also رَضَعَهُ; namely, a thing. (TA.) You say, اَرْضَنَ الْبَيْتَ The building was made, or rendered, firm, stable, &c. (TA.) And اِذَا رَضَعْتَ عَمَلًا تَأْرَضُهُ † When thou doest a deed, do it soundly, thoroughly, steadfastly, judiciously, or well. (TA.)

رَضِينٌ Firm, stable, strong, solid, compact, or sound; (S, M, K.) applied to a thing. (M.) and † مَرَضُونٌ † مَرَضُونٌ, made, or rendered, firm, stable, strong, &c. (TA.) You say رَضِينِ دَرَجَ A coat of mail firmly, strongly, or compactly, made. (TA.) And † مَرَضُونٌ بِنَاءٌ A building made, or rendered, firm, stable, strong, &c. (TA.) And رَضِينٌ رَجُلٌ لَهُ رَضِينٌ † [A man having firm, or sound, judgment]. (TA.) — Also, applied to a man, i. q. رَزِينٌ † [Grave, staid, steady, sedate, or calm; and forbearing: still, or motionless: or firm, or sound, of judgment: wise, or sensible]. (M.) — كَلَانَ رَضِينٌ بِحَاجَتِكَ † Such a one is gracious, or knowing and gracious, with respect to thy want; or mindful, regardful, or considerate, thereof; syn. حَاجِي بِهَا (S, K.) — رَضِينٌ also signifies Famed, or suffering pain: (S, K.) so in the saying of a poet,

* يَقُولُ إِنِّي رَضِينُ الْجَوْفِ قَاتِلُونِي *

[He says, or he saying, Verily I am suffering pain of the belly, or chest, therefore give ye me to

drink]. (S.) — What are termed الرِّصَافَانِ (S,) or الرِّصَا (K,) are The [two] extremities of the قُصْب [or round and hollow bones, meaning here of the arms, (in one of my copies of the S, erroneously, of the عَصَب, or sinews,)] that are set in, or upon, the رَضْفَةُ [n. un. of رَضْفٌ, which is evidently the correct reading, meaning the bones that are between the arm and the shank], in the knees. (S, K.)

مَرَضَنَ: see the paragraph next preceding, in two places

مَرَضَنَ An iron instrument with which beasts (ذَوَاب) are cauterized (K.)

مَرَضُونٌ: see رَضِينٌ. — سَاعِدٌ مَرَضُونٌ [A fore arm, or an upper arm, of a man, or a fore shank, or an arm, of a beast, (for سَاعِدٌ has all these meanings,)] marked with a hot iron; syn. مَوْسُومٌ. (K.)

رَضَ

1. رَضَّ (S, A, M, K.) aor. ʔ, (M, K.) inf. n. رَضٌّ (S, A, M, K.) He bruised, brayed, pounded, or crushed, it: (IF, A, M, K.) or it signifies, (S,) or signifies also, (K,) he bruised, brayed, pounded, or crushed, it coarsely, not finely; (S, K.) as also رَضَّرَضَ: (TA.) or he broke it; (M, K, TA.) and so † the latter verb. (S, K, TA.) You say, ضَرَبَهُ قَرَضَ عِظَامَهُ He beat him, and crushed his bones. (A.) And نَزَلَ سِمْتُ بِكَ فَتَتَّ كَبِدِي وَرَضَّ عِظَامِي † [I heard of what befell thee, and it crumbled my liver and crushed my bones]. (A, TA.)

4. اَرْضَ (S, K.) inf. n. اِرْضَا (TA.) He (a man, S) was, or became, heavy and slow. (S, K.) And He ran vehemently. (ISK, K.) Thus it has two contr. significations. (K.) اَرْضَ فِي الْأَرْضِ And He went away into the country, or in the land; syn. ذَهَبَ [q. v.]. (ISK, TA.) — اَرَضْتُ الرَّثِيئَةَ (S, K.) inf. n. as above, (S.) This [milk termed] رَثِيئَةً became thick. (S, K.) اَرْضَ الْعَرَقَ It (fatigue, TA, or food or drink, AZ, K.) made the sweat to flow. (AZ, * K, * TA.)

5: see the next paragraph

8. اِرْتَضَ It (a thing) broke, or became broken, in pieces; (TA.) and † تَرَضَّ signifies [the same; or] it became broken, bruised, or brayed; (KL;) [and so, accord. to some, † تَرَضَّضَ: for you say,] حَجَارَةٌ تَرَضَّضَتْ عَلَى وَجْهِ الْأَرْضِ meaning Stones that break in pieces upon the surface of the earth; (S, K, *) as some say: but others say that this means stones that move about, without stopping, upon the surface of the earth. (TA.)

R. Q. 1: see 1, above, in two places.

R. Q. 2: see 8.

رَضَّ Dates bruised, or brayed, (S,) or freed from the stones, (K,) or bruised, or brayed, and freed from the stones, (TA.) and steeped in unmixed milk; (S, K, TA.) as also † مَرَضَةٌ † مَرَضَةٌ: (K*) or dry dates bruised, or brayed, and thrown into fresh milk; as also † رَضِيضٌ (A.)

رَضَاضٌ Fragments, or broken particles, (S, IF, M, K.) of a thing: (S:) what is bruised, brayed, pounded, or crushed; or bruised, &c., coarsely; of a thing. (IDr, K.)

رَضِيضٌ Bruised, brayed, pounded, or crushed: (K:) bruised, &c., coarsely: as also † مَرَضُوشٌ (S, K.) — See also رَضَ.

رَضَّرَضَ: see what next follows.

رَضَّرَضَ Pebbles: (IDr, A, K:) or small pebbles: (A, K:) as also † رَضَّرَضَ (K,) which is a contraction of the former: (TA:) or bruised, or crushed, pebbles. (S.) Hence the saying تَرَضَّرَضَ ذُو سَهْلَةٍ وَذُو رَضَّرَضٍ A river, or channel, having a bed of sand upon which the water runs, and having bruised, or crushed, pebbles. (S.) Or رَضَّرَضٌ signifies Hard, smooth stones. (Kr, L.) And with ʔ, Stones that break in pieces, or that move about without stopping, upon the surface of the earth. (TA.) — Land broken up (مَرَضُوشَةٌ) with stones. (IAq, S, K.) — Small drops of rain. (AA, K.) — Fleehy; having much flesh; applied to a man; (S, K;) and to a camel: (S:) fem. with ʔ; applied to a woman. (S, K.) — كُفْلٌ رَضَّرَضٌ Buttocks that quiver (K, TA) in walking. (TA.)

رَضَّرَضَ Pasturing beasts that crush the herbage in eating: (TA:) or camels pasturing at pleasure; as though they crushed the herbage. (S, TA.)

أَرَضَّ Always sitting still, not quitting his place. (Ibn-Abbād, K.)

مَرَضٌ: see رَضٌ. — Also Thick [milk such as is termed] رَثِيئَةً 1. e. fresh milk upon which sour milk is poured, and which is then left awhile, whereupon there comes forth from it a thin yellow fluid, which is poured from it, and the thick is drunk: (S:) or fresh milk drawn from the udder upon sour milk; or before it has become mature: (TA:) or fresh milk poured upon milk that has been collected in a skin: (A'Obeyd, TA:) or, as described to ISk by one of the Benoo-ʿAmir, very sour milk, that causes the man who has drunk it to arise in the morning languid, or loose in the joints. (TA.) — And A food, or a drink, that causes the sweat of him who has eaten it, or drunk it, to flow. (AZ, K, TA.) In this explanation, and رَضٌّ is put in [some copies of] the K instead of أَرَضَّت in the explanation given by AZ. (TA.) — Also A mare that runs vehemently. (AO, TA.)

مَرَضَةٌ A thing with which one bruises, brays, pounds, or crushes; or with which one bruises, &c., coarsely. (TA.) [And particularly what is termed in Latin Tribulum; (Goli, on the authority of Mejd;) i. e. a kind of drag used for the purpose of separating the grain of wheat and barley &c. and of cutting the straw, more commonly called تَوْرَج (q. v.) and مَدْرُوسٌ and جَرَجَرٌ.] — See also رَضَ.

رَضِيضٌ: see رَضِيضٌ; and رَضَّرَضَ.

رضب

1. رَضَبَ يَرْضَبُ (A, K.) aor. ٤, (A, TA.) inf. n. رَضَبٌ (TA.) *He sucked in, or gently sucked or drew in with his lips, her (a girl's, or young woman's, TA) saliva; (A, K, TA;) as also رَضَبَهَا (A,) or رَضَبًا (K.)* — And رَضَبَتِ السَّمَاءُ *The rain poured vehemently, or abundantly and extensively; (K, TA;) as also رَضَبَتْ* inf. n. رَضَابٌ (TA.) *And رَضَبَتْ* *The sky poured incessantly with rain in large drops. (AA, TA.)* — رَضَبٌ is also used as a verb, [meaning an inf. n. of رَضَبٌ signifying *It (dew) fell, or formed, in distinct particles upon the trees,*] from رَضَابٌ applied to dew. (TA.) — رَضَبَتِ السَّمَاءُ q. v. رَضَبَتْ, [q. v., app. formed from the latter by transposition,] (K.) but seldom used. (TA.)

4: see the preceding paragraph.

5: see 1, in two places.

رَضَبَةٌ: see رَضَابٌ.

رَضَابٌ *Saliva; syn. رَيْحٌ (S) or saliva (ريق) that is sucked in, or gently sucked or drawn in with the lips; (L, K;) as when a man kisses a girl: (L;) or what flows into his mouth from his own saliva: (L;) or what forms into little bubbles, of saliva, and spreads, or becomes scattered, or sprinkled, what flows being termed رَيْحٌ (TA:) or particles of saliva in the mouth: (K;) or, as some say, the separator of saliva into distinct particles, and abundance of the water of the teeth: but of each of the last two explanations, AM [or, I believe, ISd] says, "I know not how this is." (TA.) — Sweet water. (TA.) — Froth of honey. (K, TA.) — Particles of dew upon trees. (K.) — Particles of snow, of hail, and of sugar. (K.) — Particles of musk: (K;) or so رَضَابٌ مُسْكٌ (TA.)*

رَضَبٌ *Vehement, or abundant and extensive, rain: (S, K;) or rain pouring incessantly, in large drops. (AA, TA.)* — Also *A species of the [lots-tree called] سَدْرٌ (S, K;) one of which is called رَضَبَةٌ, [with respect to which it is a coll. gen. n.] and رَضَبَةٌ (K,) with respect to which latter, if this be correct, it is a quasi-pl. n. (TA.)*

مَرَضَابٌ [in the TĀ مَرَضَابٌ] *Sweet saliva. (K, TA.)*

رضخ

1. رَضَخَ aor. ٤, (L, Mgh, K.) inf. n. رَضْخٌ (S, L, Mgh.) *He broke, (S, L, Mgh, K.) and bruised, brayed, or crushed, (Mgh, TA.) pebbles, (S, K,) or date-stones, (S, L, Mgh, K.) &c., (Mgh,) with a stone [&c.]; (L;) like رَضَخَ (S, Mgh,) which is a dial. var. (Mgh.) And *He broke, (Mgh, TA.) or bruised, (TA.) a person's head (Mgh, TA) with a stone; (TA;) as also رَضَخَ (Mgh, TA.)**

5. رَضَخَ (S, K) and رَضَخَ (L) *It (a pebble, S, K, and a date-stone, L, K) became broken,*

(S, L, K,) [or bruised, brayed, or crushed,] with a stone [&c.]. (L.) Jirān-el-'Owd says,

* يَكَادُ الْحَصَى مِنْ وَلَظِيهَا يَرْضَخُ
[The pebbles almost became broken by her tread. (S.)]

8 see the next preceding paragraph — ارَضَخَ *He excused himself, or he urged, or showed, or manifested, an excuse, for such a thing; or he asserted himself to be clear thereof. (K.)*

رَضَخٌ inf. n. of 1. (S, L, Mgh.) [Hence,] نَوَى الرَضَخَ *Date-stones that fall out from others [in the operation of breaking or bruising]. (S, K.)* And رَضَخَةٌ *A date-stone that flies from beneath the stone [called مِرْضَاح]. (TA.)* — Also, [or perhaps more properly with رَضَخَ] *A small gift. (TA.)* — And *A little of news or tidings. (TA.)*

رَضَخٌ is a subst. from رَضَخَ; and [as such, as is implied, or rather indicated, in the S,] signifies *Broken [or bruised, brayed, or crushed,] date-stones; q. v. نَوَى مِرْضُوحٌ (S, K;) as also رَضِخٌ [i. e. نَوَى رَضِخٌ. (K.)* [See also رَضِخٌ with خ]

رَضَخٌ see رَضَخَةٌ.

رَضِخٌ see رَضَخٌ.

رَضَخٌ [That breaks, or bruises, pebbles &c. much or vehemently]. Abu-n-Nejm says,

* يَغْلَى وَأَبْ لِحَصَى رَضَاخٍ
* نَيْسَ بِمَضْطَرٍ وَلَا فِرْشَاخٍ

[With every strong hoof, that breaks the pebbles much or vehemently, that is not contracted, or immoderately narrow, nor spreading. (S.)]

مِرْضَخَةٌ *The thing with which date-stones are broken, or bruised, brayed, or crushed, to serve as provender [for camels]. (R, TA.)* [See also what next follows.]

مِرْضَاخٌ *The stone with which date-stones are broken [or bruised or brayed or crushed, to serve as food for camels]: (S, K;) مِرْضَاخٌ [q. v.] is a dial. var. of weak authority. (TA.)* [See also what next precedes.]

مِرْضُوحٌ see رَضِخٌ.

See what is said at the end of the next art.

رضخ

1. رَضَخَ (S, A, Mgh, K.) aor. ٤, (A, Mgh, K.) and ٤, (K,) inf. n. رَضْخٌ (JK, S, Mgh.) *He broke, (JK, S, Mgh, K.) and bruised, brayed, or crushed, (Mgh, TA.) pebbles, (S, K,) and date-stones, (S, Mgh, TA.) and a bone, (TA.) and other things, (Mgh, TA.) of such as were dry, (TA.) or date-stones and the like; (JK;) like رَضَخَ (S, Mgh;)*

as also رَضَخَ [app. in an intensive sense]. (A.) *He broke (S, A, Mgh, Mgh) another's head, (Mgh, Mgh,) or the head of a serpent, (S, TA.) &c., (TA.) with stones; (S, TA;) as also رَضَخَ [app.*

*in an intensive sense]. (A.) And رَضَخَتِ الثَّيَافُ *The he-goats betook themselves to striking one another with their horns, (JK, K, TA.) so that some of them broke the heads of others. (TA.)* And رَضَخَوْتُهُ and رَضَخَوْتُهُ *I saw them breaking in pieces the bread and eating it:**

(A:) and رَضَخُوا *They passed the time, or the day-time, [breaking in pieces bread and eating it and taking it with their hands: (TA:) and رَضَخُوا كُنَّا نَرَضَخُ (JK.)*

رَضَخَ بِهِ الرَّأْسَ means جَلَدَهُ بِهِ [app. for رَضَخَ بِهِ الرَّأْسَ, i. e. *He threw him, or it, down upon the ground.*] (JK, K.) — رَضَخَ لَهْ (S, A, Mgh, Mgh, K.) and رَضَخَهُ (S, Mgh.) aor. ٤, (Mgh.) inf. n. رَضِخٌ (S, Mgh.) *He gave him what was not much; (S, Mgh, K;) he gave him little, (A, Mgh, TA;) of his property: رَضَخْتُ لَهُ مِنْ مَالِي رَضَخَةً (TA) [I gave them, of my property, a small gift]: (A:) and رَضَخْتُ لِلرَّجُلِ [if not a mistranscription for رَضَخْتُ] *I gave the man a little out of much. (TA.)* — رَضَخْتُ لَهُ أَمْرًا *[I ordered the giving of a small gift to him, or I ordered a small gift to him, and I gave him a small gift] occurs in a tradition. (S.)**

2: see above, in three places.

3. مَرَضَاخَةٌ (S, L, K.) inf. n. مَرَضَاخَةٌ (L.) *He engaged with him in throwing stones, each at the other; (AAF, S, L, K;) so that each broke the other's head: (AAF, L;) or, accord. to El-Khatfābees and Iath and others, he engaged with him in the shooting of arrows, each at the other: but AAF questions the correctness of this latter explanation, preferring the former. (L.)* [See, however, 6] — And رَضَخَ شَيْئًا (JK, L, K.) inf. n. as above, (L.) *He gave a thing unwillingly. (JK, L, K.)* — And رَضَخْنَا مِنْهُ شَيْئًا *We obtained of him, or it, something. (JK, L.)*

4: see 1, last sentence but one.

5. see 1, in two places. — You say also, رَضَخُوا *They hear the news, but are not sure of it, or are not acquainted with it clearly, or plainly]: from رَضَخَ in the last of the senses explained below. (K, TA)*

6. تَرَضَخْنَا *We cast, or shot, one at another; syn. تَرَضَخْنَا (S, K;) تَرَضَخٌ signifies a people's shooting arrows, one at another: (JK, TA.) and تَرَضَخْنَا بِالسَّهَامِ *We shot, one at another, with arrows: (TA:) and تَرَضَخُوا بِالسَّهَامِ They shoot, one at another, with arrows. (A.)**

8. هُوَ يَرْضِخُ لَكِنَّ عَجَبِيَّةً *[He has a foreign vitiousness of speech; or] he, having grown up among foreigners, (K, TA,) a little while, (TA.)*

and then become a dweller among the Arabs, inclines to, or resembles, foreigners, in certain words, or expressions, though he strives [to do otherwise, or to speak correctly]. (K, TA)

رَضَعَ, (S, Mgh, Mfb, TA,) originally an inf. n., used as a subst. [properly so termed]; or of the measure مُرَضِعٌ in the sense of the measure مُعْقِلٌ, like الرُّمِيّ [applied to a duhem]; (Mfb;) [app., in its primary acceptation when thus used, A fragment. for] you say, رَضَعَ مِنْ خُبْرٍ [He has a fragment of bread]: (A: [so in a copy of that work; and this is agreeable with significations of رَضَعَ: or the right reading may be خَبِرَ: (see the last sentence in this paragraph): or it may be that which here next follows:]) رَضَعَ عَنْهُ خَيْرٌ He has somewhat of good, or of good things. (Mfb.) Also A small gift; (S, * L, Mfb, TA;) and so رَضْعَةٌ (JK, A, [in my copy of the Mgh, erroneously, رَضْعَةٌ]) and رَضِيعَةٌ (Mgh, L) and رَضَاعَةٌ (Li:) or a moderate gift, neither good nor bad; and so رَضِيعَةٌ (Li:) and a small gift, less than one's share, of booty. (Mgh, * MF.) — Also, [or رَضَعَ مِنْ خَبْرٍ] News, or tidings, (K,) or a little thereof, (TA,) which one hears, but of which one is not sure, or with which one is not clearly, or plainly, acquainted: (K, accord. to different copies, and TA:) in some copies of the K, in the place of رَضِيعَةٌ, we find رَضِيعَةٌ. (TA)

رَضْعَةٌ: see the next preceding paragraph — One says also, رَضْعَةٌ مِنْ مَطَرٍ, (JK, A) A small quantity of rain fell: (JK.) pl. رَضَاعٌ. (JK, A *)

مُرَضِيعٌ [or رَضِيعٌ] and مُرَضُوعٌ Bruised, or crushed, date-stones, [with which camels are fed, and] which are first moistened with water (L in art. حَسَد.) [See also رَضَعَ, with ح.]

رَضَاعَةٌ: see رَضَعَ.

رَضِيعَةٌ: see رَضَعَ, in two places.

مُرَضِيعَةٌ: see what next follows.

مُرَضَاعٌ A stone with which, (K, and Ham p. 815,) or upon which, (Ham,) date-stones are broken [or bruised or crushed, to serve as food for camels]; (K, Ham;) as also مُرَضِيعَةٌ pl. مُرَضَاعٌ. (TA:) but مُرَضَاعٌ is [said to be] a dial. var. of weak authority, of مُرَضِيعٌ. (TA in art. رَضَعَ.)

مُرَضُوعٌ: see رَضِيعٌ.

It is allowable to substitute ح for خ in the words of this art., except in those relating to eating and giving. (L.)

رَضَعَ

1 رَضَعَ, aor. ʿ; and رَضَعَ, aor. ʿ; (S, Mfb, * K;) the former of the dial. of Tihāmah; (O, L;)

the latter of the dial. of Nejd; (S, O, L;) or the former of the dial. of Nejd; and the latter of the dial. of Tihāmah, and used by the people of Mekkeh; (Mfb;) and رَضَعَ, (Mfb,) i. e. رَضَعَ, (IKtt, TA,) aor. ʿ; (IKtt, Mfb;) inf. n. رَضَعَ, (S, Mfb, K,) of the first, (S, TA,) or of the third, (Mfb,) and رَضَعَ, (K,) [which is also an inf. n. of 3,] رَضَعَ, (Mfb, K,) of the first, (Mfb, TA,) and رَضَعَ, (S, Mfb, K,) of the second, (S, Mfb,) and رَضَعَ, (Mfb, K,) said by some to be the original form of the inf. n. of the second, (Mfb,) and رَضَاعَةٌ (Mfb, K,) of the third, (Mfb,) and رَضَاعَةٌ (K;) or the last two are simple substs from رَضَعَ; (IAth;) said of a child; (S, Mfb;) He sucked the breast of his mother; (K;) and رَضَعَ signifies the same. (Mfb, TA.) You say, رَضَعَ أُمِّي مِنَ الرَضَاعَةِ [This is my foster-brother]; and هَذَا رَضِيعِي. (S, K, *) The saying, in a trad., الرَضَاعَةُ مِنَ الرَضَاعَةِ, means The sucking which occasions interdiction of marriage [with the woman whose milk is sucked and certain of her relations] is that of an infant when hungry, not of a child that is grown up: (IAth;) or that consequent upon hunger which is stopped by the milk in the time of infancy of the child; not when the child's hunger is only to be stopped by solid food. (Mgh in art. جَوْع.) You also say, of a man, رَضَعَ إِلَهُ, (S, K,) and رَضَعَ (S) [He sucks the teats of his camels and of his ewes or she-goats, by reason of his sordidness: see رَضَعَ] — رَضَعَ اللُّؤْمُ مِنْ لُدِّي [He sucked meanness, sordidness, or ignobleness, from the breast of his mother]; (K;) i. e. he was born in meanness, sordidness, or ignobleness. (TA.) — رَضَعَ النَّاسَ [He begs of men; (K, TA)] asks gifts of them. (TA.) So, accord. to IAg, in the saying of Jerbar,

* وَيَرْضَعُ مِنْ لَدِي وَإِنْ يَرِ مَقْعَدًا
* يَخُودُ بِأَعْمَى قَاتِلَ رَزَقٍ سَائِلُهُ

[And he begs of him whom he meets; and if he see a cripple leading a blind person, El-Farazdak asks of him]: but [properly speaking] the مَقْعَد is one who cannot stand, so as to lead the blind. (TA.) — هُوَ يَرْضَعُ الدُّنْيَا وَيَذُمُّهَا [He sucks the sweets of the present world, and dispraises it]. (TA.) — رَضَعَ, (S, Z, K,) with damm, as though what the verb denotes were natural to the person of whom it is said, (S, TA,) or the verb has this form because it is changed in meaning so as to be intensive, (Z, TA,) aor. ʿ; and رَضَعَ, aor. ʿ; (Ibn-ʿAbbād, K;) inf. n. (Z, K,) of the former verb, (Z, TA,) رَضَاعَةٌ (Z, K,) with feth only; (IAth, TA;) † He (a man, S) was, or became, mean, sordid, or ignoble: (S, * K, TA:) or he was, or became, very mean, &c.: (Z, TA:) [see رَضَعَ]: or one says, رَضَعَ وَرَضَعَ, for the sake of mutual resemblance; and the meaning is, [he was, or became, mean, sordid, or ignoble, and] he sucked from the teat of the she-camel, fearing lest, if he

milked, any one should know of his doing so, and demand of him somewhat. (Mfb.) رَضَعَتْ أَلْبَانًا † Their milk became little in quantity; said in reference to milk-camels abounding with milk. (TA.) [But the context in the TA suggests that this is a mistake; that the phrase is said of the wind called رَضَاعَةٌ; and that the right reading is رَضَعَتْ أَلْبَانًا; and the meaning, † It rendered their milk little in quantity.]

3 رَضَاعٌ (Mfb, TA,) inf. n. مُرَضَاعَةٌ (Mfb, K, TA,) and also رَضَاعَةٌ (Mfb,) [but this last is anomalous, and, if correct, is probably a simple subst.,] He sucked with him; or had him sucking with him; (Mfb, * K, * TA;) he had him as his رَضِيع [or foster-brother]. (Mfb.) — [Hence,] رَضَعَ الْكُأْبُ † [Between them two is the sipping of the wine-cup, or cup of wine]. (TA.) — رَضَاعَةٌ also signifies An infant's sucking the breast of his mother while she has a child in her belly. (K.) — رَضَعَ أَبْنَهُ He gave, or delivered, his son to the woman who should suckle him. (S, K.) [See also 4.]

4 أَرْضَعَتْ She (a woman) had a child which she suckled. (K.) — ذَاتُ رَضَاعٍ, also, signifies † Having milk, though not having a child that is suckled. (IB.) — أَرْضَعَتْهُ أُمُّهُ His mother suckled him. (S, Mfb, K, *) — You say also, رَضَعَ الْوَلَدُ [app. meaning He caused the child to be suckled; or, perhaps, he suckled the child, by means of his wife or a female slave; because his semen genitals is considered as the source of the milk of a woman who has borne him a child; accord. to a saying of Lth, cited in an explanation of a usage of the word رَضَعَ or رَضَعَ. (K) voce مَنَعَ q. v.] [See also 3.]

8 تَرَضَعَا They both sucked the breast of a woman together; each with the other. (TA.)

8 ارْتَضَعَ: see 1; first sentence. — ارْتَضَعَ الْعِزُّ The she-goat drank [or sucked] her own milk [from her udder]. (S, K.) — Hence ارْتَضَعَ الْكُأْبُ † The drinking [of the cup] of wine. (Har p. 284: [See also 3.]

10 اسْتَرْضَعَ He sought, or demanded, a wet-nurse. (K.) It is said in the Qur [ii. 238], وَأِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ, And if ye desire to seek, or demand, wet-nurses for your children; i. e., ان تَسْتَرْضِعُوا أَوْلَادَكُمْ مَرْضَاعٍ, the second objective complement [accord. to this order of the words], but the first in reality because the wet-nurse is the agent with respect to the child, being suppressed; for you say, اسْتَرْضَعْتُ الْبَرَاءَةَ وَابْنِي, meaning I sought, or demanded, of the woman that she should suckle my child: (IB:) accord. to some, the verb is doubly trans. accord. to others, the prep. ل is suppressed in the Qur; the meaning being لِأَوْلَادِكُمْ. (El-Howfee, in the "Burhān fee tafseer-el-Qur-ʿān.")

رَضَعَ A kind of trees upon which camels feed. (O, K.)

رَضَعَ The young ones [or suckers] of palm-trees; (IAgr, K;) as also **رَضَع**, (K,) accord. to Lth and IDrd and the S; (TA in art. رَضَعَ); or the latter, accord. to Az, is a mistranscription: (K* and TA in that art.): n. un. with ة. (TA.) — **رَضَعٌ** Meanness, sordidness, or ignobleness; a subst from **رَضَعَ**; as also **رَضَعٌ**. (K.)

رَضَعَ: see **رَضَعَ**, in two places: — and see **رَضَعَ**.

رَضِعٌ A foster-brother; syn. **مُرَاضِعٌ**: pl. **رَضِيعَةٌ**. (TA.) You say, **هَذَا رَضِيعِي**, (S, Mgh, * K, *) i. e.

هَذَا أُخِي مِنْ الرَضَاعَةِ [This is my foster-brother]. (**س, ك, ***) — [A child while it is a suckling, i. e. a child before it is termed **فَطِيمٌ** [i. e. weaned]. (IAgr, TA in art. **طَبَعَ**. [See also **رَضَعَ**.]) In

explanations of the words **وَدَّتْ** and **شَوَّتْ** in the S, it is applied as an epithet to a kid, evidently as meaning *Suckling*; or a *suckling*; like **رَضِعٌ**, q. v., and **رَضَعٌ**. — See two other significations, voce **رَضِعٌ**, in two places.

رَضَاعَةٌ, said in the K to be an inf. n. of 1 in the first of the senses explained in this art, is, accord. to IAth, a simple subst. (TA.) — [It is a regular inf. n. of **رَضَعَ**, q. v.] — **الرَضَاعَةُ** also signifies † The (west wind, or westerly wind, called) **دُور**: or a wind between that and the [south wind, or southerly wind, called] **مُحَوَّب**. (IDrd, K, TA.) because, when it blows upon the milk-camels abounding with milk, their milk becomes little in quantity. (IDrd, TA.)

رَضَاعَةٌ, said in the K to be an inf. n. of 1 in the first of the senses expl. in this art, is, accord. to IAth, a simple subst. (TA.) — [It is also said, in the Mgh, to be an inf. n. of **رَضَعَ**, q. v.]

رَضُوعَةٌ A female that suckles her young. (TA.) or a ewe or she-goat that suckles, or that has a young one which she suckles. (AO, S, K.)

رَضَاعٌ: see the next paragraph.

رَضِعٌ Suckling the breast of his mother; a suckling; as also **رَضِعٌ**: pl. of the former **رَضِيعٌ**; and of the latter **رَضِعٌ**. (K.) [See also **رَضِيعٌ**, which signifies the same; as is shown below, voce **مُرَضِعٌ**; and by Bq in xxi. 2; &c.] — One who sucks from the teat of the she-camel, fearing lest, if he milked, any one should know of his doing so, and demand of him somewhat: (Mgh:) or a pastor who does not take with him a milking-vessel, and, when he is asked for milk, excuses himself on that ground, (K, TA,) and, when he desires to drink, sucks the teat of his milk-beast. (TA.) pl. **رَضِيعٌ**. (Mgh.) The phrase **لَتَمِيرَ رَضِيعٌ** [i. e. Mean, sordid, or ignoble; who sucks the teats of his she-camels, &c.] originated, (S, K,) as they assert, (S,) from a certain man's sucking the teats of his she-camels (S, K) or ewes or she-goats, and not milking them, (S,) lest the sound of his milking should be heard and somewhat should be demanded of him: (S, K.) or the origin was the coming of a guest by night to

a certain man of the Amalekites, whereupon the latter sucked the udder of his ewe, lest the guest should hear the sound of the streaming of the milk from the teat (IDrd.) But when a single epithet is used, one says **رَضِعٌ**. (Mgh.) [See, however, what follows.] — [Hence,] † **رَضِعٌ**, sordid, or ignoble, (K, TA;) as also **رَضِيعٌ** and **رَضِيعٌ**: pl. **رَضِيعٌ** and **رَضِيعٌ**: (K:) and **رَضِيعٌ**, as a pl., [i. e. pl. of **رَضِعٌ**,] has the same signification, of mean, &c. (TA.) It is said in a trad. of Selemeh Ibn-El-Akwa', **يَوْمَ الرَضِيعِ**, meaning † To-day is the day of the destruction of the mean, &c. (TA.) — Also † **رَضِيعٌ**, sordid, or ignoble, who has sucked meanness, sordidness, or ignobleness, from the breast of his mother; (El-Yemáme, K, TA;) i. e. born in meanness, sordidness, or ignobleness. (TA.) — † **رَضِيعٌ**: (TA.) one who begs of men: (K:) thus Ibn-'Abbad explains **رَضِيعٌ**. (TA.) — † One who eats the particles of food remaining between his teeth, lest anything [thereof] should escape him: (K:) or such is termed **رَضِيعٌ**. (TA.) — **رَضِيعٌ**: A possessor of milk: after the usual manner of a possessive epithet [like **لَابِنٌ**] (TA.)

رَضِيعَةٌ A central incisor when it falls out. (Mgh.) or the **رَضِيعَتَانِ** are the two central incisors (S, Mgh, K, TA.) of a child, (S, K, TA,) over which the milk is drunk [or sucked]. (Mgh, TA:) pl. **رَضِيعَاتٌ**: (S, Mgh, K:) or the **رَضِيعَاتُ** are the teeth of a child that grow and then fall out in the period of suckling; (Mgh, * TA;) and they are said to be **رَضِيعَاتٌ** in the upper part of the mouth and **رَضِيعَاتٌ** in its lower part: (TA:) [the pl. is applied to all the milk-teeth of a child, and of a horse &c.; it applies to the teeth called **رَضِيعَاتٌ** that fall out, as well as to the **رَضِيعَاتُ**, or central incisors, accord. to AO, in a passage relating to a colt, in his **كُتَابُ الْخَيْلِ** quoted in the TA in art. **حُفَر**; and to the teeth called **قَوَارِيعُ** that fall out, accord. to a passage in the S, voce **أَحْفَرٌ**, q. v., as well as the extract from the work of AO mentioned above, and in this case likewise relating to a colt.]

مُرَضِعٌ The breast, as being the place of suckling: pl. **مُرَاضِعٌ**. (Ksh and Bq in xxviii. 11.) — And [as an inf. n.] The act of suckling the breast: pl. as above. (Ksh and Bq ibid.)

مُرَضِعٌ Suckled: pl. **مُرَاضِعٌ**; which is opposed to **فَطِيمٌ**, pl. of **فَطِيمٌ**. (Mgh.)

مُرَضِعَةٌ A mother [or other woman] suckling: (Mgh:) or one having with her a child which she suckles: the former epithet may with reason be applied to the mother because suckling is performed only by females, like as the epithets **حَامِلَةٌ** and **طَامِئَةٌ** are applied to a woman; and if **مُرَضِعَةٌ** were applied to her who has with her a child, it would be correct: (Fr, TA:) [but see another saying ascribed to Fr in what follows:] or the former, a woman having a child which she suckles; (Kh, S, IB, K;) after the manner of a possessive epithet; (IB;) i. e. having a **رَضِيعٌ**;

(Kh, IB;) like **أَمْرَأَةٌ مُطْفِلٌ** "a woman having a young one" (Kh); or **غَنِيَّةٌ مُتَدَبِّعٌ** "a doe-gazelle having a young one," though **مُرَضِعٌ** has a verb bearing a signification agreeing with this; and it sometimes occurs as meaning *having milk*, though not *having a child that is suckled*: (IB.) but the latter is used in describing a woman as performing an action; (Kh;) signifying *suckling a child*: (S, K.) the former is used when the [abstract] quality is meant: the latter, when the action is meant. but God knows: (Akh.) or the former signifies one who is near to suckling, but has not yet suckled: and one having with her the child that is suckled [by her] (**النَّسِيُّ الرَضِيعُ**): and the latter, [in the TA the former, but this is a mistranscription, as is shown by what follows,] one who is suckling, her teat being in the mouth of her child; and in this sense it is used in the K, in a passage which see below: (AZ in the TA:) Th says, the latter signifies one who suckles, though she have not a child, or if she have a child: and the former, one who has not a child with her, and sometimes having with her a child: and in one place he says, when the action is meant, the latter is used, and it is made an epithet and when the **ع** is not added, it is meant as a subst: (TA:) Fr and some others say that it is without **ع** when the proper signification of *suckling* is meant: and with **ع** when the tropical signification of a subject of the attribute of *suckling* in time past or future is meant: (Mgh.) the pl. [of both, though said in the Mgh and TA to be that of the former,] is **مُرَاضِعٌ** (Mgh, Mgh, TA.) and **مُرَاضِعٌ**. (Mgh, TA.) The saying in the K [xxix 2], **يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرَضِعَةٍ عَنْهَا**, [xxix 2] means [On the day when ye shall see it, every woman that is suckling, (AZ, Kh,) in the act of doing so, (Kh,) with her teat in the mouth of her child, (AZ,) shall neglect, or become heedless of or diverted from, that which she shall have been suckling:] or **مُرَضِعَةٌ** here has the last signification explained in the preceding sentence [so that the meaning is every woman who shall have been suckling or shall be going to suckle]. (Mgh.) — **رَضِيعَتُ الرَضِيعَةِ وَتَسْتِ الْفَاطِمَةُ**, meaning † Excellent in the office of commander, or governor, and the profit, or advantage, which it brings to its possessor; and worry evil is death, which destroys his delights, or pleasures, and stops the profits, or advantages, of that office. (TA.) — The pl. **مُرَاضِعٌ** is metaphorically applied as an epithet to bees (**جَوَارِسُ** i. e. **نَحْلٌ**). (TA.)

رَضِيعٌ: see **رَضِيعٌ**. — Also An unborn child of a woman who is suckling another child: such a child proves to be meagre in body, slender in the bones, and ill nourished. (En-Nafr, Sgh.)

مُسْتَرْضِعٌ [for **مُسْتَرْضِعٌ**, agreeably with an opinion mentioned by El-Howsee, (see 10.)] One for whom a wet-nurse has been sought, or demanded. (TA.) You say, **فَلَانٌ الْمُسْتَرْضِعُ بَنِي تَمِيمٍ** [Such a one is he for whom a wet-nurse has been sought, or demanded, among the Benoo-Tameem]. (TA.)

رضف

1. رَضَفَ, aor. َ, (S, Mgh, K.) inf. n. رَضْفٌ (Mgh.) He cauterized him, or it, (namely, a thing, Mgh.) with a heated stone. (S, Mgh, K.) — And He roasted it (namely, flesh-meat,) upon heated stones (Mgh.) And Az says, رَضَفَ رَتْمًا رَضَفَ الحَبَّ الرَّطْبَ لِلْخَيْلِ [Sometimes, or often, the Arabs heated, or warmed, water with heated stones for the horses]. (O.) — رَضَفَ بَسْنَجَهُ He ejected his excrement, or thin excrement. (Ibn-Abbād, O, K.) — رَضَفَ الوِسَادَةَ He folded the pillow. (Idid, O, K.)

رَضَفَ Heated stones (S, O, Mgh, Mgh, K.) with which milk is made hot, or is made to boil; (S, O, K.) [and with which one cauterizes; and upon which flesh-meat is roasted; as shown above:] as also رَضْفَانَةٌ (O, K.) n. un. with ة. (S, O, Mgh, Mgh) It is said in a prov., خُذْ مِنَ الرَضْفَةِ مَا عَلَيْهَا [Take thou from the heated stone what is upon it:] (S, O.) i. e. take thou what adheres, of the milk, to the heated stone when it is thrown, with others, thereon, to make it hot, or to make it to boil: it is applied to the case of one's taking as spoil a thing from a niggard, though it be little, or paltry. (Meyd, O.) [Hence,] مَلْفِئَةُ الرَضْفِ A piece of fat which, when it falls upon the heated stones, melts, and extinguishes their heat: and a serpent of which the poison, when it passes by the heated stones, extinguishes their fire: (O, K.) and a lean sheep or goat, that puts out the fire and does not become thoroughly cooked: (M, L, K, all in art. حَـدَسَ) or a fat sheep or goat, that shakes the heated stones by its fat: (T and TA in that art.) and + a calamity that makes one to forget that which was before it: (AO, O, K.) or simply + a calamity. (K in art طَلَأ [q. v.]) — Also Carian bones in the knee, like fingers put together, holding together one another; (O, K.) above which is the رَضْفَةُ [or patella] (TA in art. دَخَسَ) in a horse, what are between the shank and the arm: (En-Nadr, O, K.) they are certain small bones, placed together, at the head of the upper part of the ذراع [app. a mistranscription for كُرَاع, i. e. shank] (En-Nadr, O.) one thereof is termed رَضْفَةٌ and رَضْفَةٌ (O, K.)

رَضْفَةٌ n. un. of رَضْفٌ [q. v.]. (S, O, Mgh, Mgh.) — [Hence, app.,] رَضَفَاتُ الْعَرَبِ an appellation of four [tribes of the Arabs], Shaybān and Toghlib and Balrā and Iyād. (O, K.)

رَضْفَةٌ A certain brand, or mark, made by burning the skin with [heated] stones. (Lah, O, K.) — See also رَضْفٌ, last sentence.

رَضِفٌ Milk that is boiled by means of the heated stone [or stones]. (S, O, K.)

مَرْضُوفٌ Roast meat roasted by means of heated stones: (S, O, K.) and thoroughly cooked thereby. (K.)

مَرْضُوفَةٌ see رَضْفٌ, first sentence.

مَرْضُوفَةٌ A cooking-pot [in which the food is] thoroughly cooked by means of heated stones: (S)

or the stomach, or mam, of a ruminant animal, which is washed and cleansed, and carried in a journey; and when the people desire to cook, and there is no cooking-pot, they cut up the flesh-meat, and put it into the stomach, or mam, then they betake themselves to some stones, and kindle a fire upon them so that they become heated, whereupon they put them into the stomach, or mam. (O, K.) It occurs in the saying of El-Kumayt,

* وَمَرْضُوفَةٌ لَمْ تُؤْنِ فِي الطَّبْعِ طَاهِيَا *
* عَجَلَتْ إِلَى مَوْصِفَا حِينَ عَرَعَرَا *

(S, O, K.) i. e. [Many a cooking-pot &c, or many a stomach, or mam, &c, has there been,] that did not impede nor delay [in the cooking the cook, to the whiteness of the froth whereof I have hastened when it made a sound in boiling, or broiling]. (S)

[This art. is wanting in the copies of the L and TA to which I have had access]

رضو

1 رَضِيَ is originally رَضُو; and the و being changed into ي because of the kesreh: (S:) the tribe of Teiyi said رَضَا in his lex., cited by Freytag; and Mughnes voce إِلَى there said to be a dial. var. of رَضَى. You say, رَضَى عَنْهُ (S, M, Mgh, K.) and عَنِهِ (M, Mgh, K.) which is of the dial. of the people of El-Hijāz, (Mgh,) the verb being thus made trans. by means of عَنِ, accord to Ks, agreeably with the opinion of Sb respecting instances of this kind, for the purpose of making it to accord with its contr., سَخَطَ, (M, TA,) aor. يَرْضَى, (K,) inf. n. رَضَى (S, M, Mgh, K.) and رَضَى (M, K.) and رَضَا and رَضُوا (S, M, Mgh, K.) the last of the dial. of Korya and Temem, (Mgh, TA,) and mentioned by Sb, (M, TA,) but all the readers of the Qur read رَضَا with kesr, except 'Asim, who is related to have read it with damm, (T, TA,) and مَرْضَا (S, M, K.) originally مَرْضُوءَةٌ, (TA,) He was pleased, well pleased, content, contented, or satisfied, with him; regarded him with good will, or favour; or liked, or approved, him; (MA;) [i. e., as said above,] contr. of سَخَطَ; (M, Mgh, K.) the object being a person: (Mgh:) and Sb states that they also said رَضُوا, with the medial radical quiescent, for رَضُوا; but it is extr. (M, TA.) The saying in the Qur [v. last verse but one, and ix. 101, &c.] رَضَى اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ [God as well pleased with them and they are well pleased with Him] means God is well pleased with their deeds and they are well pleased with the recompense that He has bestowed upon them: (M, TA:) or, accord to En-Rāghib, رَضَى الْعَبْدُ means The servant's, or man's, being not displeased with that which God's decree has made to happen to him; and رَضَى اللَّهُ عَنِ الْعَبْدِ, God's seeing the servant, or man, to be obedient to that which He has commanded, and refraining from that which He has forbidden. (TA.) You say also, رَضَيْتُهُ (S, Mgh, K.) and رَضَيْتُ بِهِ (M,

Mgh.) inf. n. رَضَى (Mgh, TA) [and رَضَى and رَضَا &c., as above]; and رَضَيْتُهُ (S, Mgh;) I was pleased, well pleased, content, contented, or satisfied, with it; regarded it with good will, or favour; or liked, or approved, it: (MA:) [for the verb is there said to have the same signification in the phrases رَضَيْتُ بِهِ and رَضَيْتُ as it has in رَضَى and رَضَيْتُهُ; and عَلَيْهِ and عَنْهُ and is evidently agreeable with general usage:] or he chose it, or preferred it (Mgh, TA.) the object being a thing: (S, Mgh, TA:) or (accord to explanations of رَضَا in the Qur n. 139) I loved it, or liked it; (Ksh, Bd, Jal;) inclined to it; (Ksh;) had a desire for it. (Bd.) The saying of the lawyers, [respecting a woman whose consent to her marriage has been asked,] رَضَا يَشْتَدُّ عَلَى رَضَا means It [i. e. her silence] testifies, or declares, her permission [or consent]; because permission indicates رَضَى. (Mgh.) You say also, رَضَيْتُ بِهِ صَاحِبًا [I was pleased with him, or I liked him, or approved him, or chose him, or preferred him, as a companion]. (S.) And رَضَا, [which may be well rendered He approved him for that thing, or affair,] meaning he saw him, or judged him, to be fit for that thing, or affair. (M.) And رَضَا لِي بِصَحْبَتِهِ وَخِدْمَتِهِ [He approved him, or] chose him, or preferred him; and saw him, or judged him, to be fit, for his companionship, and his services. (TA.) And رَضَيْتُ مَعِيْنَةً [His living, or sustenance, was found pleasing, well pleasing, contenting, or satisfying; or was liked, or approved:] one should not say رَضَيْتُ [in this case]. (S, K.) — رَضُوهُ (S, M, K.) aor. رَضَوْهُ (S, K.) signifies I surpassed him in رَضَى [i. e. in being pleased, well pleased, content, &c.: see above, second sentence]: (S, M, K:) so in the saying, رَضَانِي فَرَضُوهُ [He vied, or contended, with me in being pleased, well pleased, content, &c., and I surpassed him therein]: (S, M, K.) the inf. n. رَضَانِي thus used is مَرْضَاةٌ (M); both these signify the same (K, TA) as inf. ns. of this verb. (TA.)

2: see 4

3: see 1, last sentence. — رَضَيْتُهُ, inf. n. رَضَاةٌ and رَضَا, signifies [also] I agreed, consented, accorded, or was of one mind or opinion, with him. (Mgh.)

4. رَضَا (M, MA, Mgh, K.) inf. n. رَضَاةٌ (Mgh.) He, or it, made him to be pleased, well pleased, content, contented, or satisfied; (MA:) [he, or it, pleased, contented, or satisfied, him:] or he gave him that with which he would be pleased, well pleased, content, contented, or satisfied. (M, K.) in the former, مَا يَرْضَى بِهِ, in the latter, أَعْطَاهُ مَا يَرْضِيهِ. Hence, in the Qur [ix. 8], يَرْضَوْنَكَم بِأَنْفُسِهِمْ وَأَنْفَى قُلُوبِهِمْ [They will please you, or content you, with their mouths, but their hearts will be incompliant]. (TA.) And رَضَيْتُهُ, and رَضَيْتُهُ with tesheed, [I made

him to be pleased, well pleased, content, &c., with me:] فرضى [and he was pleased, &c.] (S.)

5. *ترضا* He sought to please, content, or satisfy, him; (M, K.) as also *استرضا*. (K.) A poet says,

* إِذَا الْعَجُوزُ غَضِبَتْ تَطَلَّقَ *
* وَلَا تَرْضَاهَا وَلَا تَكَلَّمَ *

[When the old woman is angry, then divorce thou; and seek not to please, or content, her, nor behave in a loving, or blandishing, or coaxing, manner]: he says *ترضاها* instead of *ترضا* to avoid what is termed *خَبْن*; but some relate it in the manner better known, saying *ترضاها*. (M) — [Also] *ترضيت* I pleased, contented, or satisfied, him (*أرضيته*) after striving, labouring, or toiling. (S)

8. *ترضاه* [They two agreed, consented, accorded, or were of one mind or opinion, respecting it; or were pleased, well pleased, content, contented, or satisfied, with it; they both liked it, or approved it]: (A, K.) and *تراضيا به* [signifies the same] (B) in iv 28. And *تراضوا بينهم* They agreed among themselves in being pleased, contented, or satisfied, with it; or in liking, or approving, it. (MA.) *إذا تراضوا بينهم* in the Kur [ii. 232], means [When they agree, or consent, among themselves; or] when they are pleased, well pleased, content, &c., [among themselves,] every one of them with his [or her] companion. (TA.) Hence this trad., *إنما البيع عن تراض* [Selling, or buying, is only resultant from mutual agreement, consent, or content, or approval]. (TA.) And you say, *وقع به التراضي* [Mutual agreement, or consent, to it, or mutual content with it, or mutual approval of it, happened, or took place]. (A, K.) [In some copies of the K., by the omission of *و*, this phrase is made to be as though it were meant as an explanation of *تراضيا*.]

8: see I, in three places.

10. *استرضا* He asked, begged, or petitioned, of him that he would please, content, or satisfy, him, or that he would give him that with which he would be pleased, well pleased, content, contented, or satisfied. (Z, K.) You say, *استرضيت قاضي* [I asked, begged, or petitioned, of him that he would please me, &c., and he pleased me, &c.]. (S.) — See also 5.

رضى A certain idol-temple, belonging to [the tribe of] Rab'ah: (K.) whence they gave the name of *عبد رضى* [Servant of Rudā]. (TA.)

رضى is merely an inf. n., (S.) [as such] syn. with *مَرْضَاة*, (K.) meaning The being pleased, well pleased, content, &c.; [see I.] contr. of *رَضِيَ*: (M:) and the simple subst. is *رَضَاة*, with medd.; [signifying a state of being pleased, &c.]: (Akh, S;) or the latter is only an inf. n. of 3, (M.) syn. with *مَرْضَاة*: (M, K:) [but] the former [is also used as a subst., signifying content, or approval: and permission, or consent. and] is dualized, app. as meaning the kind [or mode or manner, of being

pleased, &c.]: (M.) the dual is *رَضَوَانِ* and *رَضَيَانِ* (S, M, K:) Ka heard *رَضَوَانِ* and *رَضَيَانِ* as duals of *رضى* and *جنى*; and says that the proper way is to say *رَضَيَانِ* and *رَضَيَانِ* [which in the case of the former is strange, as its final radical is *و*] but that the pronunciation with *و* is the more common: (S:) and accord to some, *مَرْضَاة* is an irreg. pl. of *رضى*; but others say that it is pl. of *رَضَوَانِ*. (TA.) You say, *مَا قَعَلْتُهُ عَنْ رِضَا* and *رَضَوَانِ*: see the latter, below. (Z, K.) — See also *راض*, latter sentence. — And *رَجُلٌ رَضَى* (M, K,) and *قَوْمٌ رَضَى* (M,) A man, (M, K,) and a people, or party, (M,) with whom one is pleased, well pleased, contented, or satisfied, regarded with good will, or favour; liked, or approved; syn. *مَرْضَى* (M, K) and *قَعَانٌ* *رضى* being, thus used, an inf. n. in the sense of a pass. part n., like as the inf. n. is used in the sense of an act. part n. in the instance of *عَدَلٌ* and *خَصَرٌ*. (M.) — [See also *رضى*; for which *رضى* or *رضا* seems to be erroneously substituted, in two senses, in some copies of the K.]

راض: see *راض*.

عَنْ رِضَا *مَا قَعَلْتُهُ عَنْ رِضْوَانِهِ* [i. e. I did it not of, or with, his pleasure, good pleasure, content, or approval]. (Z, K.)

رِضْوَانٌ an inf. n. of *رضى*; like *رِضْوَانٌ*. (M, K, &c.) — Also The treasurer, keeper, or guardian, of Paradise. (MA, K.)

رِضَاة: see *رضى*, first sentence.

رضى: see *راض*. — Also, (K, TA,) i. e. like *رضى* (TA,) [in the CK *الرضى*, and in my MS. copy of the K. *الرضا* are put in the place of *الرضى*] One who is responsible, accountable, or answerable; syn. *ضامن*: so in the copies of the K, and in like manner in the Tekmilah: accord. to the copies of the T, *ضامن* [lean, or light of flesh, &c.]. (TA.) — And *Love*; a lover; or a friend. (IAgr, K, TA.) — And *Obedient*, or obedient. (IAgr, TA.)

رَضَى, of which the pl. is *رَضَاة*; and *رَضَى*, of which the pl. is *رَضَاة* (M, K,) the latter pl. on the authority of Lh, but extr. as pl. of *رضى*, and in my opinion, [says ISd.] it is pl. of *راض* only; (M,) and *رَضَى*, of which the pl. is *رَضَوَانِ* (Lh, M, K:) *Pleased, well pleased, content, contented, or satisfied; regarding with good will, or favour; liking, or approving.* (M, K.) — *عِشَّةٌ رَضَاةٌ* means *مَرْضَاة* [i. e. A state, or sort, of life that is found pleasing, well pleasing, contenting, or satisfying; or with which one is pleased, &c.; or that is liked, or approved]: (S, K:) or, accord. to Sb, *رَضَاة* is, in this case, a possessive epithet, meaning *ذات رضى* [i. e. having approvedness; *رضى* being here an inf. n. of *رَضِيَ*]. (M, TA.)

مَرْضَاة, originally *مَرْضَوَة* (TA,) an inf. n. of *رضى*. (S, M, K.) — [Also A cause, or means, on an occasion, of *رضى*, i. e., of being pleased, well pleased, content, &c.: a word of the same class as *مُجِبَّةٌ* and *مُجِبَّةٌ*. Hence the saying,] *البر مَرْضَاةٌ لِلرَّبِّ مَسْخَطَةٌ لِلشَّيْطَانِ* [Piety is a cause of approbation to the Lord, a cause of disapprobation, or anger, to the devil] (TA in art *مسخط*.) The pl. of *مَرْضَاة* is *مَرْضَاة* [accord. to rule]: or this is an irreg. pl. of *رضى*. (TA.)

مَرْضَوَة: see what follows.

مَرْضَوَة (T, S, M, Mgh, K,) the former the more common, (S, Mgh,) the latter erroneously written in [some of] the copies of the K. *مَرْضَى* (TA,) applied to a thing, (S, Mgh,) or a person, (M,) Found pleasing, well pleasing, contenting, or satisfying; or with which, or with whom, one is pleased, &c.; or liked, or approved: (K:) [the meaning being there indicated to be the contr. of *مُسْخَطَةٌ*; and being well known to be commonly as above:]] or chosen, or preferred: (Mgh:) or seen, or judged, to be fit for a thing or an affair: (M:) [see also *رضى*, last sentence but one; and *راض*, latter sentence.]

(Quasi *رضى*)

رضو, a dual of *رضى*, which see in art. *رضو*.

رطب

1. *رَطْبٌ*, (S, A, MA, Mgh, K,) aor. *رَطَبَ*; (K;) and *رَطِبَ*, aor. *رَطَبَ*; (K;) inf. n. *رُطْبَةٌ* (S, A, MA, Mgh, K) of the former verb (S, A, Mgh) and *رُطْبَةٌ* [also of the former verb]; (MA, K:) It (a thing, S, Mgh) was, or became, the contr. of what is termed *يَابِسٌ* (S, Mgh, K) and *جَانِبٌ* (S, A, Mgh,) it was, or became, moist, humid, succulent, sappy, or juicy: (A, MA, Mgh:) or soft, or tender, to chew: (A:) [and fresh, or green, agreeably with the Pers. explanation, in the MA: and *supple, pliant, or flexible*: all meanings well known, of frequent occurrence, and implied in the first of the explanations above, and in explanations of *رَطْبٌ* and *رُطْبَةٌ* and *رُطْبَةٌ*, said of a branch, or twig, and of plumage, &c.: (K:) and *رُطْبٌ*, as used in the L in art. *عقد*, &c., signifies the same.] *رُطْبَةٌ* [used as a simple subst.] signifies A quality necessarily involving facility of assuming shape and of separation and of conjunction. (KT.) — [Hence, *رُطْبَةٌ* said of a girl, † She was, or became, sappy, or supple; and soft, or tender: and *رُطْبٌ* said of a boy, † He was, or became, sappy, or soft, or supple; and femininely soft or supple: see *رُطْبٌ*, below. — Hence also,] *رُطْبٌ لِسَانِي* † [My tongue has become supple by mentioning thee; i. e., has been much occupied by mentioning thee: a well-known phrase: (see also 2.) it may also be used as meaning my tongue has become refreshed (lit. moistened) by mentioning thee]. (A.) And *خُذْ* † [Take that by means of the

frequent handling of which thy hands have become supple]; meaning, *what thou hast found to be profitable, or useful.* (A.) — See also 4, in two places. — رطب, aor. ٤, *He spoke what he had in his mind, right and wrong, or correct and erroneous.* (K, TA) — رطب (aor. ٤, A, inf. n. رطب (A'Obeyd, S, A, K) and رطب (A'Obeyd, S, K.) *He fed a horse (or similar beast, K) with [the trefol called] رتبة* [q. v.]. (A'Obeyd, S, A, K) — See also 2.

2. رطب, inf. n. رطب, *He [or it] made, or rendered, a thing such as is termed sappy and supple; i. e. moist, humid, succulent, sappy, or juicy: or soft, or tender, to chew: and fresh, new, or green — and supple, pliant, or flexible: and soft, or tender, as applied to a branch, or twig, and to plumage, &c.] contr. of يابس: (S:) he moistened a garment, or piece of cloth, (A, K, TA.) &c.; as also رطب (K, TA.) — [Hence,] one says, يابس يذرك, *I have not ceased to make my tongue supple by mentioning thee; meaning I have not ceased to employ my tongue frequently in mentioning thee: or ما زلت رطب, for] one says also رطب, ما زلت رطب. [Nothing has made my tongue to become supple by mentioning thee save what thou hast bestowed upon me of thy bounty]. (A. [See also 1.]) = Also رطب (S, A, K.) inf. n. as above, (S.) *He fed people with رطب [or fresh ripe dates]; (S, A, K.) and so رطب (K.)* 'You say, رطب, *He whose palm-trees have fresh ripe dates and he does not feed people with such dates, his conduct is bad, and is not good]. (A.) = See also the next paragraph, in two places.***

4. رطب as a trans. v.: see the next preceding paragraph in two places. — رطب البسر. *The full-grown unripe dates became رطب [i. e. freshly ripe dates]: (S, A:) or so رطب, and رطب, and رطب, (K.) of which last the inf. n. is رطب: or all signify, attained to the time of ripening: (TA:) or رطب البسر signifies the full-grown unripe dates had ripening (رطب) beginning in it. (Mgh.) — And رطب الخل. *The palm-trees had upon them, (S,) or produced, (A,) or attained to the time of having, (K,) dates such as are termed رطب. (S, A, K.)* See an ex in the next preceding paragraph. — And رطب المقوم. *The people had palm-trees that had attained to the time of having such dates: (K:) or رطب signifies he had abundance of such dates. (A.)* — [Also] *The people became amid fresh green herbage* (Mgh.) — And رطب الأرض, inf. n. رطب, *The land had such herbage: (Mgh:) or abounded therewith. (A.)**

5: see 1, in two places.

رطب and رطب Contr. of يابس (S, Mgh, K) and رطب, i. e. (Mgh) moist, humid, succulent, sappy, or juicy: (A, MA, Mgh, O) or soft, or tender, to chew: (A:) and [fresh, (agreeably with the Pers. explanation, تر, in the MA,) or green;

applied to herbage: (TA:) or they signify, (Mgh,) or signify also, (S, K,) soft, or tender; (S, Mgh, K;) applied to a branch, or twig, and to plumage, (S, K,) &c.: (K:) [and] supple, pliant, or flexible. (Mgh.) [All these meanings are well known, of frequent occurrence, and implied in the first of the explanations above.] The former occurs in a trad. as an epithet particularly applied to Any article of property [or of provisions] that is not stored up, and will not keep; such as [most kinds of] fruits, and herbs, or leguminous plants: such, I Ath says, fathers and mothers and children may eat and give away agreeably with approved usage, without asking permission; but not husbands nor wives [when it belongs to one of them exclusively], without the permission of the owner (TA.) — [Hence,] رتبة حانية رطب † A soft, or tender, [or a sappy, or supple,] girl, or young woman (A, K, TA.) رطب غلام رطب † A boy, or young man, [sappy, or soft, or supple, or] femininely soft or supple. (A, K.) And رطب رجل رطب † A soft, or supple, man. (A.) — [Hence also,] رطب يذرك † [My tongue is become supple by mentioning thee: and it may also be used as meaning my tongue is become refreshed (lit. moistened) by mentioning thee] (A. [See also 1 and 2.]) — And امرأة رتبة † [A pliant, or] a virtuous, or an unchaste, woman; a fornicatress, or an adulteress. (A.) One says, in reviling, يا ابن الرتبة, [O son of the fornicatress or adulteress]. (A.) And يا رطب, like رطب, † [meaning O fornicatress or adulteress, رطب being indecl., as a proper name in this sense,] is said in reviling a woman or girl. (A, K) — [And الحبيب الرطب †: see 1 in art. حبل.] — And عيش رطب † A soft, a delicate, or an easy, life. (A.) — And قرأ رطباً † He read, or recited, the Qur'an softly, or gently; not with a loud voice. (TA from a trad.) — نؤلؤ رطب is a metonymical expression, meaning † Brilliant pearls, beautiful, smooth in the exterior, and perfect in clearness. it does not denote the رطوبة that is the contr. of يوبسة: and similar to this is the expression المنديل الرطب [app. meaning † Fresh and fragrant, or fine, aloes-wood]. (TA.)

رطب (S, A, Mgh, Mgh, K, &c.) and رطب (S, K) Herbage, or pasture, (S, A, Mgh,) such as is juicy, fresh, or green: (A, Mgh:) or green pasture, consisting of herbs, or leguminous plants, (T, Mgh, K, TA,) of the [season called] ربيع (Mgh, TA,) and of trees [or shrubs]: (T, K, TA:) [each] a coll. gen. n.: (TA:) or green herbage in general: (K, TA:) accord. to the Kifáyat el-Mutahaffidh, رطب signifies fresh, or juicy, herbage or pasture: (TA:) or, as some say, رطوبة, like رطوبة, [though this seems to be the n. un. of رطب,] has this last meaning; (Mgh) what is dry being called خشيش. (TA.)

رطب [Fresh ripe dates; i. e.] ripe dates (A, Mgh, Mgh, K) before they become dry: (Mgh, TA:) also called رطب and رطب (K, TA) and رطب: (TA:) the dates so called are

well known: (S:) [it is a coll. gen. n.:] n. un. with ٤: (S, Mgh, Mgh, K:) it is not a broken pl. of رتبة, being masc. [as well as fem.] like رطب: you say, هذا رطب [These are fresh ripe dates]; whereas, if it were a broken pl., you would make it [only] fem.: (Sb, TA:) its pl. [of pauc] is رطاب (S, Mgh) and [of mult.] رطاب, and the pl. of the n. un. is رطبات. (S.) There are two sorts of رطب: one sort cannot be dried, and spoils if not soon eaten: the other sort dries, and is made into عجوة [q. v.]. (Mgh.) [See also رطب.]

رطب: see رطب.

رطب i. q. رطب, (S, [in my copy of the Mgh] رطب, but this is the n. un. of رطب,) or رطب, (A,) or رطب [in Pers. إفسنت], (Mgh,) or رطب, (K,) [all which signify A species of trefol, or clover,] specially (S) while juicy, or fresh, or green, (S, A, Mgh, TA,) before it is dried. (Mgh) or, as some say, a meadow of عصصة, while continuing green: and رطب signifies the same (TA:) pl. رطاب (S, Mgh, Mgh:) which is also said to be applied to the cucumber and melon and باذنجان [q. v.] and the like: but [Mtr says] the first is the meaning mentioned in the Lexicons in my hands, and is a sufficient explanation. (Mgh.)

رطب: see رطب: — رطب.

رطب [A seller of رطب, or fresh ripe dates: mentioned in the K only as a surname]

رطب: see رطب.

رطب: see رطب, in two places: and رطب.

رطب: see رطب — أرض رطوبة Land abounding with رطب [q. v.]. (S, A, K.)

رطب رطوبة A well of sweet water among wells of salt water. (K.)

رطب: see رطب.

رطب A horse fed with [the trefol called] رطب. (A.) — [And A man fed with رطب (or fresh ripe dates).] — Also † A man in whom is softness, or suppleness, or رطوبة: (K;) or صاحب رطوبة. (S.)

رطل

رطل, (O, Mgh, K,) aor. ٤, inf. n. رطل, (Mgh, TA.) *He weighed a thing: (O, TA:) or he put in motion a thing with his hand, (IDrd, O,) or weighed with his hand a thing, (Mgh,) or tried a thing, (K,) in order that he might know its weight (IDrd, O, Mgh, K) nearly. (Mgh.)* [See also 2.] But IF says, of this combination of letters and the like, that they are not of the genuine language [of the Arabs]. (O.) — *He ran; syn. عدا.* (O, K.)

رطل The act of weighing by, or with, رطل [or pound-weights]. (K.) [See also 1.] — Also The anointing of the hair, (S, O,) or making it soft, or smooth, (K,) with oil, or ointment, and

the *crumpling* (تَكْبِير) thereof. (S, O, K:) and the making it to be loose, and to hang down: (IAḥ, IAMB, K:) accord. to IAMB, رَطْلُ شَعْرٍ means *he made his hair to be loose, and to hang down*: (O:) but accord. to the T, the saying of the vulgar, رَطْلْتُ شَعْرِي, as meaning رَحَلْتُهُ, [i. e. I made my hair to be *navy*, or somewhat curly; or combed it; or combed it down; &c.] is a mistake. for رَطْلٌ signifies the act of making the hair soft, or smooth, with oil, or ointment; and wiping it so that it becomes soft, or smooth, and glossy. (TA.)

3. مَرَاتِلَةٌ, *inf. n.* رَطْلٌ, *He sold by counterpoising gold for gold, and by weighing coned dirhems for coned dirhems*: but [Mīr says] I have not found this except in the "Muraṭṭa." (Mgh.) You say also, بَاعَ مَرَاتِلَةً [He sold by counterpoising]. (TA.)

4. رَطْلٌ *He had a child such as is termed رَطْلٌ* [q. v.] (Ibn-'Abbād, O, K:) or his ears became flabby. (Ibn-'Abbād, K.)

رَطْلٌ (S, O, K) and رَطْلٌ (K) A man soft, lax, or uncompact; (S, O, K, TA:) as also رَطْلٌ (K, TA:) and old and weak: or inclining to softness, and laziness, or uncompactness, and old age. (K:) and a boy slender, slim, or lean, (K, TA,) or, as some say, (TA,) near to attaining puberty, or virility: (K, TA:) or whose bones have not become strong: (K:) or the former, applied to a boy, whose strength has not become fully established; as also رَطْلٌ [thus written with fet-h in the ط:] (O:) pl. رَطْلَةٌ (O, TA:) and the first, i. e. رَطْلٌ, a man who is foolish; stupid; unsound, or deficient, in intellect or understanding; (K:) fem. with ة: (TA:) one who has not, or possesses not, what suffices; or who is not profitable to any one: and also having flaccid ears: (O:) and, applied to a horse, (Ibn-'Abbād, O, K,) as also رَطْلٌ (K,) or, as some say, the latter only, (TA,) light, (Ibn-'Abbād, O, K, TA,) and weak: (TA:) fem. with ة, (O, K, TA,) in all the senses. (TA.) — [الرَّطْلُ] is also explained in the K as *syn. with العَدْلُ*: but perhaps this is a mistranscription for العَدْوُ, *inf. n.* of عَدَا: see 1, last sentence. — See also the next paragraph.

رَطْلٌ and رَطْلٌ (S, Mgh, O, Mgh, K) the former of which is the better known, (Mgh, TA,) or the more chaste, (O, TA,) [but the latter is that which is now in common use.] A certain thing with which one weighs, (Mgh, O, Mgh,) or which one uses as a measure of capacity: (Mgh, Mgh:) [or rather both: a pound-weight: and a pint-measure: and also a pound of anything: and a pint of anything:] the half of what is termed مَنًا: (S:) accord. to the standard of Baghdad, twelve ounces; the ounce (أَوْقِيَّة) being اِسْتَارَ and two thirds of an اِسْتَارَ; and the اِسْتَارَ being four مِثْقَالِينَ and half of an اِسْتَارَ; and the مِثْقَالُ being اِسْتَارَ and three sevenths of a درهم; and the اِسْتَارَ being اِسْتَارَ and the اِسْتَارَ being اِسْتَارَ and two fifths of a حَبَّة; so that the رطل

is ninety مِثْقَالِينَ; i. e. a hundred and twenty-eight دراهم and four sevenths of a درهم: (Mgh:) or, accord. to A'Obeyd, a hundred and twenty-eight دراهم of the weight of seven (سَبْعَةَ) [explained voice دراهم] (Mgh:) or twelve ounces; the ounce (أَوْقِيَّة) being forty دراهم; (Mgh, K, TA:) so that the whole is four hundred and eighty دراهم. (Mgh, TA:) this is the Syrian رطل (TA:) and thus it is, accord. to El-Harbee, in the saying, السُّنَّةُ فِي الرِّبَا رَطْلٌ [meaning The usage of the Prophet in the case of marriage was to give a رطل of silver]: (Mgh, TA) so says Az in the T: (Mgh.) or, as is [also] said by Az, it is in this instance twelve ounces and a نَشْ; the نَشْ being twenty دراهم; [so that the whole is five hundred دراهم, as is related on the authority of 'Abūh:] but in a trad. 'Omar, twelve ounces, without the mention of the نَشْ: accord. to the lawyers, [however,] when the نَشْ is mentioned without restriction, what is meant thereby is the رطل of Baghdad: (TA:) [as a measure of capacity, i. e. a pint,] it is said in the A. [&c.] to be the eighth part of the صَاع; the half of the مَد; (TA:) [i. e.] the half of the مَن: and hence applied to one of the vessels of the vintner [app because it contains a pint]. (Har p 660.) اِرْطَلْ. (Mgh.) — See also رَطْلٌ, in two places.

رَطْلٌ: see رَطْلٌ: — and see also what here follows.

رَطْلٌ, like مُحْسَن [in measure], (K,) written by Ḥgh with fat-h, (TA,) i. e. رَطْلٌ, (so in the O,) A tall man (O, K) — See also رَطْلٌ.

رطير

1. رَطِيرٌ, (S, K, TA,) aor. ٢, (TA,) *inf. n.* رَطِيرٌ, (S, TA,) *He made him to stick fast* اِلَى الْوَحْلِ [in the mire]. (S, TA.) — And hence, (TA,) [or رَطِيرٌ فِي أَمْرٍ] † *He caused him to be involved in an affair, or a case, from which he could not extricate himself.* (K, TA.) — [And hence, app.,] رَطِيرٌ, said of a camel, † *He had, or was affected with, a suppression of his excrement:* (K, TA:) and so, accord. to the K, رَاطِرٌ; but this is a mistake for اطر [i. e. أطر] (TA.) — رَطِيرٌ, expl. in the K as meaning *He ejected his excrement, is a mistake for اطر.* (TA.) — رَطِيرٌ, (S, K, TA,) *inf. n.* as above, (TA,) also signifies *Inquit*; (S, TA;) said of a man: (S:) or, [said of a man, and of an ass,] *inquit toto vestro immisso*, (K, TA,) mulierem, et asinam. (TA.)

4. رَطِيرٌ + *He was silent*; (Sh, K;) said of a man. (Sh, TA.) — See also 1.

5: see 8, last sentence.

6: see the next paragraph.

8. رَطِيرٌ *He stuck fast* اِلَى الْوَحْلِ [in the mire]. (TA.) You say, اِرْطَلْتُ فِي الْخَبَابِ [The beast stuck fast in the mire], and اِرْطَلْتُ فِي الْيَسْرِ [in the soft ground], (TA in art. رَتَعَ) and اِرْطَلْتُ فِي الرَّمْلِ [in the sand]. (S and K in that art.) And

اِرْطَلْتُ بِهِ تَوَسَّءَ *His mare's feet sank* [in the mire, or soft ground, or sand,] *with him.* (TA.) — And hence, (TA,) اِرْطَلْتُ فِي أَمْرٍ † *He became involved in an affair, or a case, from which he could not extricate himself* (K, TA) unless with confusion, or pleasantly, cleaving to him. (TA.) — And اِرْطَلْتُ عَلَيْهِ أَمْرٌ (S,) or اِلْأَمْرُ (K,) † *An affair, or a case, or the affair, or case, was such that he could not extricate himself from it*; (S, K;) it wearied him, and the ways thereof were obstructed against him, so that he could not extricate himself from it. (TA.) — And اِرْطَلْتُ *It (a thing) was, or became, pressed together, or compressed: and it was, or became, heaped up, piled up, or accumulated, one part upon another*; (K;) as also رَاطِرٌ. (TA.) — اِرْطَلْتُ السُّنْحَ *He suppressed, or retained, the excrement; as also رَطِيرُهُ.* (K.)

رَطِيرَةٌ † *An affair of which one knows not the end, or result, to which it leads, or tends*, (K, TA;) *an affair in which one struggles, or is agitated, or disturbed; and so رَطِيرَةٌ* [app. رَطِيرَةٌ]; as in the saying, رَطِيرَةٌ وَقَعَ فِي رَطِيرَةٍ [He fell into an affair in which one struggles, &c.]. (TA.)

رَطِيرٌ † *Suppression of the excrement, in a camel.* (K.)

رَطِيرٌ A woman wide in the vulva; (S, TA;) as in the saying of a rājiz,

يَا أَبْنُ رَطِيرٍ ذَاتِ فَرْجٍ عَظِيمٍ *

for he means [O son of] a woman wide in the vulva, having [a vulva with] much moisture; though F says, (TA,) it does not signify thus, but narrow in the vulva: (K, TA:) and applied to a she-camel, it has this latter meaning: (AA, K, TA:) and also, applied to a woman, *impervia coenit*; *syn. رَطِيرَةٌ* [q. v.]. (K.) — Also *Foolish; stupid; or unsound, or deficient, in intellect.* (TA.) — And *White*; applied to a domestic hen. (AA, TA.)

رَطِيرَةٌ [app. رَطِيرَةٌ]: see رَطِيرَةٌ.

رَاطِرٌ *Keeping, cleaving, or adhering, to a thing.* (S, K.)

مَرَاتِلَةٌ *Inita*; applied to a young woman: or so applied, and also to a she-ass, *inita toto vestro immisso*. (TA.) — Also, applied to a woman, *Accused, or suspected, of evil.* (K, TA.)

رطن

1. رَطْنٌ, (S, K,) aor. ٢, (MS, JM,) *inf. n.* رَطْنٌ; and رَطْنٌ (S, K, MA, MS, JM, TA;) and رَاطِنَةٌ (S, K,) *inf. n.* رَاطِنَةٌ; (TK;) *He spoke to him* بِاللُّغَةِ [i. e. with a barbarous, or vitious, speech]; (S, K;) or, correctly, accord. to Abū-Zakereyyā, بِاللُّغَةِ [i. e. in a language foreign to the Arabs]: (TA:) [and in like manner expl. in the MA and PS and TK:] or, [as sometimes used,] *in a language not generally understood, conventionally formed between two, or several, persons*: (JM, TA:) [or he gibbered,

* inf. n. رَعِبَ, (TA.) † *He filled* (S, A, Mgb, K) a watering-trough, or tank, (S, A,) or a vessel: (Mgb:) and *it* (a torrent) *filled* a valley. (L, TA.) — رَعَبَةٌ, (K,) aor. ʿ, (TA,) also signifies *He cut it [into pieces, or long pieces, or slices, (see زُرْعِيَّةٌ, below), namely, a camel's hump, or other thing; and so] رَعَبَةٌ, (K, TA.)* inf. n. رَعِبَ. (TA.) — And *He broke its* (an arrow's) رَعِبَ [q. v.] (K.)

2, as an intrans. v.: see 1, in two places. — The inf. n., رَعِبَ, as relating to a camel's hump, accord to Sh, signifies *its shaking, or quivering, and being fat and thick; as though it shook, or quivered, by reason of its fatness: but it is otherwise explained [as a subst. properly speaking] below.* (TA.) — رَعَبَةٌ, inf. n. as above, and, in one sense, رَعِبَ also: see 1, in two places. — Also, inf. n. رَعِبَ, *He repaired its* (an arrow's) رَعِبَ [q. v.] (K.)

4: see 1.

8: see 1, first sentence.

رَعِبَ an inf. n. of 1, in senses pointed out above (M, A, Mgb, TA.) — *A threat, or threatening.* (K.) — *A charm or charming, or a fascination or fascinating, by magical enchantment [or by the eye] or otherwise.* (K.) — † *A rhyming prose of the Arabs.* (K.)

رَعِبَ (S, A, Mgb, K) and رَعِبَ (A, Mgb, K,) both said to be inf. ns., (TA,) or the former is an inf. n. of رَعِبَ as intrans. (K, TA) or as trans., (A, M.A.) and the latter is a simple subst., (TA,) or each of them is a simple subst., (Mgb, TA.) *Fear, fright, or terror: (S, A, Mgb, K:) or fear that fills the bosom and heart; as Er-Rāghib and Z have indicated, following Abou'Alse and IJ: or the utmost fear or terror.* (TA.) One says, رَعِبَ لَا رَعِبَ فَعَلَ ذَلِكَ رَعِبًا لَا رَعِبًا *He did that from fear, not from desire.* (A.) — Also the former, *The socket of the head of an arrow; the part into which the head enters, over which are the twists of sinew; syn. رَعْبَةٌ. pl. رَعَبَةٌ.* (K.)

رَعِبَ. see the next preceding paragraph.

رَعِبَ: see رَعْبِيَّةٌ, last sentence.

رَعِبَ: see رَعْبِيَّةٌ.

رَعِبَ: see رَعِبَ, in two places: — and see also رَعْبِيَّةٌ.

رَعِبَ: see what next follows.

رَعِبَ (S, A, K) and رَعِبَ (K) and رَعِبَ (S, K) *A woman, (S, A,) or a girl, or young woman, (K.) Tall, and well-formed; soft, thin-skinned, and plump; (S, A, K;) or (A, K) white, or fair; (S, A, K;) goody, or beautiful; sweet; and tender: (A, K:) or only white, or fair: (TA:) or soft, or tender: (IAgr, Lh, K.)* and the first, *tall: (TA:) pl. رَعَائِب.* (A, TA.) — Also, (K,) or the first and second, (TA,) applied to a she-camel, *Restless, or unsteady; (K, TA;) tight, or active, brisk, lively, or sprightly.* (TA.) — For another meaning of the first, see رَعْبِيَّةٌ.

— Also the first, *The base, or lower part, (أَصْلُ) of the طَلْعَةُ [i. e. either the spathe, or the spadix, of a palm-tree]; and so رَعِبَ (K)*

رَعِبَ *Afraid, or frightened, or terrified: (K:) [or filled with fear or in a state of the utmost fear or terror (see 1:)] and so رَعِبَ, (S, K,) and رَعِبَ, and رَعِبَ (TA:) and رَعِبَ signifies [the same; or] *weak and cowardly.* (S, K.) [Hence,] رَجُلٌ رَعِبٌ *and رَجُلٌ رَعِبٌ and رَجُلٌ رَعِبٌ A cowardly man, who sees nothing without being frightened.* (A.) *رَعِبَ has a different meaning: see art. رَعِبَ.* — Also *Fat, as an epithet; (K:) dripping with grease* (S, K.) and so رَعِبَ. (K.) And applied to a camel's hump as meaning *Full and fat.* (S.) — And *Short; as also رَعِبَ: pl. [of the former] رَعِبَ and [of the latter] رَعِبَ.* (TA.)*

رَعِبَ: see what next follows.

رَعِبَ and رَعِبَ, [but the latter is an intensive epithet, or denotes habit, or frequency,] *One who threatens, a threatener.* (K, TA.) — *One who charms, or fascinates, by magical enchantment [or by the eye] or otherwise.* (K, TA.) — *One who composes, or utters, the rhyming prose termed رَعِبَ* (K, TA.) — Also the former (رَعِبَ), *A torrent that fills the valley.* (S.) or † *that frightens by its abundance and its width and its filling the valley.* (A.) It is applied also to rain. (TA.) And *A valley filled with water.* (L.)

رَعِبَ (S, A,) and رَعِبَ (K,) [or] the latter is the fem. form of the epithet, (S,) *A certain kind of pigeons; (S;) accord, to the K, from a land called رَعِبَ [in the CK رَعِبَ]; but this land is unknown, and is not mentioned by El-Bekree nor by the author of the Marātib; and in the Mj and other old works, الرَعْبَةُ الرَّاعِيَّةُ is expl. as meaning † the pigeon that is loud, or strong, in its cry, or voice: so says MF, and this is the truth: in the L it is said, الرَعْبِيُّ, meaning a kind of wild pigeons, or doves, has the form of a rel. n., but is not such; or, as some one says, is a rel. n. from a place of the name whereof I know not the form in the A it is said that رَعِبَ رَعِبَ means a pigeon that coos loudly, or vehemently, exciting admiration by its voice, or filling with it the passages thereof.* (TA.)

رَعِبَ: see رَعِبَ.

رَعِبَ: see رَعِبَ.

رَعِبَ: see رَعِبَ.

رَعِبَ (S, A, K) in the Mj, and in [some of] the copies of the S, رَعِبَ, without ʿ, (TA.) *Very fearful: (S:) or most exceedingly fearful* (A, K, TA) of everything. (TA.) You say, هُوَ فِي الْحَرْبِ رَعِبٌ *He is in peace most exceedingly playful, and in war most exceedingly fearful.* (A.)

رَعِبَ *A piece of a camel's hump; (S, K;) as also رَعِبَ (K) and رَعِبَ (TA:) pl. رَعِبَ;*

(K;) or rather, accord, to AHs, this is a coll. gen. n.: (MF, TA:) it is also pronounced رَعِبَ; (Sb, AHs;) and is said to signify *a camel's hump cut into long pieces, or slices: it is a subst. [properly so termed], not an inf. n.: (TA:) and its t is shown to be augmentative by the fact that there is no [undisputed] word of the measure رَعِبٌ, with fet-h [to the ف].* (MF, TA.)

رَعِبَ *A frightful قَفْرَةٌ [or desert destitute of herbage and of water].* (K.) [In the CK and TA, قَفْرَةٌ is erroneously put for قَفْرَةٌ.] — Also *A person's springing, or leaping, [toward another,] and seating himself by the other's side, so as to cause the latter, not being aware, to be frightened.* (K.) [From its measure, it seems to be a simple subst., not an inf. n., signifying this action as being *A cause of fear.*]

رَعِبَ: see رَعِبَ. — Also *A camel's hump cut into pieces, (S, TA,) or into long pieces, or slices.* (TA.)

رَعِبَ: see رَعِبَ.

رَعِبَ: see رَعِبَ, in two places.

رَعِبَ: see رَعِبَ.

رَعَتْ

1. رَعَتْ, aor. ʿ, inf. n. رَعَتْ; and رَعَتْ, aor. ʿ, inf. n. رَعَتْ; † *She* (a goat, K, TA, and a sheep, رَاة, TA) *hid white extremities to her زَنْبَانِ [or two wattles] (K, TA) beneath the two ears* (TA.)

5. رَعَتْ *She* (a woman) *adorned herself with the [kind of ear-ring, or ear-drop, called] قُرْطُ* (S, K, TA) and رَعَتْ (TA;) as also رَعَتْ. (IJ, K, TA.)

8: see what next precedes.

رَعَتْ: see what next follows, in two places.

رَعَتْ and رَعَتْ and رَعَتْ are said to be applied to *Anything suspended: or, accord, to some, only to the [kind of ear-ring, or ear-drop, called] قُرْطُ and the [necklace called] قِلَادَةٌ and the like: or, accord, to Az, رَعَتْ signifies anything suspended, such as the قُرْطُ and the like, suspended from the ear; or the [necklace called] قِلَادَةٌ and the pl. is رَعَتْ [or rather this is a quasi-pl. n] and رَعَتْ [like the sing.] and رَعَتْ, which last is a pl. pl.: (TA:) and رَعَتْ and رَعَتْ signify the [kind of ear-ring, or ear-drop, called] قُرْطُ; (S, A, K, TA;) and any similar pendant to the ear: (TA:) or the رَعَتْ is in the lower part of the ear; and the رَعَتْ, in the upper part thereof; and the رَعَتْ is a pearl, or large pearl, (رَعَتْ), attached to the قُرْطُ (IAgr, TA:) and the pl. of رَعَتْ and رَعَتْ is رَعَاتُ (S, K, TA) and رَعَاتُ (TA.) — [Hence,] رَعَتْ signifies [also] † *Wool, or wool dyed of various colours, (رَعِبَ) in a general sense: [a coll. gen. n.] n. un. رَعَتْ: (TA:) or, (S, A, K,) as also رَعَتْ and رَعَتْ, (K,) such wool (رَعِبَ) suspended to the [kind of**

women's camel-vehicle called] **هَوْدَج**, (A'Obeyd, S, K, TA,) and the like, for ornament; like what are termed **ذُبَاب**: (TA:) or [pendant] ornaments of the **هَوْدَج**, of the land called **ذُبَاب**, consisting of such wool. (A.) — And † The blossoms of the pomegranate-tree. (A.)

رَعَا: see the next preceding paragraph. —
[Hence,] †The مَتْنُون [or *mattle*] of the cock,
(S, K, TA,) *that grows forth beneath the bill*,
i. e. its *beard*, or *barb*; (TA;) as also رَعَا
(K.) *each of the two things that grow forth*
beneath the bill of the cock. (A.) You say,
صَاحَ دُو الرِّعَاتَيْنِ †[*The owner of the two mattles*;
cried]; meaning *the cock.* (A.) And a poet says,
(S, namely, El-Akhtal, (TA.)

مَاذَا يُؤْرَقُصِي وَالنَّوْمُ يُعْجِبُنِي

مِنْ صَوْتِ ذِي رَعَنَاتٍ سَاكِنِ الدَّارِ

[*What is this that renders me wakeful, when sleep pleases me, of the voice of an owner of wattles, an inhabitant of the mansion?*] (S, TA, A). — [Another reading, as well as the foregoing, of this verse is given in the Ham, p 823.] — Also, (Ham ubi suprà), or ۞ زَنْبَانٌ, (L), + ۞ زَنْبَةٌ [or wattles], (Ham), [۞ *each of the* زَنْبَانٌ [or two] wattles], (L), of a sheep or goat (زَنْبَاةٌ) [or, accord. to some, of a goat only (see زَنْبَةٌ)]. (Ham, L.) — And + ۞ زَنْبَانٌ, *made of the spathe of a palm-tree*; (T, M, L, K, TA; ۞ also ۞ زَنْبَةٌ. (K)

عَتَّة: see عَت, in two places.

رَعْنَةُ: see رَعْنٌ, in two places: — and رَعْنَةٌ, in three places.

شَاةٌ † *A sheep, or goat, [or, accord. to some, a goat only (see زَنْمَانٌ),] having two wattles (زَنْمَانٌ) beneath her two ears. (S, A, K.) — And الرُّغَاءُ † *A species of grapes, having long berries, (K. TA.)* likened to the زَنْمَانٌ [or two wattles of a sheep or goat]. (TA.)*

رَعَاتٌ: see رَعَتْ, in two places.

مرعۃ A boy adorned with the [kind of ear-
ring, or ear-drop, called] رَعْنَة (S) or قُرْط (TA).
— And [hence,] † A cock having a رَعْنَة [or
wattle]. (S, TA)

رعد

1. رَعَدَتِ السَّحَابُ, (Aṣ, Fr, S, L, Mḡb), aor. رَعَدَ (L, Mḡb) and رَعَدَ (L), inf. n. رَعْدٌ and رَعْدٌ; (Fr, L, Mḡb); and رَعَدَتْ (AO, AA, S, TA); the latter is disallowed by Aṣ; (S, S, L): *The sky thundered: (S, Mḡb): or made a sound [to be heard from the clouds] previously to rain: (L): and [in like manner] رَعَدَ, aor. رَعَدَ and رَعَدَ, is sail of the clouds (السَّحَابُ), or of the angel that drives the clouds. (K.) You say, رَعَدَتِ السَّحَابُ وَرَعَدَتْ, and, accord. to AO and AA, وَارَبَّتْ, رَعَدَتْ (S, TA), which latter Aṣ disallows in this case as well as in another mentioned below, (S,* TA).*

meaning *The sky [thundered and lightened: or] thundered and lightened much before rain* (TA.). — [Hence,] ارعد, inf. n. ارعد, ↑ *He threatened, or menaced, with evil*; as also ارعد, inf. n. ارعد (Mḡb.) or the latter signifies *he threatened, or menaced, or he frightened, or terrified*: (K:) and ارعد وبرق *he frightened, or terrified*, (S, K,) and threatened, or menaced; (S;) as also ارعد وبرق (AO, AA, S:) and وبرق له *he threatened him, or menaced him*: (AG, TA.) and ارعدوا *they threatened, or menaced*: (S, K, TA.) and ارعدوا بالقرآن *they threatened me, or he frightened me with speech* (TA.) or, accord to AG, ارعدوا and ابرقوا are not allowable: when one cited against him the verse of El-Kumrî,

* اَرْعُدْ وَاتَّقِ يَا يَزِيدُ فَمَا وَعْدُكَ لِي بِضَائِرُ *

† [Threaten and menace, O Yezeed, but thy threatening is not harming to me], he denied El-Kumeyti to be an authority. (S, TA) — See also an ex. in a verse cited voce جَعَلَ رَعْدَ جِبْنَ رَعْدَ الْإِسْلَامِ occurring in a trad., means *When Islām came with its threatening and its terrifying* (TA.). — [Hence also,] رَعَدَتْ وَرَعَدَتْ *She (a woman) beautified and adorned herself*; (S, A, * K); and showed, or presented, herself, عَلِيٌّ to me: (A:) or she exhibited her beauty intentionally: (TA in art. بَقِيَ) and [some hold that] رَعَدَتْ (or رَعَدَتْ or رَعَدَتْ) signifies the same (TA) — See also 8, in two places — And see 4.

4. **ارد** *He, or it, (a company of men, S, Mgh), was assailed, or affected, by thunder;* (Lh, S, Mgh, K.) as also **رعد**: and the former, *he heard* thunder. (TA.) — See also 1, in seven places. — **ارعد** *He, or it, [fear, [or cold, see رعد], &c., caused him to tremble, quiver, quake, shiver, or be in a state of commotion.* (S, L.) — See also 3, in two places. — Also **ارعد** *It (a hill, or heap, of sand) poured down; or became [shaken, and consequently] vowed down.* (IAAR. K. TA.)

5: see the next paragraph, in two places.

B. **ارتعد** *He trembled, quivered, quaked,*
shivered, or became in a state of commotion,
(S, A, L, Mgh, K,) by reason of fear, (A, L) or
cold, (A,) &c.; (L); also **رעד**, nor. **يرعد**.
(Mgh:) [written in my copy without any syll.
signs; but it seems to be indicated that it is **يَرْعَدُ**,
nor. **يُرْعِدُ**: I believe, however, that **رُعْدٌ** is also
used in this sense, and in the sense here follow-
ing:] *he was affected with a tremour, quiver-*
ing, quaking, shivering, or commotion; (A, L);
as also **أَرْعَدَ**, (S, A, L, K,) and **تَرَعَّدَ**, (L),
and **ترعدَ**; (TA.); by fear, (A, L), or cold,
(A,) &c. (L.) You say, **قِرَاعَةٌ عِنْدَ** **الرَّعْدِ**
الْفَرْجِ † [*His muscles called the فراسخ (pl. of*
فريضة q. v.) quivered on the occasion of fright.]
(S, A,* L.) And **تَوَعَّدَتْ** **الألئنة** (K,) or, as in
some of the Luxicons, **تَرَعَّدَتْ**, (TA., † *The الئنة*
[or buttock, or buttocks, &c.] quivered, or moved
to and fro: (K, TA.) and in like manner one
says of anything subject to such motion; as [the
kinds of food] called **قَرَيْسٌ** and **فالود**, and a hill
or heap of sand, and the like. (TA.)

R. Q. 1. رَعَدَ *He was importunate in asking, or begging. (S.)*

R. Q. 2 **تَرَعْدَدَ**: see **8**, in two places.

رَعْدٌ *Thunder*; i.e. *the sound that is heard from the clouds*, (S, K,*) *or from the sky*: (A:) so say the people of the desert: (Akh, TA:) [thus termed as being supposed to be a trembling, or state of agitation, of the clouds, as is implied in the Ksh and the Expos. of Bāḍ in i 18, where it is said to be from الرِّعْدَانِ, or as being a cause of trembling:] originally an inf. n., and therefore [it is said that] it has no pl.: (Bā ubi suprā:) [but see what follows, in which رَعْدٌ occurs, perhaps as its pl.]: or الرُّعْدُ is the name of an angel who drives the clouds [with his voice] like as a man drives camels with singing. (I'āb, Z, K.) — [Hence,] جَاءَ بِدَاتِ الرُّعْدِ وَالصَّلِيلِ i.e. † [He brought, or brought to pass, that which hath thunder and noises; meaning,] † war: (S, K, TA.) or calamity: (A, TA.) رَعْدَاتٌ و رَعْدَاتٌ † calamities: (A:) [for] ذَاتِ الرُّوَاعِدِ [in the CK ذَوَاتِ] signifies calamity. (S, K, TA.) And جِى كِتَابِهِ رَعْدٌ وَنُورٌ [which may be rendered *In his letter are thunders and lightnings*; meaning,] *words of threatening* (A.)

عَدُو: see what next follows.

رَعْدٌ *A tremour, quivering, quaking, shivering,*
or *commotion*, (S, A, L, Mṣb, K,) occasioned by
fear, (A, L,) or cold, (A,) &c.; (L;) and رَعْدٌ
signifies the same. (K)

عَرْدِيدٌ *Corardily*; (S, A, L, K;) that trembles, or quakes, (A, L,) *from fear*, (A,) or at fighting, by reason of cowardice; (L;) and in like manner عَرْدِيدٌ applied to a woman: (A;) or this has the former signification, [but in an intensive sense], as also عَرْدِيدٌ: pl. [of the first or second] عَرْدِيدَاتٌ. (L.) — Also the first, (S, K,) or second, (A, L,) applied to a woman, (S, L, K,) or a girl, (A,) † *soft*, or tender, (S, A, L, K;) whose flesh quivers by reason of its softness: (L:) pl. as above. (A.) — And the first, † *a soft*, or tender, plant. (I^{asr}, T^A.) — And [†] anything quivering or quaking. hence, as a subst., particularly applied to *The kind of sweet food called* فَاوْذِج (A,) or فَاوْذُ. (K.) It was said to an Arab of the desert, “Dost thou know what is called فَاوْذُ?” and he answered, نَعْرَ أَصْفَرٍ عَرْدِيدٍ [Yes: it is yellow, quivering]. (S.) — Also, (A,) and عَرْمُودٌ, (I^{asr}, A, K,) † *a hill*, or heap, of sand [shaking], or shaken, and consequently pouring down. (I^{asr}, A, K.)

عَيْدًا *What is thrown away from wheat when*
it is picked, or cleansed, (L, K,) as the زَوَان [or
زَوَان, q v.,] and the like : by some written عَيْدًا ;
but the former is more correct. (L.)

رَعَادٌ [*That thunders much*]. رَعَادَةٌ signi-
fies *A cloud that thunders much*: (TA:) but KS
says, "We have not heard them say thus." (Lh,
TA.) — [Hence,] applied to a man, (S,) † *Loqua-*
cious; (S, K.) and so رَعَادٌ [but in an intensive
sense]. (TA.) — Also, [as a coll. gen. n., n. un-

thus likened to the sockets of arrow-heads: (K, TA:) so in the O and L. (TA.) And it is said in another prov., مَا قَدَرْتُ عَلَى كَذَا حَتَّى تَقَطَّطَتْ عَلَى أَرْغَافِ النَّبْلِ [I was not able to do such a thing until the sockets of the heads of the arrows became much bent against me]. (O, K.)

رَعَطٌ An arrow having its رَعَطٌ broken: (S:) and [in like manner,] رَعُوطٌ an arrow having its رَعَطٌ broken, and being therefore bound with sinew: (IB:) or the latter signifies a weak arrow. (Abou-Kheyr El-'Adawee, Ibn-'Abbād.)

رَعِطٌ and مَرُوعٌ An arrow [having a رَعَطٌ made to it: (see 1:) or] having the sinew wound and bound upon it. (TA.)

رَعِطٌ: see رَعَطٌ — رَعِطٌ.

رعن

1. رَعَفَ, aor. ϵ and ϵ , (S, K,) inf. n. رَعْفٌ (TK,) He (a horse) preceded, went, or got, before, outwent, outran, or outstripped; as also رَعَفَ, (S, K,) and رَعَفَ. (K.) [This is held by some, and is said in the O, to be the primary signification: see رَعَفٌ — رَعَفَ الدَّمُ, aor. ϵ , The blood flowed. (K.) And رَعَفَ أَنْفُهُ His nose bled; blood flowed from his nose: this is the chaste form of the verb: رَعَفَ, from which is formed the part. n. مَرُوعٌ, is incorrect; (Mgh:) unknown to Ag: (O:) [or] رَعَفَ alone, aor. ϵ and ϵ , has this last signification; as also رَعَفَ, (S, O,* Mgh, K,) but this is a dial. var. of weak authority, (S, O,) or is rare; (Mgh:) and رَعَفَ, aor. ϵ ; and رَعَفَ [mentioned above as incorrect]; (K:) and the inf. n. is رَعَفَ (Mgh, K) and رَعَفَ, (K,) or the latter is a simple subst. (Mgh.) [And hence رَعَفَ signifies also + It (a vessel, such as a skin) overflowed:] see 4, in two places. رَعَفَ بِهِ He entered with him the door. (O, K.)

2: see the next paragraph, in two places.

4. ارْعَفَ He incited him, or urged him, to hasten, or be quick: (S, O, K:) but this is said to be not of established authority. (O.) — [And He, or it, made his nose to bleed, or flow with blood: often used in this sense; as in the S and A and K voice used in this L and K voice لَبَعَفَ: and so رَعَفَ: accord. to Ibn-Maqroof,] the inf. ns. ارْعَافٌ and رَعْفٌ signify the bringing blood from the nose. (KL.) — And ارْعَفَ الْقُوَّةَ He filled the shyn (S, O, K) so that it overflowed (حَتَّى تَرْعَفَ): (S, O) whence the saying of a rájiz, [Amr Ibn-Leja, in a copy of the S,]

* يَرْعَفُ أَغْلَامًا مِّنْ أَتْلَانِيَا *

[Its upper part overflows, or overflowing, by reason of its fullness]. (S.)

8: see 1, first sentence.

10: see 1, first sentence. — ارْعَافٌ also signifies The drawing forth blood from the nose. (KL.) [Gohar, as on this authority, explains the verb as signifying "Nasum prehendi:" but the inf. n. is explained in the KL by the words خون

برآوردن از بینی which I have rendered above.] — [Hence,] اسْتَرْعَفَ السَّيْرَ البَعِيرَ + The pebbles made the toe, or sole, or foot, of the camel to bleed. (S.) — And اسْتَرْعَفَ [or اسْتَرْعَفَ] + He endeavoured to make the piece of fat to drip, and took what became melted thereof (Th, O, K.)

رَعَفٌ an inf. n. of 1 [q. v.]: (K:) or a simple subst., of which the primary meaning is The act of preceding: going, or getting, before, outgoing, outrunning, or outstripping. (Mgh.) — And hence, The issuing of blood from the nose: (O,* Mgh:) or, accord. to some, (Mgh,) blood itself, issuing, or that issues, from the nose: (S, O,* Mgh, K:) because it issues before one knows it (Mgh.)

رَعُوفٌ [a pl. of which the sing. is not mentioned,] + Light rains. (IAqr, O, K.)

رَعِيفٌ Clouds (سَعَابٌ) preceding another cloud. (AA, O, K.)

رَعَائِيٌّ One who gives many gifts. (Fr, O, K.)

رَعَائِيٌّ Emitting much blood: mentioned by Freytag, but without any indication of the authority.]

رَاعَفَ A horse that precedes other horses; that goes, or gets, before them; that outgoes, outruns, or outstrips, them; (S, O, Mgh, K,) as also رَاعَفَ. (O, K.) — Having blood flowing from his nose: (Mgh:) or having a continual bleeding of the nose. (PS and TK voce مَدِير, in art. دَمَر.) And رَاعَفَ أَنْفٌ [Noses bleeding]. (O)

— The extremity of the رُؤْيَا [or lower portion, or lobule, of the nose]; (S, O, K;) [because the blood drops from it when the nose bleeds.] (S, K.) — And [hence,] + A prominence, or projecting part, of a mountain. (S, O, K.) — رَاعَفَ رِمَاحٌ Spears that are the first to thrust, or pierce: or from which blood is dropping: (S:) or spears are termed رَاعَفٌ because thrust forward to pierce, or because blood drops from them. (IDrd, O.)

رَاعُوفَةٌ and رَاعُوفَةٌ (S, O, K,) both mentioned by A'Obeyd, (S, O,) A piece of rock that is left in the bottom of a well, being there when it is dug, in order that the cleanser of the well may sit upon it in cleansing it: or a stone that is at the head of the well, upon which the drainer of water stands. (S, O, K.) It is said in a trad., "When he (Mohammad) was enchanted, his charm was put into the apoth (جَفْ) of a palm-tree, and buried beneath the رَاعُوفَةُ of the well." (S, O.)

رَاعُوفَةُ الْبَيْتِ: see the next preceding paragraph.

الرَّعُوفُ: see الرَّعُوفُ.

رَعُوفٌ, as part n. of رَعَفٌ, is [said to be] incorrect. (Mgh.)

مَرَاعِفٌ [a pl. of which the sing. is not mentioned,] The nose and the parts around it. (O, K.) One says, مَرَاعِفُ مِنَ الرَّعْرِ مِنْ مَرَاعِفِهِ, like مَرَاعِفِهِ. (S, O,* [See art. رَعْرِ.])

رَاعِفٌ: see مُسْتَرْعَفٌ.

[This art. is wanting in the copies of the L and TA to which I have had access.]

رعن

1. رَعَنَ (S, K,) and رَعَنَ (K,) [aor. of the first ϵ , and of the second and third ϵ ,] inf. n. [of the first] رَعُونَةٌ, and [of the second, or second and third,] رَعَنَ, (S,* K,) He was, or became, foolish, stupid, unsound in intellect or understanding, or deficient therein, and lax, flaccid, slack, or languid: (S, K,) or رَعُونَةٌ and رَعَنَ signify the being foolish, or stupid: and also the being soft, weak, relaxed, or languid. (KL.) — And رَعَنَ also signifies [simply] The being slack, or loose, or slackness, or looseness; as in the saying of a rájiz, (S, TA,) namely, Khibām El-Mujāshi'ee, (TA,) describing a she-camel,

* رَوَّحَلُوهَا رَحْلَةً فَيَبَا رَعَنَ *

[And they saddled her in a manner of saddling in which was a slackness, or looseness; i. e. they did not bind her saddle firmly, by reason of fear and haste. (S, TA.) Also The being unsteady, or in a state of commotion or agitation: and quickly changing or altering. (Meyd, in explanation of a prov. cited below, voce رَعَنَ.) [And accord. to Freytag, as on the authority of Meyd, Haste of pace.] — And رَعُونَةٌ signifies also The being beautified, and adorned: and رَعَنَ, the displaying oneself adorned. (KL.) — رَعَنَتِ الشَّيْءُ (S, K,) inf. n. رَعَنَ (KL,) The sun rendered him relaxed, (S, KL,) or weak, or languid: (KL:) or pawed his brain, so that he became relaxed thereby, and swooned. (K.) And رَعَنَ H (a man) became thus affected by the sun. (TA.) Pass. part n. رَعُونٌ, signifying Thus affected by the sun; (S, TA;) applied to a man. (TA.)

4. مَا رَعَنَتْ How foolish, stupid, unsound in intellect or understanding, or deficient therein, and lax, flaccid, slack, or languid, [or how foolish, or stupid, and how soft, weak, relaxed, or languid, (see 1,)] is he! (S, K.)

رَعَنٌ A prominence, or projecting part, (S, K,) or such as is large, (TA,) of a mountain: (S, K:) pl. رَعُونٌ. (S, K.) And A long mountain: (K:) or, accord. to Lth, a mountain that is not long: pl. رَعُونٌ. (TA.)

رَعَنٌ a dial. var. of رَعَنٌ. (Lh, K.)

رَعُونٌ Having much motion; or moving itself much. (K.) — And رَعُونٌ, or strong. (K.) — And (as some say, TA) The darkness of night: (K, TA:) or [simply] darkness. (TA.)

رَاعِنًا in the phrase رَاعِنًا رَاعِنًا, in the Kur [ii. 98, and occurring again in iv. 48], is said to be a word meant to convey a reviling of the Prophet, derived from [the inf. n.] الرَّعُونَةُ: El-Hasan read رَاعِنًا, with tanween: and Th says that the phrase means Say not ye a lie, and mockery, and foolishness. (TA.) [See also 4 in art. رَعِي.]

أَرْعَى (S, K,) applied to a man, (S,) *Foolish, stupid, unsound in intellect or understanding, or deficient therein, and lax, flaccid, slack, or languid*: (S, K:) or, so applied, *foolish, or stupid*: (K, L:) [and also *soft, weak, relaxed, or languid* (see 1.)] and *foolish, or stupid, and hasty, in speech*: (K,) *fam*, applied to a woman, رَعَا: (S:) [pl. رَعَا] — [Its primary application, though I do not find it mentioned, is probably to a mountain, as meaning *Having a mountain, or prominence, or projecting part* accord. to Freytag, "is qui habet rēn:" and then poetically used, in the *Deewān* of Jereer, as signifying a mountain. — And hence,] also, applied to a man, † *Having a long nose* [likened to a رَعْن]. (TA.) — Also † *An army having redundant parts, or portions, (K, TA,) like the رَعَان of mountains*: (TA.) or an army has this epithet applied to it as being likened to the رَعْن of a mountain: or, as some say, the epithet thus applied means in a state of commotion by reason of its numerosity. (S.) — El-Baḥrāh is termed الرَعَا, as being likened to the رَعْن of a mountain; (Idrīd, S, K;) i. e., because of a band in it: (TA:) or because of the abundant flow of the river there, and its sultry heat: (Az, MF:) or because of the ease and plenty that are in it, and as being likened to the woman to whom this epithet is applied; or because of the languidness and changeableness of its air. (Er-Rāghib, TA.) — And الرَعَا is also a name of *A sort of grapes, of Et-Tāyf*, (K, TA,) *white, and long in the berries*. (TA.) — *أَرْعَى مِنْ هَوَاِ الرِّيحِ* means *More unsuavely and changeable than the air of El-Baḥrah*. (Meyd.)

مَرْعُونٌ: see 1, last sentence.

رعو

1. رَعَا, aor. رَعُو, (S, TA,) [*He refrained, forbore, or abstained*: or, used elliptically,] *he refrained, forbore, or abstained*, (S, TA,) *from things, or affairs*, (S,) *from ignorance, and reverted therefrom in a good manner*; (TA:) [as also رَعَوِي (K); [for رَعُو and رَعُو and رَعَوِي (K) and رَعَوِي (S, K) are syn. with رَعَوِي (S, K) meaning the refraining, forbearing, or abstaining, from ignorance, and reverting therefrom in a good manner, (K, TA,) [all app. as inf. n.], and so are رَعَوِي (S, K) and رَعَوِي (S, K),] [in the last of which the radical ر is changed into ع as it is in دُعَا and قُعَا and عَلَا and دُعَا and دُعَا, (TA,) or the first and last of these three, (S,) are simple subsets: (S, TA:) you say, فَلَنْ رَعُو, meaning *Such a one is good in respect of refraining, forbearing, &c.*] (S) † رَعَوِي is of the measure [for رَعَوِي]; the two infirm letters not being incorporated, one into the other, because the ع is quiescent: (S: [see also Ham p. 220:]) you say, رَعَوِي (S, Mgh,) رَعَوِي (S, Mgh,) رَعَوِي (S, Mgh,) *He refrained, forbore, or abstained, from bad, or foul, conduct*, (S, Mgh,) *or from ignorance, and reverted therefrom*: (Ham:) and رَعَوِي [alone] signifies *He re-*

frained, forbore, or abstained; and *he repented*: (Har p. 240:) [see also an ex. in a verse cited voce أَلَا:] accord to AḤeī, it is quasi-pass. of رَعَوِي. (TA.) — [Hence, رَعَوِي app. signifies *I caused him to refrain, forbear, or abstain, &c.*]

9. رَعَوِي, inf. n. رَعَوِي. — see the preceding paragraph, in five places.

رَعَوِي and رَعَوِي: see 1, in three places: — and see also art. رعى.

رَعَا: see 1: — and see also art. رعى.

رَعَوِي and رَعَوِي. — see art. رعى.

رَعَوِي (in some copies of the K رَعَوِي, without teshdeed); and رَعَوِي see art. رعى.

رَعَوِي: }
رَعَوِي: } see art. رعى.

رعى

1. رَعَى, aor. رَعَى, (Mgh, K,) inf. n. رَعَى (S, Mgh, K) and رَعَا (K) and رَعَى (S, K, J, M;) and رَعَى and رَعَى (K); *The cattle [pastured, or] pastured by themselves*. (Mgh.) And رَعَى, inf. n. رَعَى (Mgh, TA) and رَعَا [and رَعَى]; and رَعَى and رَعَى; [*The cattle pastured upon, or depastured, the herbage*]; all signifying the same: (TA:) and of a camel you say, رَعَى نَفْسِهِ, inf. n. رَعَى [&c., *He pastured upon, or depastured, the herbage by himself*]; and in like manner رَعَى. (S.) — The saying of 'Aīshah رَعَى فَرَسَهُ is an allusion to the feeling, or touching, of the فرس itself. (Mgh.)

— رعى also signifies *The keeping, or tending, animals; pasturing, or feeding, them; and defending them from the enemy*. (Er-Rāghib, TA.) You say, رَعَى الإِبِلَ, (S,) or رَعَى, (Mgh, K,) or رَعَى, (MA,) aor. رَعَى, (S, Mgh,) inf. n. رَعَى (S, MA) [and رَعَا, as appears from a phrase mentioned below,] and رَعَى, (MA,) or this last is a simple subset from this verb, (K,) *I [kept, or tended, or] pastured, (MA, Mgh,) or lead to pasture, (MA,) the camels, (S,) or the cattle, (Mgh, K,) or the sheep or goats; (MA;) and رَعَى signifies the same as رَعَا. (K.)* And رَعَى صَانِعُهُ رَعَاةَ الإِبِلِ [*His habitual work, or occupation, is the tending, or pasturing, of camels*]. (Idrīd, K.) And رَعَى عَلَى أَبِيهِ [*Such a one tends, or pastures, for his father*]; i. e. رَعَى تَعْدِي (tends, or pastures, his father's sheep or goats). (S.) — And hence, as also رَعَا, *The keeping or guarding [a person or thing]; being mindful or regardful [of him or it]; and managing or ruling or governing [him or it]*. (Er-Rāghib, TA.) You say, رَعَى رَعِي, *I kept, or guarded, him, as a ruler or governor, or a prince or commander, who manages, conducts, orders, or regulates, the affairs of the people*: (Mgh:) رَعَى الأَمِيرُ رَعِيَتَهُ [*The prince ruled, or governed, his subjects*], inf. n. رَعَا. (S.) And رَعَى لَكَ [*I beg God's*

keeping, or guarding, for thee]; meaning رَعَاكَ اللهُ *May God keep thee, or guard thee*. (Har p. 617.)

And رَعَى أَمْرَهُ (K,) inf. n. رَعَى (TA) [and رَعَا], *He was mindful, or regardful, of his affair, or case; as also أَمْرَهُ* (K, TA,) inf. n. رَعَا. (TA.) And رَعَا [app. as an inf. n. of رَعَى] signifies *The guarding of palm-trees*. (TA.) رَعَا رَعِيَتَهُمَا حَقَّ رَعَايَتِهِمَا, in the Kur [lvii. 27], means *But they did not observe it with its right, or due, observance; were not mindful, watchful, observant, or regardful, of it, in the right, or due, manner, of bring so*. (TA.) You say also, رَعَيْتَ عَلَيْهِ خَوْمَهُ, inf. n. رَعَاةٍ, (ISK, S,) i. e. *I was mindful, regardful, or observant, of his حُرْمَةِ* [meaning *of what was entitled to reverence, respect, honour, or defence, in his character and appertinences*]; and in like manner, رَعَاةٍ مُرَاعَاةٍ, mentioned in the S, means *The being mindful, regardful, or observant, of rights, or dues*. (PS.) This last phrase is from رَعَاةٍ, inf. n. مُرَاعَاةٍ, (TA,) which means *I regarded him; had regard, or an eye, to him; or paid regard, or consideration, to him*; (S, Mgh, K, TA,) *acting, or behaving, well to him; doing good to him, or conferring a benefit, or benefits, upon him*. (K, TA.) [Hence also, رَعَاةٍ مُرَاعَاةٍ is *hail, in it, (the meaning of a word or phrase), to such a thing, as alluded to therein*.] And رَعَاةٍ الأَمْرِ, (S, K,) inf. n. مُرَاعَاةٍ, (TA,) signifies also *I looked to see what would be the issue, or result, of the affair, or case*. (S, Mgh, K.) Hence, accord. to Er-Rāghib, رَعَاةٍ الأَمْرِ: (TA:) you say, رَعَى الشُّجُومَ, (S, K;) and رَعَاةٍ الأَمْرِ, (K,) inf. n. مُرَاعَاةٍ, (TA,) *He watched the stars, (S, K, TA,) waiting for the time when they would disappear*. (K, TA.) El-Khansā says,

* أَرَعَى الشُّجُومَ وَمَا كَانَتْ رَعِيَتَهُ
* وَتَارَةً أُنْقَشَى فَضْلُ أَطْبَارِي

[*I watch, or I watching, the stars, waiting for the time when they will, or would, disappear, though I am not, or I was not, tasked with the watching of them; and at one time I cover myself, or covering myself, with the redundant parts of my old and worn-out garments*]. (S.) — رَعَاةٍ also signifies *The being faithful to an engagement, or promise; syn. وَقَاةٍ*. (Mgh.) [See رَعَا, below; last sentence.]

رَعَاةُ اللهِ, inf. n. رَعَاةٍ, *He said [of him], May God keep him, or guard him: or he said to him, May God keep thee, or guard thee*. (TA.)

3. رَعَى الحِمَارَ الحِمْرَ. *The ass pastured with the [other] asses*: (S, K,) and in like manner one says of camels with wild animals. (TA.) — رَعَى الأَرْضَ, a reading required by the context in the K, is wrong; the correct phrase being رَعَى الأَرْضَ [q. v.]. (TA.) — See also 1, in the latter half of the paragraph, in eight places. — المُرَاعَاةُ is also syn. with المُنَاطَرَةُ [app. as meaning *The looking towards, or facing, a person or thing*: a signification nearly like the last referred to in the

and desirous of much. (TA.) Accord to the T, رَغَبٌ signifies †Voracity · and رَغَبٌ, alone, as occurring in a trad., is explained as meaning capaciousness of the belly, and voracity (TA.) And رَغَبٌ رَأْنُهُ, inf n رَغَبٌ, †He was, or became, liberal, or bountiful, and large in opinion or judgment (A.)

2. رَغِبْتُ فِي شَيْءٍ, [inf n رَغِبْتُ, (S, MA, K, &)] He made him to desire, or wish for, a thing; (S, MA, K, &); as also رَغِبْتُ فِي شَيْءٍ (S, K, &); both signify the same. (S) You say, رَغِبْتُ فِي شَيْءٍ, [I made him to desire, or wish for, his companionship]. (A.) — And رَغِبُهُ, inf n. رَغِبْتُ; (IAq, TA.) and رَغِبَ إِلَيْهِ (TA.) He gave him what he desired, or wished for. (IAq, TA.) — رَغِبٌ is also said by Golius to signify Cupiditatem amicitiae et expertit; as on the authority of the KL: but this signification is not in my copy of that work, nor do I find it in any other lexicon.]

[3. رَاعِبٌ is said by Golius, as on the authority of the KL, and by Freytag after him, to signify Cupiditatem monstravit: but it is not mentioned in any sense in my copy of the KL, nor have I found it in any other lexicon.]

4: see 2. — رَغِبٌ app. signifies also He made it wide, or ample. — And hence, رَغِبَ اللَّهُ قَدْرَكَ أَرَعَبَ اللَّهُ قَدْرَكَ means †May God enlarge thy power, and make its steps to extend far. (A, TA.)

8. رَغِبُوا لَهَا They vied, one with another, in desiring it; or they denied it with emulation; syn. تَنَافَسُوا فِيهِ. (A and TA in art. نَفَس.) — رَغِبَ الْبُكَانُ †The place was, or became, wide, or ample. (TA. [See also رَغِبَ.])

8: see 1, third sentence.

رَغِبٌ: see رَغِبٌ, second sentence.

رَغِبٌ: see رَغِبٌ, with both of which it is synonymous. — It is also a pl. of the latter, (L in art. أَسَد.) and of رَغِبٌ. (TA.)

رَغْبَةٌ A desire, or wish: pl. رَغَبَاتٌ. (Mgh, Mghb.) Hence, قَلَّتْ رَغَبَاتُ النَّاسِ [The desires, or wishes, of the people, or of mankind, became few]. (Mghb.) — See also رَغْبَةٌ.

رَغْبِيَّةٌ: see رَغْبِيَّةٌ.

رَغْبُوتٌ, an epithet applied to a man, [signifying One who makes petition; who asks, petitions, seeks, or demands, or who prays, or supplicates, with humility or abasement, or with sincerity or earnestness or energy; or who humbles, or abases, himself, and makes petition: originally an inf. n. of رَغِبَ إِلَيْهِ; or] from الرَغْبَةُ. (S, TA.) [In one copy of the former erroneously written رَغْبُوتٌ; in another, رَغْبُوتٌ; and in another, omitted.]

رَغْبَانَةٌ [the knot called سَعْدَانَةٌ of a sandal; (K); i. e. the knot beneath the [appertenance called] شِصَع [which passes through the sole and between two of the toes, and to which the شِرَاك also called زِمَام, is attached]. (TA.)

Bk. I.

رَغَبٌ †Wide, or ample; applied in this sense to a watering-trough or tank, and to a skin for water or milk, (S, TA,) &c.: pl. رَغَبَاتٌ (TA) and رَغَبٌ. (L in art. أَسَد.) You say also رَغِبْتُ رَغْبًا †A wide road: pl. رَغَبَاتٌ. (TA.) And مَكَانٌ رَغَبٌ †A wide, or an ample, place. (TA.) And وَادٍ رَغَبٌ †A wide valley; (TA;) [and] so وَادٍ رَغَبٌ (JK.) or †a wide valley, that takes much water; as also رَغَبٌ; (AHn, K;) contr. of رَغَبٌ. (TA.) And طَعْنَةٌ رَغَبٌ †A wide wound inflicted with a spear or the like. (TA.) And سَيْفٌ رَغَبٌ †A wide sword, that inflicts a large wound. (TA.) — †A man, or other animal, (K;) having a capacious inside, or belly (S, K) pl. رَغَبَاتٌ (TA) — †Voracious; a great eater. (A, K; [but accord. to the former, not tropical in this sense:]) desirous of much eating: (Mgh) very greedily, or gluttonous: (S, K; [see also رَغِبْتُ:]) vehemently, excessively, or culpably, desirous of worldly goods; and one who makes himself to be large, or abundant, therein: or large in his hopes, and desirous of much. (TA.)

رَغِبَ رَغْبًا †A man who is a great eater; (TA,) or capacious in the inside, or belly, and a great eater: (JK) and بَطْنٌ رَغِبٌ a belly that devours much. (Ham p 418) — هُوَ رَغِبٌ الْعَيْنُ (T and A and TA in art. زَهْد) and لَهُ عَيْنٌ رَغِبَةٌ (A in that art.) + He is not content but with much; contr. of هُوَ زَهِيدٌ الْعَيْنُ (T and A in that art.) and لَهُ عَيْنٌ زَهِيدَةٌ (A in that art.) رَغِبٌ has a different meaning: see art. رَغِبَ. قَرَسٌ رَغِبٌ الشَّحْوَةِ (S, in a copy of the A and in the TA الشَّحْوَةُ) †A horse of wide step, that takes a large space of ground (A, TA) with his legs: pl. رَغَابٌ. (TA.) — رَغَابٌ, the latter word being the pl. form, †Camels yielding a copious supply of milk, and very profitable. (IAth, TA) And †Many camels. (TA.) — جِدْلٌ رَغِبٌ †A heavy load. (TA.)

رَغْبَةٌ A thing desired, or wished for; (K;) as also رَغْبَةٌ (Ham p 501:) a thing of high account or estimation; that is desired, or wished for: pl. رَغَابٌ. (A, Mgh.) You say, إِنَّهُ لَرُغْبٌ, i. e. [Verily he is a liberal giver] of everything that is desired. (TA.) [And رَغْبِيَّةٌ has a similar meaning; for] you say also, أَصَبْتُ رَغْبِيَّةً, i. e. I obtained from him abundance of what I desired. (TA.) — A large gift: (S, Mgh, Mghb, K;) pl. as above. (S, Mgh, Mghb.) A poet (En-Nemir Ibn-Towlab, TA) says,

وَمَتَّى تُصِيبُ خَصَاصَةً قَارِعٌ الْغَنَى
وَأَلَى الَّذِي يُعْطِي الرِّغَابَ قَارِعٌ الْفَقْرَ

[And when poverty befalls thee, then hope thou for competence, and to Him who gives large gifts humble thyself, and make petition]. (S, TA.) — And A large recompense that one desires to obtain [in the world to come] by prayer. (El-Kilābee, TA.) or that which is wished for by one who has large hope and who desires much: whence the prayer called رَغَابَةُ الرِّغَابِ [generally said to be a supererogatory prayer]. (TA.)

الرِّغَامِيُّ, like الرِّغَامِيُّ (JK, K) and الرِّغَامِيُّ, (TA,) What is called the زِيَادَةُ of the liver. (JK, K.)

رَغِبٌ Very, or intensely, or exceedingly, desirous of much eating. (Mghb.) [See also رَغِبٌ.]

رَاعِبٌ Desiring, or wishing; (K;) [as in the phrase رَاعِبٌ فِي شَيْءٍ desiring, or wishing for, such a thing;] and also مُرَغِبٌ. (TA.)

مُرْعَبٌ [A place, or time, of desire or wish: and hence, an object thereof]. You say, خَطَبَ قَاصَاتُ الرِّبَاعِ [app. meaning He demanded a woman in marriage, and attained the object of desire] (A.)

مُرْعَبٌ †Possessing competence or sufficiency; rich, or wealthy; (K, TA;) possessing much property. (JK, TA.)

مُرْعَبَةٌ: see مِرَاعِبَةٌ.

مُرْعُوبٌ Desired, or wished for. — مُرْعُوبٌ إِلَيْهِ Petitioned, &c. see an ex. voce مَرْوُوبٌ.]

هُوَ مُرْعَبٌ لَهُ كَذَا وَكَذَا To him are allowed, or permitted, such and such things; like مُسْعَبٌ وَنَسَبٌ. (TA in art. سَعَب.)

مِرَاعِبٌ [lit. Causes of desire; sing., if used, مُرْعَبَةٌ, a word of the same class as مُتَحَلِّلَةٌ and مُجَبَّنَةٌ &c.: and hence] things that are eagerly desired, or coveted; syn. أُلْبَاحٌ [which also signifies soldiers' stipends, or allowances]: (TA;) and (TA) things that are desired to be gained for subsistence, or sustenance; i. q. مَضْطَرِبَاتُ الْبُلْعَاشِ. (K, TA.) [In the CK, the former of the two nouns in this explanation is مَضْطَرِبَاتٌ: in two MṢ. copies of the K, it is without the syll. signs: the right reading is evidently مَضْطَرِبَاتٌ, syn. with مُتَحَلِّلَاتٌ: Freytag renders the explanation per seque quas in rebus quas spectant ad victum perturbatae anxiae sunt; deriving this meaning from the rendering in the TK: Golius, with a near approach to correctness, renders it res ad sustentandam vitam necessariae; but he has given this explanation as on the authority of J, by whom it is not mentioned; and has put مِرَاعِبٌ for مِرَاعِبٌ.]

مِرَاعِبٌ: see رَغِبٌ.

مُرْغَبٌ: see رَغِبٌ. — رَغِبٌ. — See also رَغِبٌ, last sentence. — Also †A large, big, bulky, or covolent, man. (JK.)

رعت

1. رَعَتْهَا, (S, A, K.) aor. ٤, (K.) inf. n. رَعَتْ; (TK.) and رَعَتْهَا, (K.) said of a kid, (S, A.) [and app. of a lamb, (see 4.) or of any young animal,] *He suckled her*; (S, A, K.) namely, his mother. (S, A.) — Hence, in a trad. رَعَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَتَمَّرَ تَرْكُونَهَا [The Apostle of God (may God bless and save him) has departed from the world, and ye suck the sweets of it]; meaning the world; i. e. تَرْكُونَهَا (TA.) — [Hence also,] رَعَى النَّاسُ + *The people, or men, asked, or begged, of him so much that all that he had passed away.* (TA.) And رَعَتْ (El-Ahmar, JK, S, K.) inf. n. رَعَتْ, (JK.) + *He (a man) was asked of, or begged of, so much that all that he had become exhausted.* (El-Ahmar, JK, S, K.) رَعَتْ, (K.) or رَعَتْ, (TA.) had a complaint of, or a pain in, the رَعَى. (K, TA.) — رَعَتْ *He thrust, pierced, stuck, or stabbed, him time after time; and so* رَعَتْ. (K.) [See also the latter below.]

4. رَاغَتْ, said of a ewe, (S.) [and app. of a she-goat also, (see 1.) or of any female,] *She suckled him*; (S, K.) namely, her young one (S.) See also رَعَتْ. = رَاغَتْ *He thrust, pierced, stuck, or stabbed, him in his رَعَى.* (K.) — See also 1, last signification.

8: see 1, first signification.

رَعَتْ: see what next follows.

رَعَتْ *A certain duct (عَرَق) in the breast, or mamma, (S, K.) that emits the milk: (S.) or a certain sinew, or tendon, (رَعَصَة), beneath the breast, or mamma: (ISk, T, S, K.) sometimes written رَعَا (Fr, T, TA:) or the رَعَاوَان [dual of رَعَا] are the two sinews, or tendons, that are beneath the two breasts, or mammae: or what are between the two shoulder-joints and the two breasts, next the arm-pit: (TA:) or two portions of flesh, (JK,) or two small portions of flesh, (TA,) between the ثَدْوَان [q. v.], and the shoulder-joint, (JK, TA,) on either side of the chest: (TA:) or the blackness [app. meaning the areola] of each of the two breasts. (TA.)*

رَعَتْ *Land that does not flow with water except (إِنْ) [but this word is omitted in the TA.] from much rain: (JK, K.) [i. e., that sucks in the rain-water, and does not cause it to flow upon its surface, except when it is copious.]*

رَعَتْ Any female suckling; (JK, S, K.) as also رَعَتْ: (K.) or one says رَعَتْ *one suckling: but [the inf. n.] رَعَتْ has been used in relation to the she-camel: or رَعَتْ applied to a شاة means only that has brought forth: (TA:) and one says رَعَتْ *برذونة*, meaning [a hackney-mare] that is suckled, i. q. رَعَتْ: (S, TA.) and that scarcely ever raises her head from the manger: [whence] it is said in a prov. رَعَتْ الدَّوَابَّ *The most voracious of beasts is a hackney-mare that is suckled*: or, as J gives it [in the S,*

and Z in the A], thus, as verse:

أَكَلَ مِنْ بَرْدُونَةٍ رَعَتْ

[More voracious than a hackney-mare that is suckled]: and رَعَتْ is applied to a woman as meaning suckling: the pl. of رَعَتْ is رَعَات (TA.) — Also A child, or young one, that is suckled; a suckling. (TA.)

رَعَتْ: see the next preceding paragraph, in two places. — Also † Possessing much property. (JK)

رَعَتْ [written in the JK رَعَتْ, but said in the K to be like رَعَتْ] The part, of the finger, which is the place of the signet-ring. (K.)

رَعَتْ: see its fem. above, voce رَعَتْ. — [Hence,] † A man asked of, or begged of, so much that all that he had is exhausted. (El-Ahmar, JK, S, A, K.) And † Possessing little property (JK.) And † مَوْلَاهُ رَعَتْ [His possessions are exhausted. (A.)

رعد

1. رَعَدَ, (S, Mgh, K.) aor. ٤, (Mgh, K.) inf. n. رَعَدَ (Mgh) [and رَعَدَ, as seems to be indicated in the K by its being said that the verb is like رَعَى, and رَعَدَ, (S, Mgh, K.) aor. ٤, (Mgh, K.) inf. n. رَعَدَ; (Mgh)] *It (one's life) was, or became, ample in its means or circumstances, unstraitened, or plentiful, (S, Mgh, K.) and easy, (Mgh,) and pleasant. (S, K.) — [Hence, app.,] فَلَنْ دَائِبَ فِي أَمْرِهِ لَا يَرْعَدُ [Such a one is striving, labouring, or toiling, in his affair:] he will not flag, or be remiss. (JK.) — [In the JK, رَعَدًا, nor. رَعَدَ, is mentioned immediately after an explanation of رَعَدَ, app. to indicate that it signifies *He prepared, or we ate, رَعَدَ.*]*

4. رَعَدُوا *They became in a state of life ample in its means or circumstances, unstraitened, or plentiful; (S, A:) they had abundance of herbage, or of the goods, conveniences, or comforts, of life. (S, K.) — ارْعَدَ اللَّهُ عَيْشَهُمْ God made their life to be ample in its means or circumstances, unstraitened, or plentiful, [and easy,] and pleasant. (A.) — And ارْعَدُوا مَوَاصِيَهُمْ They left their cattle to pasture by themselves, where they ploughed (S, K.)*

10. ارْعَدَ الْعَيْشَ *He found life to be ample in its means or circumstances, unstraitened, or plentiful, [and easy,] and pleasant (Har p. 637.) One says, ارْعَدَ الْعَيْشَ [Alight thou where life is found to be ample in its means &c.]. (A.)*

11. ارْعَدًا, (S, TA.) inf. n. ارْعَدًا, (S, K, TA.) *It (milk) became commingled, one part with another, but not yet completely thickened. (S, TA.) And in like manner, It (anything) became commingled, or confused, one part with another. (S, K, TA.) — † He became [confused, or] in doubt, in his opinion, or judgment, not knowing how to utter it. (K.) — † He slept without fully satisfying his drowsiness, (K, TA,) so that he awoke heavy. (TA.) — † He was angry, and changed in colour by reason of anger: (TA:) or*

he was angry, and would not answer (K.) — † He was sick, not severely affected (in the CK لَمْ يُجِدْ), (L, K,) but suffering depression: (K) or he showed himself to be depressed, (JK, L,) without emaciation, (JK,) or by emaciation: (L:) and he was oppressed by sickness beyond his power of endurance: (L) or he began to suffer pain, and exhibited an extenuated state of the belly, and dryness, and languor. (En-Nadr.) — ارْعَدًا also signifies † Languidness, or weakness, in the eye, and the ear, and the sight. (JK.)

Q. Q. 3. ارْعَدَ [a verb app. syn. with رَعَدَ in an intensive sense:] of the measure ارْعَدَ from الرَعْدَ [inf. n. رَعَدَ] (K.) Its ل is augmentative; and therefore it should not be mentioned independently as it is in the K (TA.)

رَعَدَ, applied to property, or water, or life, or herbage, *Plentiful; that does not cause one fatigue. (L.) [Being originally an inf. n., it is used without variation as a mass, and fem. and sing. and pl. epithet; as also رَعَدَ.] You say رَعَدَ رَعْدٌ and رَعْدٌ رَعْدٌ and رَعْدٌ رَعْدٌ (A, Mgh) and رَعْدٌ رَعْدٌ (Lh, TA.) and رَعْدٌ رَعْدٌ (A.) *Life that is ample in its means or circumstances, unstraitened, or plentiful, (Lh, A, Mgh,) and easy, (Lh, Mgh,) and pleasant. (A, Mgh.) And رَعْدٌ رَعْدٌ is a mode of life ample in its means or circumstances, unstraitened, or plentiful, [and easy,] and pleasant. (S, A, K.) رَعْدٌ رَعْدٌ (A, L, K,) or رَعْدٌ رَعْدٌ (JK,) and رَعْدٌ رَعْدٌ (A, L, K,) or رَعْدٌ رَعْدٌ (JK,) *People, or woman, in a state of life ample in its means or circumstances, &c.; (JK, A, K;) or having abundance of herbage, or of the goods, conveniences, or comforts, of life, and having camels abounding with milk. (L.)***

رَعْدٌ an inf. n. of رَعَدَ. (Mgh.) You say, هُوَ رَعْدٌ *He is in a state of life ample in its means or circumstances, unstraitened, or plentiful, (A, Mgh,) [and easy,] and pleasant. (A.) — See also رَعْدٌ, in five places.*

رَعْدٌ and its fem., with ٤: see رَعْدٌ.

رَعْدَةٌ *Fresh milk, which is boiled, and upon which some flour is sprinkled, (JK, S, K,) then dates are mixed therewith, (JK,) or then it is mixed and stirred about, (S,) and it is licked up. (S, K:) and also remains of milk: (JK:) or fresh butter: (Mgh:) or a piece, or portion, of fresh butter: (A.) pl. رَعْدَات. (JK, A.) You say, الرِّمْنُ فِي الْحَيَاةِ الرَّعْدَةِ أَطْيَبُ مِنَ الرِّمْنِ بِالرَّعْدَةِ meaning [Security in the state of life that is ample in its means or circumstances, &c., is sweeter than the dates called رَعْدَات] with some fresh butter. (A)*

رَعْدَةٌ i. q. رَعْدَةٌ [q. v.]; (K:) [i. e.] *What is taken forth from wheat, and thrown away. (JK.)*

رَعْدٌ }
رَعْدٌ } 809 رَعْدٌ.
رَعْدٌ }

مُرْعَدَةٌ [A place abounding with herbage:] a meadow, or a garden; syn. **رَوْصَةٌ**. (L.) See also **مُرْدَعَةٌ**.

مُرْعَادٌ part. n. of 11. (L, K) Milk [that has become commingled, one part with another, but] not yet completely thickened (L) [And in like manner, Anything that has become commingled, or confused, one part with another] — [One who is [confused, or] in doubt, in his opinion, or judgment, (JK, S, K,) not knowing how to utter it. (S, K) — [For its other meanings, see the verb.]

رعى

1. **رَعَىَ اللَّهُ**, aor. ʿ, inf. n. **رَعَى**, God blessed, or prospered, him, and made him to increase and multiply: God made his property to increase and multiply. (TA.) You say, **رَعَىَ اللَّهُ مَرْعَاهُ**, They were few, and God multiplied and increased them: and in like manner one says of **حَسَبٍ** [or grounds of pretension to respect], &c. (S, TA.) And **رَعَىَ اللَّهُ مَالَهُ** (El-Umawee, S, K,) and **وَلَدَهُ** (TA.) aor. as above, (K,) God multiplied to him his property, (El-Umawee, S, K,) and his offspring, (TA.) and blessed him therein; (El-Umawee, S, K,*) as also **مَالَهُ** ʿ **رَاعِيَهُ** (K,) and **وَلَدَهُ** (TA.)

4: see the last sentence above.

رَعَى Increase. (S, K:) abundance: (TA) wealth, or property; or much wealth or property, or good fortune, prosperity, welfare, wellbeing, or weal; syn. **حَسِيرٌ**. (S, K.) El-Aʿlāʾ says,

* **خَلِيفَةُ نَاسٍ يَغِيرُ نَعَبٍ**

* **إِمَامٌ رَعِيٌّ فِي نَصَابٍ رَعِيٍّ**

[app. meaning, A *khaleefah* who ruled without evil, a prosperous prince, of prosperous origin]: **نَصَابٌ** is syn. with **أَصْلٌ**. (S.) — Also **أ benefice, favour, boon, or blessing; syn. نَعْمَةٌ**: (K:) or **ampleness, or largeness, therein**: (TA:) pl. **أَرْغَاسٌ**. (K.)

مُرْعَسٌ: see the next paragraph.

مُرْعَسٌ One who makes himself to have a plentiful and pleasant and easy life; (Ibn-ʿAbbād, Sgh, K;) as also with sh. (TA.) — A plentiful state of life; as also **مُرْعَسٌ** (K,) in the saying **هَهِرِي مُرْعَسٌ مِنْ عَيْشِي** [They are in a plentiful state of life]. (TA.)

مُرْعُوسٌ Blessed; prospered; fortunate: (K, TA:) applied to a man, blessed, or prospered; (TA:) abounding in wealth or property; (K, TA:) fortunate, or possessed of good fortune: (TA:) and, applied to a face, blessed and fortunate; (S;) or cheerful and fortunate. (TA.) You say also, **هُوَ مُرْعُوسُ النَّاصِيَةِ** ʿ **He has a blessed, or fortunate, forelock.** (TA.) — And with ʿ, applied to a woman, (Lth, K,) and to a ewe, or she-goat, (TA.) **Prolific; having numerous offspring.** (Lth, K, TA.)

رغف

1. **رَغَفَ**, (JK, O, Mgh,) aor. ʿ, (O, Mgh,) inf. n. **رَغَفَ**, (JK, O, Mgh, K,) **He collected together** (JK, O, Mgh, K) clay, (JK, O, K,) or dough, (Mgh, O, K,) making it into a compact mass, (JK, O, K,) or making it round (Mgh) [and flat, but not thin, or not very thin], with his hand. (Mgh, O, K.) — **رَغَفَ الْعَرَبُ**, (JK, O, K,) aor. as above, (O, K,) and so the inf. n., (JK, O,) **He put into the camel's mouth, by mouthfuls, seeds, (زُرٌّ), and flour, (JK, O, K,) and the like.** (O, K)

4 **رَاعَفَ** He looked sharply, or intently, or attentively; (JK, O, K;) **إِلَيْهِ** [at him, or it]; (TK:) said of a man and of a lion. (O) — And **He hastened, made haste, or sped, in going, journeying, or pace.** (K.)

رَغِيفٌ A round cake (MA, KL) of bread, (S, MA, Mgh, K, L,) such as is thick, or not thin, (MA,) the contr. of such as is termed **رَغِيقٌ**, (Mgh); [generally about a span, or less, in width, and from half an inch to an inch in thickness.] of the measure **فَيْجِيلٌ** in the sense of the measure **مَنْعُولٌ** (Mgh) from **رَغَفَ** as expl. in the first sentence above: (JK, O, Mgh, K:) pl. [of pauc.] **أَرْغِيفَةٌ** (S, O, Mgh, K) and [of mult.] **رَغَافٌ** (JK, S, MA, Mgh, Mgh, K) and **رَغَفَ** (JK, S, O, Mgh) and **رَغَفَ** and **رَغَافٌ** (JK, O, K;) the last anomalous, (TK,) mentioned by Ibn-ʿAbbād. (O)

تَرَاغَيْفٌ: see what next precedes.

[This art. is wanting in the copies of the L and TA to which I have had access.]

Quasi رعد

رُغْدٌ: see Q. Q. 3 in art. رعد.

رغم

1. **رَغِمَ الرَّئِيفُ**, [and, as will be seen from what follows, **رَغِمَ** and **رَغِمَ**, inf. n. **رَغِمَ** and **رَغِمَ**,] **His nose clave to the ground** [i. e. earth, or dust]. (TA) — [Hence,] **رَغِمَ أَنْفُهُ**, aor. ʿ, inf. n. **رَغِمَ** [&c. as above]; and **رَغِمَ**, aor. ʿ; [and **رَغِمَ**, aor. ʿ;] **He was, or became, abased, or humbled, or submissive; as though his nose clave to the ground by reason of abasement &c.** (Mgh.) And **رَغِمَ أَنْفِي** **لِلَّهِ**, and **رَغِمَ**, (S, K,) and **رَغِمَ**, (El-Hejerees, K,) inf. n. **رَغِمَ** and **رَغِمَ** and **رَغِمَ**, (S,) [and app. **رَغِمَ** also, as seems to be indicated in the S and TA,] **My nose [meaning my pride] was, or became, abased, or humbled, to God, against my will;** (K, TA;) i. e. **لَأْمُرِهِ** [to his command]. (TA.) And **رَغِمَ أَنْفَا** **فُلَانٌ** **رَغِمَ أَنْفَا** [Such a one is, or has been, abased, or humbled]. (TA.) — And **رَغِمَ فُلَانٌ** (S, TA,) or **رَغِمَ**, aor. ʿ, inf. n. **رَغِمَ** [&c. as above], (JK,) **Such a one was unable to obtain his right, or due;** (JK, S, TA;) as also **رَغِمَ أَنْفُهُ** the part. n. is **رَغِمٌ**. (Har p. 339.) — **رَغِمَ** as a trans. v.: see 4, [with which it is app.

syn. properly as well as tropically,] in three places — [Hence,] **رَغِمَهُ**, (K,) inf. n. **رَغِمَ**, (JK, TA;) and **رَغِمَتْهُ**; [so in the JK; [perhaps a mistranscription for **رَغِمَتْهُ**];] **I did a thing against his will:** (JK, K, TA.) or, so as to anger him; and vexed him. (TA.) — [And **I made him to do a thing against his will; forced him to do a thing:** for **رَغِمَ** is also syn. with **الْقَسْرُ**; (Iʿaq, K, TA,) in some copies of the K erroneously written **الْقَسْرُ** (TA.) — And **رَغِمَ** and **رَغِمَ**, aor. ʿ, (K,) inf. n. **رَغِمَ** (TA) [and app. **رَغِمَ** and **رَغِمَ**, as seems to be indicated in the K], **He disliked it, disapproved it, or hated it.** (K, TA.) You say, **مَا أَرَغِمَ مِنْهُ شَيْءٌ** **I dislike not, &c., of it, anything.** (JK, TA.) And **رَغِمَتِ السَّائِمَةُ الرِّعَى** **† The pasturing beasts disliked, &c., the pastures.** (TA) — See also 2. — [And see **رَغِمَ**, below.]

2. see 4, in three places. — **رَغِمَهُ**, (JK, M, K,) inf. n. **رَغِمَ**, (K,) also signifies **He said to him**; **رَغِمًا** **رَغِمًا** or **رَغِمًا**; [see **رَغِمَ**, below]; **رَغِمًا** and **رَغِمًا** **وَدَعَاهُ** (TA.) — [And in the K; but in the M, **رَغِمًا**]; (TA.) and **رَغِمَ**, inf. n. **رَغِمَ**, [in like manner,] **he said to him** **رَغِمًا**: or **he did with him that which made his nose to cleave to the earth, or dust, (مَا يَرَغِمُ أَنْفَهُ), and that which abased him.** (Ham p. 97)

3. **رَغِمَ** signifies **† The breaking off from, or quitting, another in anger:** (S, K, TA.) and the cutting off another from friendly, or loving, communion; cutting one, or coming to speak to him, or forsoaking, abandoning, deserting, or shunning or avoiding, one; and the becoming alienated, or estranged; or the going, removing, retiring, or withdrawing, to a distance, far away, or far off, one from another: (K, TA:) [or] **رَغِمًا** signifies **† He left, forsook, abandoned, or relinquished, him, or separated himself from him, against his [the latter's] wish:** (Mgh:) or **he broke off from him, or quitted him, in anger:** (Mgh.) **أَغْلَهُ** **أَغْلَهُ** **أَغْلَهُ** **† He cut off his family from loving communion, or forsook them, or deserted them, against their wish.** (TA.) It is said in a trad. **أَنْزَلَ أَبُوهُ النَّارَ**, i. e. **† He will assuredly break off in anger from his Lord [if he cause his two parents to enter the fire of Hell].** (TA.) And you say, **رَغِمَ فُلَانٌ قَوْمَهُ** **† Such a one retired apart from his people, or party; or disagreed with them; or opposed them;** (S, K, TA;) and **went forth from them;** (S, TA;) and **cut them off from friendly, or loving, communion; or forsook them; and treated them, or regarded them, with envy, or hostility.** (K, TA) — And **فُلَانٌ لَا يَرَاغِمُ شَيْئًا** **† Such a one does not want, need, or require, and is not unable to attain, anything.** (JK, TA.)

4. **رَغِمَهُ** [He cast it upon the ground, i. e. earth, or dust: and he made it to cleave to the earth, or dust]. You say, **رَغِمَ النَّفْثَةُ مِنْ فِيهِ** **He cast the morsel from his mouth upon the earth, or dust.** (TA.) And it is said in a trad. of ʿAishah, respecting the material for dyeing the hair, and the hands of women, **وَأَرْغَمِي وَأَرْغَمِي** [Wipe thou it off

from thy hand, or hands, and cast it upon the earth, or dust. (S. [There said to be from the phrases here next following.]) You say also, رَعِمَ He, (i. e. God, JK, S,) or it, (i. e. abasement, or humility, or submissiveness, K, TA,*) made his nose to cleave to the earth, or dust, (JK, S, TA:;) [or may He (i. e. God) make his nose to cleave to the earth, or dust;] and رَعِمَ أَنفُهُ signifies the same [app. in this (the proper) sense, as well as in that next following]. (Mgh, TA.) — And [hence] the former of these two phrases means † He (i. e. God, Msh) abased him, humbled him, or rendered him submissive, (Mgh, TA,) against his will, (TA:;) [or may He abase him, &c.]; and so † the latter of the same two phrases: and the former, † He angered him; likewise said of God; (Ham p. 551, and so رَغِمَهُ alone; (K, TA,) like اِدْغَمَهُ (TA,) or both signify † he did evil to him, and angered him. (TA in art. دَعِمَ:;) He was abased, or humbled, or rendered submissive. (Ham p. 617:;) رَغِمَ اللَّهُ بِهِ الْأَنْفُوفَ, inf. n. رَغِمَ + God abased, or may God abase, the noses by means of him, or it. (Har p. 369) رَغِمَهُ, also, signifies † He abased him, humbled him, or rendered him submissive you say,] هَذَا رَغِمَهُ لَهْ † This is an abasing, or a humbling, to him (Mgh) means † For the abasing, or humbling, of the devil. (Mgh.) — And اَرْغَمَهُ He urged him, or made him, to do that from which he was not able to hold back, or that which he could not refuse to do, or that which he could not resist doing. (JK, TA, and Ham p. 97, from Kh.) — See also 3.

5. تَرَعِمَ He became angered, or angry, (S, K, TA,) with speech, and otherwise: (TA:;) and sometimes it occurs with ز [i. e. ترعى]. (S, TA.) Hence the saying of El-Hofsi, [app. describing a she-camel,]

* تَرَى بَيْنَ أَخْبِيهَا إِذَا مَا تَرَعِمَتْ
* لَفْأًا كَبِيتَ الْعَنْتَبُوتِ الْبَدِيدِ

[Thou seest between her two jaws, when she is angered, foam like the web of the spider stretch out]. (TA.) — See also 1.

رَعِمَ and رَغِمَ are inf. ns. of رَعِمَ and رَغِمَ said of the nose; and رَعِمَةٌ is syn. therewith; (S;) as is also رَغِمَةٌ. (TA.) One says to another, [by way of imprecation,] رَعِمًا [for May thy nose cleave fast to the earth, or dust; meant to be understood in the proper sense, or in a tropical sense explained by what follows]; (JK, M, K;) and [sometimes] دَغِمًا is added, (M,) which is an imitative sequent to رَعِمًا. (K in art. دَعِمَ:;) And رَغِمَ النَّفْسُ and رَغِمَتِ النَّفْسُ [May cleaving to the earth, or dust, befall his nose; which may likewise be meant to be understood properly, or tropically]. (TA.) — [Hence,] the first also signifies, (IAar, K, TA,) and so † the second, (Mgh,) and رَغِمَةٌ also, (TA.) † Abasement. (IAar, Mgh, K, TA.) The Prophet said, رَغِمَتْ مَرْغَمَتُهُ (S,) i. e. † I was

sent for abasement to the believers in a plurality of gods, [or] by reason of dislike or disapproval [of their state; agreeably with the explanation next following]. (TA.) — رَغِمَ and رَغِمَةٌ (K, TA) also signify † Dislike, disapproval, or hatred. (Msh, K, TA.) You say, رَغِمًا or رَغِمًا or رَغِمًا, (TA,) and عَلَى رَغِمٍ, (ISh, TA,) and عَلَى رَغِمِائِهِ, (TA,) and عَلَى الرِّغْمِ مِنْهُ, and رَغِمَهُ, and عَلَى الرِّغْمِ مِنْ أُنْفِهِ, (Mgh,) and رَغِمَ رَغِمًا, (S,) i. e. † [He did not against his wish, in spite of him; or] notwithstanding his dislike, or disapproval, or hatred. (Mgh, TA.) — حَتَّى يَخْرُجَ [He may become humble and abased, and the pride of the Devil may go forth from him. (Mgh, TA.)] — رَغِمَ, in the TA without the vowel-sign, occurring in a trail, means † In order that he may become humble and abased, and the pride of the Devil may go forth from him. (Mgh, TA.) — See also رَغِمَ.

رَغِمَ see the next paragraph above, in six places.

رَغِمَ see رَغِمَ, in three places.

رَغِمَةً شَاةٌ A sheep, or goat, having upon the extremity of its nose a whiteness, (JK, K,) or a colour different from that of the rest of its body. (K.)

رَغِمَانِ see the next following paragraph.

رَغَامٌ Earth, or dust; (S, Mgh, K,) as also رَغِيمٌ (IAar, K:;) [or] soft earth or dust, (K, TA,) but not fine: (TA:;) or fine earth or dust. (AA, TA:;) or sand mixed with earth or dust. (K:;) or sand such as does not flow from the hand. (As, TA:;) or, as IB says on the authority of AA, sand that dazzles the sight; as also رَغِمَانِ; which latter, accord. to K, is the name of a certain tract of sands. (TA.)

رَغَامَةٌ A thing that one desires, or seeks; (JK, K;) as also رَغِمَةٌ. (TA.) so in the saying, لِي عِنْدَهُ رَغَامَةٌ (JK, TA) and رَغِمَةٌ (TA) [I have a thing that I desire, or seek, to obtain from such a one].

رَغَامِي The nose; as also رَغِمَةٌ and رَغِمَةٌ, (K,) of which the pl. is رَغَامِي: (TA:;) or رَغَامِي signifies the nose with what is around it: (IKoot, TA.) and in this sense also the pl. above mentioned is used; as in the saying, لَأَطْلُغَنَّ رَغَامِكَ [I will assuredly trample upon thy nose with the parts around it]. (TA.) — And Tho [appetence called the] رَغَامَةُ [q. v.] of the liver; as also رَغَامِي; (S, K;) but the former is the more approved. (TA.) — And, (K,) some say, (S, TA,) [The bronchi, or the windpipes; i. e.] the tubes, (قَصَب, S,) or the tubes, (قَصَب, K,) of the lungs. (S, K.) — Also A certain plant: a dial. var. of رَغَامِي [q. v.]. (K.)

رَغِمَ الْأَنْفُ هُوَ رَغِمٌ and رَغِمَ الْأَنْفُ هُوَ رَغِمٌ [He has the nose cleaving to the dust, and hence,] † he is abased, or humble, or submissive: and † he is unable to obtain his right, or due: and [رَغِمَ is

its pl.:] you say, رَغِمَ الْأَنْفُ. (Har p. 369) And رَغِمَ is used as an imitative sequent thereto (K) — Also † Angry. (TA.) — And † Disliking, disapproving, or hating. (TA.) — And † Fleeing. (TA.)

رَغِمَ see رَغِمَ, first sentence. — and see also رَغِمَةٌ and رَغِمَانِ.

رَغِمَ see رَغِمَانِ, first sentence.

رَغِمَةٌ see رَغِمَ, in five places. — and see also رَغَامَةٌ — Also A certain game of the Arabs. (K.)

رَغِمَ see the next paragraph but one.

رَغِمَتُهُ A woman who angers her husband. (K, TA.)

رَغِمَتُهُ (S, Mgh, K, TA) and رَغِمَتُهُ (JK, TA) and رَغِمَتُهُ (JK,) thus accord to one reading in the Kur iv 101, (Ksh,) or رَغِمَتُهُ, (TA, [perhaps a mistranscription,]) A road by the travelling of which one leaves, or separates himself from, his people, against their wish, or so as to displease them: (K-h and B-l in iv 101:;) and a place to which one emigrates (Zj and K-h and J-l ibid:;) or a place to which one shifts, removes, or becomes transferred: (B-l ibid:;) or a way by which one goes or goes away: (Fr, JK, S, K,) and a place to which one flees; a place of refuge: (Fr, S, Mgh, K.) and † q. مضطرب (meaning a place in which one goes to and fro seeking the means of subsistence. — see art. ضَرْب.) (Fr, JK, S, K:;) and a fortress, or fortified place; syn. حصن. (IAar, K.) It is said in the Kur, [iv. 101,] of him who emigrates for the cause of God's religion, يَجِدْ فِي الْأَرْضِ مَرْغَمًا كَثِيرًا [He shall find in the earth many a road &c.]. (S, TA.) And a poet says,

* إِلَى بَلَدٍ غَيْرِ دَانِي الْحَلِّ
* بَعِيدِ الْمَرْغَامِ وَالْمُضْطَرِّبِ

[To a country not near in respect of the place of alighting, remote in respect of the road &c. and of the region in which people go to and fro seeking the means of subsistence]. (Zj, TA.)

رَغِمَ see the next preceding paragraph.

رغو

1. رَغَوُ (S, Mgh, K,) aor. رَغَوُ, (S,) said of a camel, (S, Mgh, K,) and of a hyena, and of an ostrich; (K:;) or رَغَوُ, uor. رَغَوُ, said of a she-camel; (JK, Mgh:;) inf. n. رَغَا, (JK, S, Mgh, Mgh, K,) with which رَغَا is syn. [either as an inf. n. or as a simple subst.]; (JK:;) He grumbled, or uttered a grumbling cry; syn. ضَجَّ (S;) or uttered a cry, (Mgh, K,) and grumbled; syn. صَوَّتَ قَصَحَ (K:;) or she uttered a cry [&c.]: (Mgh:;) so camels are wont to do when the loads are lifted upon them; and youthful camels do so much: (TA:;) رَغَا signifies the cry or crying [or grumbling, which is a kind of gurgling growl,] (S, Mgh) of the camel [when he is being laden, and on some other occasions of discontent], (Mgh,

أَرَفَتْ (K) Thus رَفَتْ فَنَانُهُ *His teeth shone, or glistened.* (M.) El-Ashshà says, describing the front teeth of a woman,

وَمِمَّا تَرَفُّ عُرُونُهُ * يَتَفَى الْجَمِيدَ الْحَرَارَةُ
[And clean, white, lustrous front teeth, the abundance of their saliva shining, or glistening; that would cure of his malady the enslaved by love who has burning in his heart]. (T, O, S) And one

says also, رَفَّ الرِّيحُ, nor 2 and 2, (M.) inf. n. رَفَّ (M, K.) *The lightning gleamed, or shone; or flashed faintly, and then disappeared, and then flashed again.* (M, K.) — رَفَّ النَّبَاتُ, nor 2, inf. n. رَفَّ (M, K.) *The plant, or herbage, quivered, or became tall, (أَهْتَزَّ) being green and glistening; and رَوَيْفٌ is a dial. var. of the inf. n. رَفَّ in this sense.* (Lh, T:) or *quivered, or became tall, (أَهْتَزَّ) and was luxuriant, or flourishing, and fresh, or succulent: or, as AHn says, became glistening, or bright, in its sap: (M) and رَفَّ الشَّجَرُ, nor and inf. n. as above, The trees appeared beautiful and bright in their greenness by reason of their succulence and luxuriance; as also رَوَيْفٌ, nor 2, inf. n. رَوَيْفٌ (T in art. ورف.)*

— رَفَّتْ عَيْنُهُ, nor 2 and 2, inf. n. رَفَّتْ, *His eyes quivered, or throbbed: (M, K.) and in like manner one says of any other member, or part of the person, (M,) or of other things, (IAqr, T, K:) as, for instance, of the eyebrow. (IAqr, T, M.)*

— رَفَّ said of a bird: see R. Q. 1, in two places.

— رَفَّ, nor 2, [said of a man,] *He exulted; rejoiced overmuch, or above measure; or exulted greatly, or excessively; and was exceedingly brisk, lively, or sprightly: and behaved proudly, or haughtily; was proud, haughty, or self-conceited; or walked with a proud, or haughty, and self-conceited, gait. (M.)* — رَفَّ إِلَى كَذَا *He was, or became, brisk, lively, or sprightly, at, or to do, such a thing; syn. أَرَفَّ (K:) and so said of the heart. (O.)* — رَفَّ لَهُ (O, K.) nor 2 and 2, inf. n. رَفَّ (O, K.) *He laboured for him with service, both honourable and mean. (O, K.)*

— رَفَّ يَغْلَانُ *He treated such a one with honour.* (O, K:) [and so, accord. to the TA, in two places, as is shown in the first paragraph of art. حَف.] — رَفَّتْ عَلَى الْقَوْمِ *The people, or party, surrounded, encompassed, or encircled, him; or went round him, or round about him. (O, K.)* — رَفَّتْ عَلَيْهِ *Wealth became abundantly bestowed upon him; syn. حَفَّتْ. (M.)* — رَفَّ (IAqr, T, K.) and 2, (K.) [probably trans., or so with this former aor. and intrans. with the latter.] inf. n. رَفَّ (O.) *He ate (IAqr, T, K.) soundly, (IAqr, T, [see رَفَّ, the inf. n. of unity,]) or much, or largely. (O, K.)* — رَفَّتْ الْإِبِلُ (AHn, M, K.)

— رَفَّتِ الْغَنَمُ (K,) *and رَفَّتِ الْبَقَرُ (TK,) aor. 2 and 2, inf. n. رَفَّتْ, The camels, (M, K,) and the sheep or goats, (K,) ate, (AHn, M, K,) or ate herbs, or leguminous plants, (TK,) in a certain manner, (K,) without filling the mouth therewith. (TK.)*

— رَفَّ الْقَيْنُ (TK,) inf. n. رَفَّ (K,) *He drank milk every day. (K, TK.)* — [Hence, perhaps,]

أَحَذَّتْهُ الْحَمَى رَفًّا *The fever attacked him every day. (O, K.)* — رَفَّ, aor. 2, (A'Obeyd, T, S, M, K.)

inf. n. رَفَّ (A'Obeyd, T, S, M, K.) and رَفَّ (M,) also signifies *He sucked (A'Obeyd, T, S, M, K.) a thing: (M:) and he sucked in (saliva &c.) with his lips. (A'Obeyd, T, S.)* You say, رَفَّ أُمُّهُ *Her (a young camel) sucked his mother. (K.)* And رَفَّ الْحَارِثَةُ (M, O,) or رَفَّ الْجَارِثَةُ (IAqr, L in art. حارث.)

— رَفَّ (M, O,) inf. n. رَفَّ (O.) *He sucked in the woman's, or the girl's, saliva from her mouth. (IAqr, M, and L ubi supra) or he sucked her with the extremities of his lips. (M, O, K.)*

And hence, (M,) رَفَّ لَأَرْثُ شَعْتَهَا وَأَنَا صَائِرٌ in a trad. of Abou-Hureyrah, (T, M, O, Mgh, K.) means *Verily I suck in her saliva [from her lips while I am fasting]: (A'Obeyd, T, M, O) or I kiss [her lips], and suck [them], and suck in [her saliva from them]. (Mgh.)* — رَفَّ (M, O, K.)

— رَفَّ (M, O, K.) inf. n. رَفَّ (M, O, K.) *He did good to him; conferred a benefit, or benefits, upon him. (M, O, K.)* [And *He gave to him.*] You say, رَفَّ فُلَانٌ يَغْنًا وَيَرْفًا, meaning *Such a one gives to us, and brings us corn or food. (M.)* [See also other explanations in art. حَف.] And فُلَانٌ

رَفَّ *Such a one guards us, defends us, or takes care of us. (S.)* [House.] it is said in a prov., رَفَّ مَنْ حَفَّا أَوْ رَفَّ قَلْبُكَ *[explained in art. حَف:]*

and one says, رَفَّ لَا رَفَّ *[also explained in art. حَف.]* (S.) [R.] *He made to the بيت [which here seems from the context to mean tent] what is termed a رَفَّ [i. v.] (M.)* [And hence, app.,] رَفَّ نُونُهُ, nor 2, inf. n. رَفَّ, *He added to his garment, or piece of cloth, another piece, to enlarge it, at its lower part. (K.)*

— رَفَّ *He fed him [i. e. a beast] with رَفَّ, i. e. straw, or straw that had been trodden, or thrashed, and cut, and what had been broken in pieces thereof. (M.)* — رَفَّ النَّوْبُ (M,) inf. n. رَفَّ (M, O, K.)

The garment, or piece of cloth, becomes thin: (M, O, K:) but this is not of established authority. (M.)*

4. اَرَفَّتْ عَلَى بَعْضَتِهَا *She (a hen) spread, or expanded, the wing over her egg. (O, K.)*

8: see 1, first sentence.

R. Q. 1. رَفَّ (T, S, M, K.) inf. n. رَفَّ (T, K.) *He (a bird) moved, or agitated, his wings, in the air, [or fluttered in the air,] without moving from his place, (T, M;) as also رَفَّ (M:) or he (a bird, S, or an ostrich, K) did thus around a thing, desiring to alight, or fall, upon it: (S, O, K:) or he (a bird) expanded and flapped his wings without alighting: (TA in art. رَفَّ) and he (a bird) expanded his wings; as also رَفَّ; but this latter is not used. (O, K.)*

One says also, of an ostrich, رَفَّ يَرْفُ *[He flaps his wings, then runs]. (T, S, O.)* — [See also R. Q. 1 in art. رَفَّ, last sentence.]

— رَفَّ (M, O, K.) *He was, or became, affectionate, favourable, or kind, to the people, or party; syn. حَفَّتْ. (M.)* — رَفَّ (M, O, K.) also signifies *The making a sound: (K:) its verb, رَفَّ, meaning It (a thing) made a sound. (TK.)*

رَفَّ *A thing resembling رَفَّ, [i. e. a kind of arched construction,] app. like the رَفَّ described and figured in the Introduction to my work on the Modern Egyptians,] (El-Fu'ûba, S, Mgh, K.) upon which are placed the طَرَائِفُ [or choice articles, such as vessels and other utensils &c.,] of the house; as also رَفَّ (IAqr, T, K:) the رَفَّ that is [commonly] used in houses is well known [as being a wooden shelf, generally extending along one or more of the sides of a room:] IDrd says that the word is Arabic: (Mgh:) the pl is رَفَفٌ (T, S, O, Mgh, Mgh, K.) and رَفَّ (O, Mgh, Mgh) The latter pl. occurs in the saying of Kaab Ibn-El-Ashraf, رَفَّ رَفَائِي *Verily my shelves are breaking with dishes, by reason of the large quantity thereof. (Mgh.)* رَفَفُ الْحَسْبِ, also, means *The planks of the نَحْدُ [or lateral hollow of a grave]. (Mgh.)* [And accord. to Golius, on the authority of a gloss in the KL, رَفَّ also signifies *A small arched window in a wall.*] = [When the رَفَّ of a بَيْت is mentioned, by بَيْت may sometimes be meant a tent:] see رَفَّ. = Also *A flash of sheep, (Fr, T, S, M, O, K,) or of sheep or goats. (Lh, M, K.)* — *A herd of oxen or cows. (Lh, O, K.)* — *A sort of birds. (IAqr, T and TA in art. ابل.)* — *A company of men. (Fr, T.)* — *Large camels; (O, K;) as also رَفَّ (K:) [or] a large herd of camels. (M.)* — *An enclosure (حِظْرَة) for sheep or goats. (M, O, K.)* — *Any tract of sand elevated above what is adjacent to it or around it. (K.)* — *Wheat, corn, or other provision, which one brings for himself or his family or for sale; syn. مَبْرَة. (M, K.)* — *A soft garment or piece of cloth. (K.)* — And, as some say, (M,) *Saliva (M, K) itself [as well as the "sucking in of saliva:"] see 1. (M.)**

رَفَّ *See رَفَّ.*

رَفَّ *A daily شَرِب [i. e. drinking, or share of water]. = See also رَفَّ*

رَفَّ [inf. n. of unity of رَفَّ,] i. q. رَفَّةٌ [app. as meaning *A flash of lightning:* (IAqr, T,) or a shining, or glistening. (O.) — And *A quivering, or throbbing. (IAqr, T.)* — Also *A sound act of eating, syn. أَكَلَتْ حَكْبَةً. (IAqr, T, O, K.)* [In the CK, in this sense, erroneously written رَفَّ] — And *A such. (IAqr, T.)*

رَفَّ i. q. رَفَّ [i. e. *Straw; or straw that has been trodden or thrashed, and cut;* and *what has been broken in pieces thereof;* [also written رَفَّ (M, O, K;) as also رَفَّ (K.) [See also رَفَّ.]

رَفَّ *What has fallen about of straw, and of dried leaves or branches of the سَمَر [or gum-acacia-trees]. (IAqr, M.)*

رَفَّ *Shining, or glistening. (KL.)* [The meaning of "dispersed" assigned to it by Golius as on the authority of the KL is not in my copy of that work, nor is any other meaning than that which I have given above; in which sense it is

رَفَّ *A thing resembling رَفَّ, [i. e. a kind of arched construction,] app. like the رَفَّ described and figured in the Introduction to my work on the Modern Egyptians,] (El-Fu'ûba, S, Mgh, K.) upon which are placed the طَرَائِفُ [or choice articles, such as vessels and other utensils &c.,] of the house; as also رَفَّ (IAqr, T, K:) the رَفَّ that is [commonly] used in houses is well known [as being a wooden shelf, generally extending along one or more of the sides of a room:] IDrd says that the word is Arabic: (Mgh:) the pl is رَفَفٌ (T, S, O, Mgh, Mgh, K.) and رَفَّ (O, Mgh, Mgh) The latter pl. occurs in the saying of Kaab Ibn-El-Ashraf, رَفَّ رَفَائِي *Verily my shelves are breaking with dishes, by reason of the large quantity thereof. (Mgh.)* رَفَفُ الْحَسْبِ, also, means *The planks of the نَحْدُ [or lateral hollow of a grave]. (Mgh.)* [And accord. to Golius, on the authority of a gloss in the KL, رَفَّ also signifies *A small arched window in a wall.*] = [When the رَفَّ of a بَيْت is mentioned, by بَيْت may sometimes be meant a tent:] see رَفَّ. = Also *A flash of sheep, (Fr, T, S, M, O, K,) or of sheep or goats. (Lh, M, K.)* — *A herd of oxen or cows. (Lh, O, K.)* — *A sort of birds. (IAqr, T and TA in art. ابل.)* — *A company of men. (Fr, T.)* — *Large camels; (O, K;) as also رَفَّ (K:) [or] a large herd of camels. (M.)* — *An enclosure (حِظْرَة) for sheep or goats. (M, O, K.)* — *Any tract of sand elevated above what is adjacent to it or around it. (K.)* — *Wheat, corn, or other provision, which one brings for himself or his family or for sale; syn. مَبْرَة. (M, K.)* — *A soft garment or piece of cloth. (K.)* — And, as some say, (M,) *Saliva (M, K) itself [as well as the "sucking in of saliva:"] see 1. (M.)**

رَفَّ *See رَفَّ.*

رَفَّ *A daily شَرِب [i. e. drinking, or share of water]. = See also رَفَّ*

رَفَّ [inf. n. of unity of رَفَّ,] i. q. رَفَّةٌ [app. as meaning *A flash of lightning:* (IAqr, T,) or a shining, or glistening. (O.) — And *A quivering, or throbbing. (IAqr, T.)* — Also *A sound act of eating, syn. أَكَلَتْ حَكْبَةً. (IAqr, T, O, K.)* [In the CK, in this sense, erroneously written رَفَّ] — And *A such. (IAqr, T.)*

رَفَّ i. q. رَفَّ [i. e. *Straw; or straw that has been trodden or thrashed, and cut;* and *what has been broken in pieces thereof;* [also written رَفَّ (M, O, K;) as also رَفَّ (K.) [See also رَفَّ.]

رَفَّ *What has fallen about of straw, and of dried leaves or branches of the سَمَر [or gum-acacia-trees]. (IAqr, M.)*

رَفَّ *Shining, or glistening. (KL.)* [The meaning of "dispersed" assigned to it by Golius as on the authority of the KL is not in my copy of that work, nor is any other meaning than that which I have given above; in which sense it is

رَفَّ *A thing resembling رَفَّ, [i. e. a kind of arched construction,] app. like the رَفَّ described and figured in the Introduction to my work on the Modern Egyptians,] (El-Fu'ûba, S, Mgh, K.) upon which are placed the طَرَائِفُ [or choice articles, such as vessels and other utensils &c.,] of the house; as also رَفَّ (IAqr, T, K:) the رَفَّ that is [commonly] used in houses is well known [as being a wooden shelf, generally extending along one or more of the sides of a room:] IDrd says that the word is Arabic: (Mgh:) the pl is رَفَفٌ (T, S, O, Mgh, Mgh, K.) and رَفَّ (O, Mgh, Mgh) The latter pl. occurs in the saying of Kaab Ibn-El-Ashraf, رَفَّ رَفَائِي *Verily my shelves are breaking with dishes, by reason of the large quantity thereof. (Mgh.)* رَفَفُ الْحَسْبِ, also, means *The planks of the نَحْدُ [or lateral hollow of a grave]. (Mgh.)* [And accord. to Golius, on the authority of a gloss in the KL, رَفَّ also signifies *A small arched window in a wall.*] = [When the رَفَّ of a بَيْت is mentioned, by بَيْت may sometimes be meant a tent:] see رَفَّ. = Also *A flash of sheep, (Fr, T, S, M, O, K,) or of sheep or goats. (Lh, M, K.)* — *A herd of oxen or cows. (Lh, O, K.)* — *A sort of birds. (IAqr, T and TA in art. ابل.)* — *A company of men. (Fr, T.)* — *Large camels; (O, K;) as also رَفَّ (K:) [or] a large herd of camels. (M.)* — *An enclosure (حِظْرَة) for sheep or goats. (M, O, K.)* — *Any tract of sand elevated above what is adjacent to it or around it. (K.)* — *Wheat, corn, or other provision, which one brings for himself or his family or for sale; syn. مَبْرَة. (M, K.)* — *A soft garment or piece of cloth. (K.)* — And, as some say, (M,) *Saliva (M, K) itself [as well as the "sucking in of saliva:"] see 1. (M.)**

رَفَّ *See رَفَّ.*

رَفَّ *A daily شَرِب [i. e. drinking, or share of water]. = See also رَفَّ*

رَفَّ [inf. n. of unity of رَفَّ,] i. q. رَفَّةٌ [app. as meaning *A flash of lightning:* (IAqr, T,) or a shining, or glistening. (O.) — And *A quivering, or throbbing. (IAqr, T.)* — Also *A sound act of eating, syn. أَكَلَتْ حَكْبَةً. (IAqr, T, O, K.)* [In the CK, in this sense, erroneously written رَفَّ] — And *A such. (IAqr, T.)*

رَفَّ i. q. رَفَّ [i. e. *Straw; or straw that has been trodden or thrashed, and cut;* and *what has been broken in pieces thereof;* [also written رَفَّ (M, O, K;) as also رَفَّ (K.) [See also رَفَّ.]

رَفَّ *What has fallen about of straw, and of dried leaves or branches of the سَمَر [or gum-acacia-trees]. (IAqr, M.)*

رَفَّ *Shining, or glistening. (KL.)* [The meaning of "dispersed" assigned to it by Golius as on the authority of the KL is not in my copy of that work, nor is any other meaning than that which I have given above; in which sense it is

رَفَّ *A thing resembling رَفَّ, [i. e. a kind of arched construction,] app. like the رَفَّ described and figured in the Introduction to my work on the Modern Egyptians,] (El-Fu'ûba, S, Mgh, K.) upon which are placed the طَرَائِفُ [or choice articles, such as vessels and other utensils &c.,] of the house; as also رَفَّ (IAqr, T, K:) the رَفَّ that is [commonly] used in houses is well known [as being a wooden shelf, generally extending along one or more of the sides of a room:] IDrd says that the word is Arabic: (Mgh:) the pl is رَفَفٌ (T, S, O, Mgh, Mgh, K.) and رَفَّ (O, Mgh, Mgh) The latter pl. occurs in the saying of Kaab Ibn-El-Ashraf, رَفَّ رَفَائِي *Verily my shelves are breaking with dishes, by reason of the large quantity thereof. (Mgh.)* رَفَفُ الْحَسْبِ, also, means *The planks of the نَحْدُ [or lateral hollow of a grave]. (Mgh.)* [And accord. to Golius, on the authority of a gloss in the KL, رَفَّ also signifies *A small arched window in a wall.*] = [When the رَفَّ of a بَيْت is mentioned, by بَيْت may sometimes be meant a tent:] see رَفَّ. = Also *A flash of sheep, (Fr, T, S, M, O, K,) or of sheep or goats. (Lh, M, K.)* — *A herd of oxen or cows. (Lh, O, K.)* — *A sort of birds. (IAqr, T and TA in art. ابل.)* — *A company of men. (Fr, T.)* — *Large camels; (O, K;) as also رَفَّ (K:) [or] a large herd of camels. (M.)* — *An enclosure (حِظْرَة) for sheep or goats. (M, O, K.)* — *Any tract of sand elevated above what is adjacent to it or around it. (K.)* — *Wheat, corn, or other provision, which one brings for himself or his family or for sale; syn. مَبْرَة. (M, K.)* — *A soft garment or piece of cloth. (K.)* — And, as some say, (M,) *Saliva (M, K) itself [as well as the "sucking in of saliva:"] see 1. (M.)**

رَفَّ *See رَفَّ.*

رَفَّ *A daily شَرِب [i. e. drinking, or share of water]. = See also رَفَّ*

رَفَّ [inf. n. of unity of رَفَّ,] i. q. رَفَّةٌ [app. as meaning *A flash of lightning:* (IAqr, T,) or a shining, or glistening. (O.) — And *A quivering, or throbbing. (IAqr, T.)* — Also *A sound act of eating, syn. أَكَلَتْ حَكْبَةً. (IAqr, T, O, K.)* [In the CK, in this sense, erroneously written رَفَّ] — And *A such. (IAqr, T.)*

رَفَّ i. q. رَفَّ [i. e. *Straw; or straw that has been trodden or thrashed, and cut;* and *what has been broken in pieces thereof;* [also written رَفَّ (M, O, K;) as also رَفَّ (K.) [See also رَفَّ.]

رَفَّ *What has fallen about of straw, and of dried leaves or branches of the سَمَر [or gum-acacia-trees]. (IAqr, M.)*

رَفَّ *Shining, or glistening. (KL.)* [The meaning of "dispersed" assigned to it by Golius as on the authority of the KL is not in my copy of that work, nor is any other meaning than that which I have given above; in which sense it is

رَفَّ *A thing resembling رَفَّ, [i. e. a kind of arched construction,] app. like the رَفَّ described and figured in the Introduction to my work on the Modern Egyptians,] (El-Fu'ûba, S, Mgh, K.) upon which are placed the طَرَائِفُ [or choice articles, such as vessels and other utensils &c.,] of the house; as also رَفَّ (IAqr, T, K:) the رَفَّ that is [commonly] used in houses is well known [as being a wooden shelf, generally extending along one or more of the sides of a room:] IDrd says that the word is Arabic: (Mgh:) the pl is رَفَفٌ (T, S, O, Mgh, Mgh, K.) and رَفَّ (O, Mgh, Mgh) The latter pl. occurs in the saying of Kaab Ibn-El-Ashraf, رَفَّ رَفَائِي *Verily my shelves are breaking with dishes, by reason of the large quantity thereof. (Mgh.)* رَفَفُ الْحَسْبِ, also, means *The planks of the نَحْدُ [or lateral hollow of a grave]. (Mgh.)* [And accord. to Golius, on the authority of a gloss in the KL, رَفَّ also signifies *A small arched window in a wall.*] = [When the رَفَّ of a بَيْت is mentioned, by بَيْت may sometimes be meant a tent:] see رَفَّ. = Also *A flash of sheep, (Fr, T, S, M, O, K,) or of sheep or goats. (Lh, M, K.)* — *A herd of oxen or cows. (Lh, O, K.)* — *A sort of birds. (IAqr, T and TA in art. ابل.)* — *A company of men. (Fr, T.)* — *Large camels; (O, K;) as also رَفَّ (K:) [or] a large herd of camels. (M.)* — *An enclosure (حِظْرَة) for sheep or goats. (M, O, K.)* — *Any tract of sand elevated above what is adjacent to it or around it. (K.)* — *Wheat, corn, or other provision, which one brings for himself or his family or for sale; syn. مَبْرَة. (M, K.)* — *A soft garment or piece of cloth. (K.)* — And, as some say, (M,) *Saliva (M, K) itself [as well as the "sucking in of saliva:"] see 1. (M.)**

رَفَّ *See رَفَّ.*

app. an inf. n. used as an epithet: it is expl. in the KL by the Pers. word **درخشنده**.] One says also **نَغْرُ زَيْتَانٍ** [app. **نَغْرَانٍ**] *Front teeth shining or glistening.* (Hir p. 314) — Applied to a garment, or piece of cloth, (S, O,) and to trees (نَشْرٌ, (S, O, K,) and other things, (K,) *Moss-tained* [app. by dew or the like, so as to be rendered glossy]. (S, O, K.) — Also, applied to a garment, or piece of cloth, *Thin.* (O.) — *Abundance of herbage, or of the goods, conveniences, or comforts, of life* (O, K) — *The lily.* (O, K.) — *The roof* (Sh, M, O, K) of a [tent such as is called] **خُصْبَاط**. (Sh, O, M.) — See also **زُفَرٌ**, — **ذَاتُ الرِّمْفِ** *Birds upon which a river was crossed, consisting of two or three joined together, for the use of the king.* (O, K.)

قَافَةٌ *The thing that is put in the lower part of the helmet.* (AA, O. [See also **زُفَرٌ**].)

زُفَرٌ see the next preceding paragraph. — Also A plant, or herbage, *intensely green.* (TA in art. **زُفَرٌ**.)

زُفَرٌ see **زُفَرٌ**, first sentence. — Also A window; or an aperture for the admission of light, syn. **زُفَرٌ**, (IAar, T, K;) and so **زُفَرٌ**. (AA, T, O, K.) — Also *Coverlets* (**مَحَابِسُ**, **Kātilūh**, T) *for beds.* (T.) or *beds* [themselves]: (AO, T, O, K;) or *carpets*: (AO, T, K;) or *green pieces of cloth, or pieces of cloth of a dark, or an ashy, dust-colour, زَيْتَانِ خُصْرُ, [which may have either of these two meanings], S, M, O, K,) that are spread, (M,) or of which **مَحَابِسُ** [see above] are made, (S, O, K,) and which are spread; (K;) n. un. with **زُ**; (S, O, M;) but some make the former a sing. (O) pl. **زُفَرَاتُ** (M;) or it signifies, (T, O,) or signifies also, (K,) *the redundant parts of محابس*, (T, O, K,) and of *beds*; (K;) and anything that is redundant and that is folded: (O, K;) or pieces of thin **زُفَرَاتُ** [or silk brocade]: (M, K;) it occurs in the Kur lv. 78: and some say that it there means the meadows, or gardens, (رياض) of Paradise: (Fr, T;) or, as some say, pillows: (T;) or it signifies also a pillow: and meadows, or gardens; syn. **رِيَّاضُ** (K;) also a carpet: (T;) and sometimes it is applied to any wide garment or piece of cloth. (Bd in lv. 78) — Also *The redundant portion of the lowest piece of cloth, or the part of that piece that is folded upon the ground,* of a [tent of the kind called] **خُصْبَاط**. (Lib, T, S, M, O, K;) and a piece of cloth (**خُصْبَاطُ**) that is sewed upon the lower part of a [tent of the kind called] **خُصْبَاط**. (Lib, T, M, K,) and of a **سَرَادِقُ** (M, K,) and the like; as also **زُفَرٌ**, of which the pl. is **زُفَرَاتُ**: (M: [in the CK, **الْفُصْطَاطُ** is erroneously put for **الْفُصْطَاطُ**] or the skirt of a tent: (Bd in lv. 78:) and, accord. to IAar, the extremity, edge, or border, of a **فُصْطَاطُ**. (T.) — Also *The redundant portion of the skirt of a coat of mail:* (A' Obeyd, T, O;) or the sides of a coat of mail, (S, K,) and the pendant portions thereof: (S, O, K;) n. un. with **زُ**. (S.) And the inf. n. of a coat of mail is [The **تَشْيِغَةُ**, q v. or] a piece of mail (**زُزْدُ**) which is*

fastened to the helmet, and which the man makes to fall down upon his back. (M, K.) — *The pendant branches of the [tree called] أَيْكَةُ*. (T, O, K.) — *Soft, or tender, and drooping trees* (M, K.) And *Certain trees, (K,) certain drooping trees, (As, T, O,) growing in El-Yemen.* (As, T, O, K.) — Also, [because pendent,] *The [caruncle, in the vulva of a girl or woman, called] بَطَرُ* [q v] (Lh, M, K) — And *A species of fish* (Lib, T, M, O, K) of the sea. (M, K.)

خَاطِفُ طَلَبِ *The bird called طَلَبِ*. (Ibn-Soleim, S, O, K. [See art. **خَطَفٌ**]) And sometimes, (S,) *The male ostrich:* (T, S, M, O, K.) because (S) he flaps his wings (**يَخْطِفُهُ**) and then runs (T, S, O) — Also *The wing of an ostrich and of any bird* (M.)

زُفَرٌ *Quick, or swift.* (O)

زُفَرٌ see 1, [of which it is the act. part. n.,] in the last quarter of the paragraph.

مَرْقُ *مَاقِلُ* [A place, or time, of eating]. (O.)

[This art. is wanting in the copies of the L and TA to which I have had access.]

رَافَا

1. **رَافَا** (M, Mgh, K,) aor. **رَافَا**, inf. n. **رَافَا**, (M,) *He brought the ship near to the bank of a river;* (M, K;) as also **رَافَاهَا**: (S, TA:) or both signify he brought the ship near to the bank of a river and made her still, or motionless: (Mgh:) or the latter, he brought her near to the land; or to the part of the land that was near; or so the former accord. to AZ; (T,) and so the latter: but in the K, **رَافَا** is expl. as signifying simply *he made, or drew, or brought, near.* (TA.) **أَرْفَعُوا** occurs in a trad. [as meaning *They brought the ship near to an island*]: and some say **أَرْفَعُوا**; which latter is the original. (TA.) — [Hence, accord. to ISd in the M, but this I think doubtful,] **رَافَا** **الْأُفْبُ** (AZ, T, S, M, Mgh, Mgh, K,) aor. **أَرْفَعُوا**, (AZ, T, S, Mgh, Mgh,) and so the inf. n., (AZ, T, S, Mgh,) *He repaired, or mended, [or darned,] the garment, (S, Mgh,) where it was rent;* (S;) or *he closed up what was rent in the garment, drawing the parts together, (M, Mgh, K,) by texture [with the needle, i. e. darning]:* (Mgh:) and sometimes it is pronounced without **رَافَا**: (S;) [i. e.] one says also **أَرْفَعُوا**, **رَافَا**, aor. **أَرْفَعُوا**, inf. n. **رَافَا**, (IAar, T, Mgh,) and **رَافَاهَا**, aor. **أَرْفَعُوا**, inf. n. **رَافَا**, which is of the dial. of Benoo-Kagab; (Mgh;) but this last is strange. (TA.) [See in art. **رَافَا**.] One says, **مَنْ أَغْتَابَ خَرَقَ وَمَنْ أَسْتَغْفَرَ رَافَا** [He who traduces another, baring his back or otherwise, though with truth, rends, and he who begs forgiveness repairs] (S, M:) i. e., by **الْإِغْتَابَ** he rends his religion, and by **الْإِسْتِغْفَارَ** he repairs it. (M.) — And [hence,] **رَافَا** **بَيْنَهُمَا** *He effected a reconciliation, or made peace, between them;* (M, K;) like **رَافَا**. (TA.) — And **رَافَا** **الرَّجُلَ** (M, K,) aor. and inf. n. as above, (M,) *He appeased, quieted, or calmed, the man,* (M, K, TA,) [like

رَافَا, without **رَافَا**, see art. **رَافَا**.] *stalling his fear, or terror, and treated him with gentleness.* (TA.) — See also 3. — **رَافَا** is also said to signify **تَزَوَّجَ** [He married; or took a wife], (TA,) or so **رَافَا** [without **رَافَا**]. (T.)

2. **رَافَا** (T, S, M, K,) inf. n. **رَافَا** and **رَافَا** (T, S, K,) *He said to him, (namely, a man who had had a wife given to him, T, S, M,) بِالرَّافَا* **وَالْبَيْنِ** (T, S, M, K, [see **رَافَا**, below;]) as also **رَافَا**, without **رَافَا**. (TA.)

3. **رَافَا** (AZ, T, S, M,) inf. n. **رَافَا** (AZ, T;) and **رَافَا** (K,) but there without any objective complement, and **رَافَا** (TA); *He treated him in an easy and a gentle manner; or abated to him the price, or payment; syn. خَابَهُ* (AZ, T, S, M, K,) *يُفِي الْبَيْعَ* [in selling]: (AZ, T, S;) or **رَافَا** signifies **دَارَاهُ** [he treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled him; &c.]: (IAar, M.) or **رَافَا** is also syn. with **دَارَى**; and so is **رَافَا** (K.)

4. **رَافَا** *He, or it, drew near, or approached.* (K.) You say, **أَرَبَاتُ السَّيْفَةِ** *The ship drew near, or approached, (T, TA,) to the land, (T,) or to the part of the land that was near, or to the bank of a river.* (TA.) **إِذَا أَرَبَا** *He inclined to, or towards, him, or it;* (Fr, T, K;) as also **أَرَفَا** (Fr, T) And (K) *He had recourse, or he betook himself, or repaired, to him, or it, for refuge, protection, preservation, concealment, covert, or lodging;* (S, M, K;) as also **أَرَفَا**. (TA in art. **رَوَى**) — *He combed, or combed and dressed, his hair.* (K, TA.) — As a trans. v. see 1, in two places: — and see also 3, in two places.

8. **تَرَاوَعُوا** *They agreed together; or were of one mind or opinion:* (S, K;) and they aided, or assisted, one another; or leagued together, and aided one another. (S.) And **الْأُمَرَاءُ تَرَاوَعُوا عَلَى الدِّينِ** *They agreed together to do the thing:* (M:) *They agreed together, or conspired, to do the thing, their stratagem and their affair being one.* (T, TA.)

رَافَا *Close union; coalescence;* (Isk, T, S, M, K;) *consociation;* these being the meanings if the root be with **رَافَا**: (Isk, T;) *good consociation:* (T;) and *composure of disunited circumstances or affairs:* (K;) or *reparation:* (Mgh;) and *concord, or agreement;* (T, S, M;) hke **مُرَافَاتُ** [if the root be without **رَافَا**: (T;) or, if the root be without **رَافَا**, the meaning is *tranquillity; or freedom from disturbance, or agitation.* (Isk, T, S.) Such are said to be the meanings in the saying, **بِالْوِثَاقِ وَالْبَيْنِ** (Isk, T, S, M, Mgh, K; [see 2]) i. e. [May it (the marriage) be] with close union, &c., (K, TA,) and increase (TA) [or rather the begetting of sons, not daughters]: or with reparation [of circumstances or condition, and the begetting of sons]. (Mgh.) It is said, in a trad., that the Prophet forbade the use of this phrase, disliking it because it was a customary form of congratulation in the Time of Ignorance: (T, TA:) and some relate that he used to say, in its stead, **بَارَكَ اللَّهُ عَلَيْكَ** and **بَارَكَ فِيكَ** [May God

bless thee], and **جَمَعَ بَيْنَهُمَا بِمِ خَيْرٍ** [may He unite you two in prosperity] (T, TA.) Some of them used to congratulate him who had taken a wife by saying, **بِالْوَفَاءِ وَالْثَنَاتِ وَأَبْنَيْ لَدَا السَّاتِ** [May it be with close union, and constancy, and the begetting of sons, not daughter]. (Har p 364) And one says also, **بَيْنَ الْقَوْمِ رَفَاً**, meaning *Between the people is close union, and concord, or agreement* (Mgh.)

رَفَاً [A darning.] one who closes up what is rent in garments, drawing the parts together, (M, Mgh, K,) by *teasure* [with the needle, i. e. darning]; in Pais. **رَفُوْرٌ**. (Mgh.)

مَرْفَاً: see the next paragraph — Also *A place where garments are darned.* (KL)

مَرْفَاً (S, Mgh, Sgh, K,) and **مَرْفَاً** (M, K,) [A station of ships:] *a place where ships are brought near to the bank of a river* [or to the land; see 1, first sentence]; (S, M, K,) i. q. **مَرْفَاً**. (Mgh.)

بَرْهِيْ *Heartless, or deprived of his heart, by reason of fright.* (M, K) — *A male ostrich:* (M:) or a male ostrich taking fright, and fleeing, or running away at random. (K.) — *A gazelle;* because of its briskness, liveliness, or sprightliness, and its uninterrupted running. (M.) or a gazelle that leaps, jumps, springs, or bounds, much, or often, (**مَرْفُوْرٌ**) and goes back, or retreats, (M, K, TA,) fleeing. (TA.) — And *A pastor of sheep or goats:* (M, K:) it is said to have this meaning: (T:) or by this is meant a certain black slave so called. (TA.)

رَفَتْ

1. **رَفَتْ** (T, M, A, K,) aor. — and **رَفَتْ** (M, K,) inf. n. **رَفَتْ** (M, K,) *He broke it;* (T, M, K;) or *he broke it in pieces:* (T:) *he crushed, bruised, brayed, or pounded, it:* (M, K:) *he crumbled it, or broke it into small pieces, with his hand, like as is done with lumps of dry clay, and old and decayed bones.* (A.) And **رَفَتْ** *It was broken; or broken in pieces;* [&c.] (Akh, S.) You say, **رَفَتْ عُنُقَهُ**, aor. —, inf. n. as above, *He broke, or crushed, his neck.* (Lb, M.) And **رَفَتْ عَظَامَ الْجَزْوْرِ** *He broke the bones of the slaughtered camel, in order to cook them and to extract their grease.* (T.) And one says of him who does that from which he finds it difficult to liberate himself, **رَفَتْ عَظَامَ الْعِظَامِ وَلَا تَعْرِفُ قَدْرَ اسْتَبَا تَأْكُلُهَا ثُمَّ يَغْشَى عَلَيْهِ حُرُوجُهَا** [The hyena breaks in pieces the bones, but knows not the size of its anus: it eats them; then their exit becomes difficult to it]. (A.) — [Hence,] **رَفَتْ الْحَلَسُ** + It (water) broke the vehemence of thirst. (Z, TA in art. رَفَتْ.) = (See also 9.)

2. **رَفَتْ**, inf. n. **رَفَتْ**, *He broke it* [app. much, or into many pieces]: — and hence, + *He dishonoured, despised, or condemned, him;* **رَفَتْ** being syn. with **تَغْيَبَرٌ** and contr. of **تَرْوِيلٌ** and **تَعْظِيمٌ**. (Er-Raghib, TA.)

3. **رَفَتْ**, as also **رَفَتْ** (M, K,) the latter being intrans. as well as trans, (**رَفَتْ** TA.) *It was, or became, broken, broken in pieces, crushed, bruised, brayed, or pounded.* (M, K.) said of a bone: i. e., it became what is termed **رَفَاتٌ**. (M.) And *It became cut or broken, cut off or broken off; it broke, or broke off* (K, TA:) the former is said, in this sense, of a rope. (A, TA.)

رَفَتْ **رَفَتْ** **رَفَتْ** [i. e. *Straw; or straw that has been trodden, or thrashed, and cut:* also written **رَفَتْ**, and **رَفَتْ**, and **رَفَتْ**.] (A, T, K.) It is said in a prov., **لَا أَغْنَى عَنْكَ مِنَ الْفَقْرِ الرُّفْتُ**, (TA.) or **إِلَى الرُّفْتُ** (T.) [I am more free from the want of thee than the badger is from the want of straw, or cut straw] the need is what is called

عَنَّا الرُّفْتُ, which has a canine tooth, and does not procure for itself straw nor herbage; and the word is written with a; but **الرُّفْتُ** is with ت. (T.) or, accord to ISK, the two words are correctly without teshdeed, and with the radical a. (TA in art. رَفَتْ.) [See also **رَفَتْ**.] — Also *One who breaks, breaks in pieces, crushes, bruises, brays, pounds, or crumbles, anything, or everything.* (K, TA.)

رَفَتْ *A mode, or manner, of breaking, breaking in pieces, crushing, &c.* (Lb, M)

رَفَاتٌ *A thing, (M,) an old and decayed bone, (A, TA,) or anything, (L, TA,) broken, broken in pieces, crushed, bruised, brayed, or pounded; (M, L, TA,) or crumbled, or broken into small pieces with the hand; (A, TA:) or a thing that has become old and worn out, and crumbled, or broken into small pieces:* ('Ināyah, TA: [see **مَرْفُوْرٌ**]) or *broken, or crumbled, particles; fragments, or crumbs; of a thing that is dry, (T, S, A, K, TA,) of any kind, (T;) [as, for instance,] of mawk.* (A, TA.) Hence, in the **Qur** [xvii. 52 and 100] **أَفْنَدَا كَتَا عَظَامًا وَرَفَاتًا** *When we shall have become bones and broken particles:* (S, M, TA.) [Hence also the phrase] **لَا يَرْفَاتُكَ**, meaning *No, by thy ancestors who have become broken and crumbled bones in the dust.* (Har p. 634.) And [hence one says,] **هُوَ الْوَلَّى أَعَادَ الْبَكَارِمَ وَأَحْيَا رَفَاتَهَا وَأَنْشَرَا أَمْوَاتَهَا** [He is the person who has restored generous qualities or actions, and revived such of them as had decayed, and brought to life again such of them as had become dead]. (A, TA.)

مَرْفُوْرٌ *Broken, broken in pieces, &c.* (Akh, S.) [See **رَفَاتٌ**.]

رَفَتْ

1. **رَفَتْ** (T, S, M, A, Mgh, Mgh, K) *في كَلَامِهِ* (M, A, Mgh) or *في مَنَطِقِهِ* (Mgh), aor. —, (K, and so in a copy of the S,) or —, (T, and so in another copy of the S,) or both, (Mgh, TA,) the latter mentioned by 'Iyād in the "Mesbārīk;" (TA:) and **رَفَتْ**, (M, K,) aor. —; (K;) and **رَفَتْ**, aor. —; (Lb, M, K;) inf. n. **رَفَتْ**, which is of **رَفَتْ**, (M, TA,) and **رَفَتْ**, (T, S, M, A, Mgh, Mgh, K,) which is of **رَفَتْ**, (M, TA,) or of **رَفَتْ**, (Mgh,) or, accord. to some, this is a simple subst., (TA,) and **رَفَتْ**; (K;) and **رَفَتْ**; (T, S, M, A, Mgh, Mgh, K;) and **رَفَتْ**; (A;) *He uttered foul, unseemly, immodest, lewd, or obscene, speech,* (T, S, M, A, Mgh, Mgh, K,) *in relation to women:* (T) and *talked to a woman, in, or respecting, coition;* (S, K, TA;) and (as in the A and Mgh, but in the Mgh "or") *spoke plainly of what should be indicated allusively, relating to coition.* (A, Mgh, Mgh.) And **رَفَتْ بِأَمْرَاتِهِ**, and **مَعَهَا**, *He compressed his wife and he kissed her, and held amatory and enticing talk, or conversation, with her, and did any other similar act, of such acts as occur in the case of coition.* (M.) And **رَفَتْ إِلَى أَمْرَاتِهِ** *He went in to his wife; i. e. he compressed her, or was with her alone in private, whether he compressed her or not; syn. أَفْنَى إِلَيْهَا.* (A.) [See also **رَفَتْ** below.]

4. } see 1, first sentence.
5. }
رَفَاتٌ [They two joined mutually, or vied with each other, in foul, unseemly, immodest, lewd, or obscene, conversation, in relation to women. and in talking plainly of what should be indicated allusively, relating to coition]; said of two men. (A.)

رَفَتْ, said by some to be a simple subst., but by others to be an inf. n., (TA.) *Foul, unseemly, immodest, lewd, or obscene, speech,* (Lb, T, S, M, Mgh, Mgh, K,) *in relation to women:* (T:) this being the primary signification: (Lb, T:) and *talk to women in, or respecting, coition:* (S, K, TA.) and the speaking plainly of what should be indicated allusively, relating to coition. (Mgh:) or *allusion to coition* (M:) or *foul, unseemly, immodest, lewd, or obscene, speech addressed to women;* (T, S, Mgh, K;) so accord. to I'Ab: (T, S, Mgh:) and *coition:* (Lb, T, S, M, Mgh, Mgh, K:) and *kissing; and amatory and enticing talk, or conversation; and any other similar act, of such acts as occur in the case of coition:* (M:) or with the pudendum, (A, Mgh,) or with respect to the pudendum, (Mgh,) it is *coition:* (A, Mgh, Mgh) and with the tongue, (A, Mgh,) or with respect to the tongue, (Mgh,) the making of a signal of a desire for coition: (A, Mgh, Mgh:) or it is a word comprehending everything that a man desires of his wife. (Zj, T.) In the **Qur** ii. 193, where it is forbidden during pilgrimage, it means *Coition:* (Zj, T, Mgh, Mgh:) and *speech that may be a means of inducing coition:* (Zj, T:) or *foul, unseemly, immodest, lewd, or obscene, speech:* (M, Mgh, Mgh:) or, accord. to Th, the removal of external impurities of the body, by such actions as the paring of the nails, and plucking out the hair of the armpit, and shaving the pubes, and the like. (M. [In the L and TA, the explanation

of Th is so given as to relate, not to رَفَدَ, but, to رَفَدَ. And in the same, n. 183, where it is allowed in the night of fasting, it means *Couton* (Mgh.) or the *going in* to one's wife; syn. *إِفْضَاءٌ*; whereas it is made trans. by means of *إِفْضَاءٌ*, like as is *إِفْضَاءٌ*. (M, Mgh.)

رَفَدَ

1. رَفَدَهُ, aor. -, inf. n. رَفَدَ, *He gave him, or gave him a gift* (T, S, M, A, * Mgh, K:.) or it signifies, (Mghb.) or signifies also, (S, M, A,) *he aided, helped, or assisted, him* (T, S, M, A, Mgh) and رَفَدَهُ (M, A, Mghb.) inf. n. رَفَدَ (S, K, T.) signifies the same (S, M, A, Mgh, K) in the latter senses, (S, M, A, K,) and in the former sense also (S, K:.) or both signify *he aided, helped, or assisted, him, by a gift or by a saying or by some other thing*: (Mgh.) [It is said in the Ham p. 128, that the latter verb has been transmitted, but is not the choice one; but in p. 276, that both are chaste:] and you say also رَفَدَهُ (A:.) [meaning *he aided him*; or *he aided with him*; or *he aided him, being aided by him*; for] *مَعَاوَنَةٌ* *syn. with رَفَدَهُ* (S, L.) One says, *لَا أَقْوَمُ إِلَّا رَفَدًا* [Hence,] *If he is helped to do so.* (T.A.) — [Hence,] *If he propped it up*; namely, a wall: (Zj, T, A.) and رَفَدَهُ *I propped it up, or supported it, namely, a thing, with it, meaning any other thing used for such a purpose.* (Zj, T.) — And [hence,] رَفَدَهُ (M, L,) رَفَدَ عَلَيْهِ, aor. -, inf. n. رَفَدَ, (AZ, T, S, M, L.) *He made for him, (AZ, S, M, L.) or put upon him, (T, M, L.) namely, a camel, (AZ, S,) an appendance of the saddle, called a رَفَادَة*: (AZ, T, S, M, L.) [and رَفَدَهُ, or رَفَدَهُ, signifies the same; for] *إِفْضَاءٌ* is syn. with رَفَدَ, as meaning the putting to a beast, or furnishing him with, a رَفَادَة. (K.) [Hence,] *يُرَفَدُ بِحِرْقَةٍ* [meaning *It is furnished with a piece of rag, as a compress*] is said of a wound (S, K & C.) (S.) — And رَفَدَهُ signifies also *It held it fast*; namely, any one thing, another thing. (M.)

2. رَفَدُوا فَلَانًا, (M, A,) inf. n. رَفَدَ, (S, K,) *They made such a one a lord, or chief*; (S, M, A, K:) *made him great, or magnified him, or honoured him*; (K,*) and *set him over their affairs*; (M:) [It made him to give gifts;] as also رَفَدَهُ, because a man when he becomes a lord, or chief, gives gifts, and drags his skirt upon the ground (*إِذَا سَادَ رَوَّلَ*) (A.) And رَفَدَ فَلَانًا *Such a one was made a lord, or chief; and was made great, or magnified, or honoured.* (S, T.A.) — رَفَدَ (T, L,) inf. n. as above, (T, L, K,) also signifies *He went a pace like that called رَفَادَة* (in art. رَفَدَ) or *like that called رَفَادَة*. (K.) [See 2 in art. رَفَدَ.]

3: see 1.

4: see 1, in two places.

6. رَفَدُوا *They aided, helped, or assisted, one another [by gifts or otherwise].* (S, M, A, Mgh, K,*)

8. رَفَدَ *He gained, acquired, or earned.* (T, S, M, A, K,) property. (T, M, A.) And رَفَدَتْ مِنْهُ *I obtained a gift, or aid, from him.* (A.)

Bk. I.

10. اسْتَرْفَدَهُ *He sought, desired, demanded, or asked, aid, help, or assistance, from him [by a gift or otherwise].* (S, M, A, Mgh, K,*)

رَفَدَ: see the next paragraph.

رَفَدَ *A gift*; (S, A, Mgh, K:) [and so, app, رَفَدَ or رَفَدَ] *a gratuity*: (T, S, A, K:) pl. رَفَادٌ (Ham p. 128) [and مَرَادٌ is pl. of رَفَدَ or رَفَدَ]. You say, *هُوَ كَثِيرُ الرَفَادِ* and الرَفَادِ *[He is a person of many gifts].* (A.) It is said in a trad., *رَفَدَا السَّاعَةُ أَنْ يَكُونَ الْفَتْحُ*, [One of the signs] *of the approach of the hour of resurrection shall be, that the tribute shall be a gratuity bestowed according to men's natural desires, and not according to right, or desert.* (T, L.) — *Aid, help, or assistance*: (T, M, L, Mghb;) as also رَفَدَ رَفَدَ [app. رَفَدَ and رَفَدَ]; (M;) *by a gift, and by giving milk to drink, and by a saying, and by anything.* (T.) — *A lot, share, or portion.* (M, L.) — Also, (IAqr, Ibn-El-Mubarak, T, S, M, A, L, K,) and رَفَدَ (El-Muarrij, T, S, M, L, K,) and رَفَدَ (S, M, L, K,) and رَفَدَ (M, L,) *A large [drinking-cup, or bowl, of the kind called] قَدَح* (T, S, A, L, K,) in which a guest is given to drink: (S, L:) this is the meaning most known; and this meaning is assigned by Zj to the third of the words above, i. e. رَفَدَ (T:) or a large *عَس* (M, L,) larger than the common *عَس*, which latter is a large قَدَح that holds enough to satisfy the thirst of three men, or four, or more; larger than the *عَس*: (L:) or قَدَح (Ibn-El-Mubarak, T, M, L,) of whatever size it be; accord. to some: (M, L:) in a *قَدَح* a she-camel is milked: (T:) or a vessel in which one milks (El-Muarrij, T.) One says, *رَفَدَ رَفَدَهُ* [It is drinking-cup, or bowl, was emptied], meaning *he was slain*; a phrase similar to *صَغُرَتْ وَطْبُهُ*, and *كُنِيتُ جَفْنَهُ*. (A.)

or *he died*. (K.) And *مَدَّ فَلَانٌ بِأَرْفَادِي* [app. *Such a one drew water with my bowls*], meaning *such a one aided me, or assisted me.* (A, T.A.) [In my copy of the former, بِأَرْفَادِي; which I think a mistranscription: in the latter, بِأَرْفَادِي.] رَفَدَ *A company such as is termed غَضَبَة*, of men, (M, L,) [aiding one another: pl. رَفَدَ: see De Saey's Chrest. Ar., sec. ed., ii. 461.] رَفَدَ *A she-camel that fills the [vessel called] رَفَدَ at one milking*: (S, A, K:) or that is constantly over her milking-vessel: or that yields an uninterrupted supply of milk: (IAqr, L:) or that aids her owners by the abundance of her milk: (TA in art. رَفَدَ) pl. رَفَدَ. (L.)

رَفَادَة [A kind of pad, or stuffed thing, beneath a saddle:] a thing like the *جَدَبَة* of a horse's saddle, (S, Mgh, K,) for a beast: (K:) a support for the saddle of a horse or camel &c.: (M, L:) it is put beneath a horse's saddle in order that it may become raised thereby. (Lth, T.) — *A piece of rag with which a wound, (S, K,) جَو, (S,) is furnished as a compress (يُرَفَدُ بِهِ).* (S, K.) —

A contribution which the tribe of Kureysh made among themselves in the Time of Ignorance, for the purpose of purchasing for the pilgrims wheat, and raisins (S, M, K) for [the beverage called] نَبِيذ: (S, M:) each gave according to his ability, and thus they collected a great sum, in the days of the assembling of the pilgrims; and they continued to feed the people until the end of those days: (M:) *سَقَايَة* and *رَفَادَة* [i. e. the supplying these provisions and this beverage] pertained to the Benoo-Hāshim; and the *سَدَانَة* [or service of the Kaḡbeh], and the *لَوَاء* [or banner], to the Benoo-'Abd-ed-Dār: (S:) the term رَفَادَة used in relation to the feeding of the pilgrims is from رَفَدَ signifying "he aided him by a gift" &c.: (Mgh.) the first who performed this custom was Hāshim Ibn-'Abd-Menāf. (T.) — One says also, *هُوَ رَفَادَة صَدَّتِي* and رَفَادَة صَدَّتِي, meaning [He is an excellent] *aid, or helper, or assistant, to me.* (A.)

رَفِيدَة: see what next precedes.

رَفِيدَ [act. part n. of رَفَدَ; Giving, or giving a gift. and aiding, &c:] pl. رَفِيدُونَ (TA.) *فَلَانٌ نِعْمَ الرَفِيدُ إِذَا حَلَّ بِهِ الْوَأَقِدُ* [Such a one is an excellent, or a most excellent, giver, or aider, when the comer alights at his abode]. (A, T.A.) And *أَعْطَى زَكَاةً مَالَهُ طَبِيعَةً بِهَا* [He gave the portion of his property that was due as the poor-rate, his soul being well pleased, or content, therewith, aiding him to do so] (L.) — *One who is next in station to a king, [who aids him,] and who, when the latter is absent, occupies his place.* (Ib.) — *A river that flows into, and augments, another river: you say رَفَادَانِ نَهْرُهُ* *A river that has two rivers flowing into it, and augmenting it.* (A.) Hence, (A,) *الرَفَادَانِ* is an appellation applied to *the Tigris and Euphrates.* (S, M, A, K.) — [Hence,] one says also, *فَلَانٌ يَجِدُ الرَفِيدَةَ* *Such a one's two hands or arms [afford aid, or succour, to mankind].* (A.)

رَفَادَة a word of the measure فَاعِلَة [app. as meaning *A thing that aids, helps, or assists*,] from *رَفَدَ* signifying "the act of aiding, helping, or assisting." (T.A.) رَفَادَاتُ [is its pl., and] signifies *The rafters, or beams, or timbers, (سُحُب, S, Mgh, K, or سُحُب, M,) of a roof, (IAqr, S, M, Mgh, K,) over which are laid [plans, or only] the bundles of reeds, or canes, called خَرَادِي* (IAqr, L in art. حَرَد) as also رَفَادَاتُ (S, M.) A poet says, (describing a house, S in art. رِبْع.)

رَوَافِدُهُ أَكْثَرُ الرِّافِدَاتِ
[Its rafters are the most excellent of rafters]. (S, M.)

رَفِيدَة, or رَفِيدَة, (S, K,) which latter is the more common and more approved, (T.A.) mentioned in a trad., (S,) *A class of the Abyssinians, (S, K,) who danced: (S:) or a surname of them: or they were so called from the name of their chief ancestor, (T.A.)*

مَرْفُودٌ, a subst. like تَنْبِيْثٌ and نَتَبِيْثٌ. The posteriors of a woman. (IḤar, M.)

مَرْفُودٌ, and its pl. مَرْفُودٌ: see رَفَضَ, in four places

مَرْفُودٌ, and its pl. مَرْفُودٌ: see رَفَضَ, in four places. — Also A piece of stuff, or a thing like a pillow, with which a woman small in the posteriors makes those parts to appear large. (S, K.)

مَرْفُودٌ [a pl. of which the sing. (probably مَرْفُودٌ like مَدْرَارٌ and مَدْرَارٌ, &c.) is not mentioned.] Ewes, or she-goats, whose milk does not cease (S, K) in summer nor in winter (S.)

رفض

1. رَفَضَهُ (S, M, Mgh, K, *) رَفَضَهُ (M), aor. = (S, M, Mgh, K) and رَفَضَ (M, K), inf. n. رَفَضَ (S, M, K, &c.) and رَفَا (Jm, K), or this is a simple subst. (M), رَفَا (Jm), [or this also is a simple subst.] He kicked him, or struck him with his foot or leg, (S, M, Mgh, K, *) in an absolute sense, (M, Mgh), or in, or upon, the breast (Kh, M, Mgh). — رَفَضَهُ, inf. n. رَفَضَ, He pounded it, or brayed it; namely, flesh-meat, or other food; or anything; but originally, food (M, TA). رَفَضَ العَجِيرَ (K), aor. =, inf. n. رَفَضَ (TA). He bound the camel with the رَفَا (q. v.). (K)

رَفَضَهُ A kick, or blow with the foot or leg, [in an absolute sense, or] in, or upon, the breast. (Lth, K.)

رَفَضَ The act, or habit, of kicking, or striking with the foot or leg, in an absolute sense, or in, or upon, the breast; as also رَفَضَ and رَفَضَ (M, TA). — Also The [cord, or rope, called] رَفَا [q. v.]: (K) or the bond with which the hind legs of the camel, when lying down, are bound to his thighs. (Ibn-'Abbād, TA.)

رَفَضَ دَابَّةٌ A beast that has a habit of kicking, or striking with the foot or leg, in an absolute sense, or in, or upon, the breast. (M, TA.)

رَفَضَ: }
رَفَضَ: } see رَفَا.

رَفَضَ An instrument with which flesh-meat is pounded. (M, TA.)

رفض

1. رَفَضَهُ, aor. = and رَفَضَ, inf. n. رَفَضَ (S, Mgh, Mgh, K) and رَفَضَ (S, K), He left, forsook, relinquished, abandoned, or deserted, him, or it. (S, A, Mgh, Mgh, K). — He separated, dispersed, or scattered, it. (L). — رَفَضَ also signifies The act of breaking [a thing]. (TA). — And The act of driving away. (TA). — And رَفَضَ He threw, cast, or shot: (K.) whence رَفِضٌ as explained below. (TA). — رَفَضَ إِيْلَهُ (S, A, Mgh, K), aor. = (S) and رَفَضَ (O), inf. n. رَفَضَ (S, K): [and in one copy of the S, but the former only in another copy,] He left his camels

to separate, or disperse themselves, in their place of pasture, (S, A, Mgh, K,) wherever they pleased; not turning them away from what they desired; (S); as also رَفَضَ (Mgh, K), inf. n. رَفَضَ (TA) or, as the latter is explained by Fr, he sent them away without a pastor. (TA). — رَفَضَ الإِبِلَ (Fr, S, A, Mgh, K), aor. =, (Fr, S), inf. n. رَفَضَ (S), or رَفَضَ (Fr), The camels separated, or dispersed themselves, (Fr, A, Mgh), in the place of pasture: (Mgh): or pastured by themselves, (Fr, S, K), the pastor seeing them, (S), or looking at them, (K), near or far off, (S), not fattening them, nor collecting them together. (L) Thus this verb is intrans as well as trans. (TA.) [See also 9] رَفَضَ النَّحْلَ — رَفَضَ النَّحْلَ The palm-tree expanded its racemes, and the ثِقَاةُ [or envelope] thereof fell off. (S, Sgh, K) — رَفَضَ الوَادِي The valley widened; became wide, as also رَفَضَ (O, K), and رَفَضَ (Ibn-'Abbād and K). رَفَضَ قَوْهَ He shed his teeth [or front teeth]. (AA, TA)

2. رَفَضَ فِي الْقِرْبَةِ, inf. n. رَفَضَ, He left a small quantity of water remaining in the skin. (AZ, S, K). [See رَفَضَ] رَفَضَ said of a horse, He put forth his veretrum without being vigorously lustful. (K.)

4. رَفَضَ الْوَادِي = اِرْضَ الْوَادِي: see 1, last sentence but one.

5. رَفَضَ It (a thing, TA) broke, or became broken, in pieces. (O, K). — See also 9, in three places

9. رَفَضَ It (a thing) became dispersed, (S, A, K), and departed, or went away; (S, K, TA); as also رَفَضَ (A, K, TA). It (a company of men) separated, or became dispersed, or dispersed themselves; as also رَفَضَ the latter verb. (Lth). — رَفَضَ الدَّمْعَ (S, TA), or الدَّمْعُ (K), The tears became scattered in drops: (S, K): [in one copy of the S, رَفَضَ الدَّمْعَ is explained by رَفَضَ, but the right reading is رَفَضَ, which I find in two copies; as in the K.] or flowed and became scattered, and flowed and dropped continuously: or flowed in a scattered manner: (L): and رَفَضَ signifies the same. (TA.) You say also, رَفَضَ السَّبَلُ [The torrent dispersed itself]. (S, K). And رَفَضَ جَرَحَهُ The thick purulent matter of his wound flowed, and became dispersed. (TA). And رَفَضَ عَرَقًا His sweat ran; and flowed. (TA). — رَفَضَ الْوَجَعَ + The pain ceased, or went away. (TA). And رَفَضَ مِنْهُ صَبْرِي [My patience departed in consequence of it] (A, TA.)

10: see 1, last sentence but one.

رفض Camels in a state of separation, or dispersion, and in like manner, men, and goods, and plants or herbage: (A): or camels pasturing by themselves, (S, K), the pastor seeing them, (S), or looking at them, (K), near or far off: (S): you say, رَفَضَ (S, K), and رَفَضَ also, and رَفَضَ: (S, A, K): and the pl. of رَفَضَ is رَفَضَ: (S, K): [and رَفَضَ seems to be a pl. of رَفَضَ: (S, K):] and رَفَضَ رَفَضَ is a pl. of رَفَضَ: (S, K): Also A herd of gazelles in a state of separation,

or dispersion: pl. رَفَضَ. (TA.) You say also رَفَضَ ostriches in separate flocks. (S.) And رَفَضَ النَّاسُ أَرْفَاضَ The men are in a state of separation, or dispersion, in journeying (TA.) And رَفَضَ النَّاسُ رَفَضَ The different parties of men. (S, K) And رَفَضَ مِنْ كَلٍّ رَفَضَ Scattered pieces of herbage or pasturage, (Jm, S, K), distant one from another. (Jm, S, O.) And رَفَضَ الْأَرْضَ Land which is deserted after having been prohibited to the public. (S): or which has no possessor. (O, L, K) so says IḌrd; but he adds, or, accord. to some, deserted land (L, TA) between two cultivated pieces of land, (L), or between two pieces of land belonging to two tribes. (TA.) رَفَضَ also signifies What is large, and in a state of separation or dispersion, of a thing: pl. رَفَضَ. (TA.) — رَفَضَ, A side, or a part, or portion, (syn. رَفَضَ) of a thing. (TA.) — Also رَفَضَ (IḤar, Isk, Az, Z), or رَفَضَ (AZ, Fr, A'Obayd, S), the latter said, in a marginal note in the S, to be the correct form heard from the Arabs, (TA), or both, (Sgh, K). A small quantity of water; (S, A, K); and of milk; (A, TA); remaining in the bottom of a skin or of a مَرَادَةٌ; like a حَرَقَةٌ: (TA) or a little less than is sufficient to fill a skin: (IḤar): pl. رَفَضَ. (Lth). — And hence, the former, † Food that is sufficient to sustain life; syn. رَفَضَ. (TA.)

رَفَضَ The persuasion, or creed, or a tenet, of رَفَضَ; as in the saying attributed to the Imām Esh-Shāfi'ee,

* إِنَّ كَانَ رَفَضًا حَبُّ آلِ مُحَمَّدٍ *
* فَلْيَسْبِدِ الشَّعْلَانِ أَتَى رَفِضِي *

[If the love of the family of Muhammad be a tenet of the Rafīdites, let men and geni bear witness that I am a Rafīdite]. (TA.)

رَفَضَ: and its pl. رَفَضَ: see رَفَضَ, in six places.

رَفَضَ رَجُلٌ رَفَضَةً (S, K), رَجُلٌ رَفَضَ رَفَضَةً (A, L), A man who lays hold upon a thing, and then leaves it (S, A, L, K) without delay. (S, A, L) And رَفَضَ رَجُلٌ رَفَضَةً A pastor who collects together the camels, and, when they come to a place which they like, leaves them to pasture where they will. (Isk, S, A, *) [See also art. رَفِضَ.]

رَفَضَتْ, in the following saying, is from رَفَضَتْ لَشَوْيَ إِيْلِكَ لِي قَلْبِي explained above: رَفَضَتْ رَفَضَاتٍ رَفَضَاتٍ [app. meaning By reason of my yearning for thee, in my heart are impulses; and by reason of the love of thee, in my joints are loosenesses]. (A, TA.)

رَفَضَتْ الْقَوْمَ رَفَضَتِي فِي بُيُوتِهِمْ The people, or company of men, are in a state of separation, or dispersion, in their tents, or houses heard by Az from an Arab of the desert. (TA.) [رَفَضَتِي seems to be pl. of رَفَضَ: رَفَضَتِي; like as هَلَكَتِي is of هَلَكَ. See also رَفَضَ.]

work *He will accept*. (Jel:) or the meaning is *will cause praise, or the like*, (mentioned immediately before the above-cited words of the *Kur*,) to ascend, and obtain acceptance. (Mujāhid, TA:) Kāṭiḍah says, [that the meaning is,] speech will not be accepted without work. (TA.) — **رَفَعَ** Also signifies †The bringing a thing near; or presenting, or offering, it; syn. **تَقَرَّبَ**. (S.) And hence, **رَفَعَهُ إِلَى السُّلْطَانِ**, (S, Mgh, K,) and **رَفَعَانِ**, (TA,) inf. n. **رَفْعٌ** (S, TA) and **رَفْعَانٌ** (S, K) and **رَفْعَانِ**, (TA,) †I presented him to, or brought him before, or brought him forward to, the Sultān, (S, Mgh, K, TA,) and the judge, to arraign him and contest with him. (TA:) and **رَفَعَهُ إِلَى الْحَاكِمِ**, (S, K,) inf. n. **رَفْعَةٌ** (S, K), [in like manner] signifies †he preferred a complaint against him to the governor, or judge (K:) or †he presented him to, or brought him before, or brought him forward to, the governor, or judge, to arraign him and contest with him, and preferred a complaint against him. (TA:) [or it denotes the doing so mutually; for, accord. to Mfr.] **رَفَعَهُ إِلَى السُّلْطَانِ** **خَضِعَهُ** **رَفَعٌ** signifies †he brought his adversary before the Sultān (قَبْلَهُ), the latter doing the same with him. (Mgh.) [See also 2.] — **رَفَعَ الْفَرَّانَ عَلَى السُّلْطَانِ** [He adduced, or brought forward, the *Kur-ān* against the Sultān, and judged thereby that he should rebel against him. (TA.)] **رَفَعَتْ الرَّجُلَ** also signifies †I traced up the man's lineage to his greatest ancestor; or I mentioned his lineage, saying, *He is such a one the son of such a one, or He is of such a tribe, or city, &c.* syn. **رَفَعَتْهُ**, and **نَسَبَتْهُ**. (TA.) — And hence, **رَفَعَ الْحَدِيثَ** **رَفَعٌ** **إِلَى النَّبِيِّ** †He traced up, or ascribed, or attributed, the tradition to the Prophet, mentioning, in ascending order, the persons by whom it had been handed down, up to the Prophet; in the manner more fully explained in the sentences here next following. (TA.) You say also, **رَفَعَ** **إِلَى قَائِلِهِ**, meaning **أَسْنَدَهُ** [i.e. †He traced up, or ascribed, or attributed, the tradition to the author thereof, by mentioning him, or by mentioning, uninterruptedly, in ascending order, the persons by whom it had been transmitted, up to the Prophet; or by mentioning the person who had related it to him from the Prophet if only one person intervened, saying, "Such a one told me, from such a one," (and so on if more than one intervened between him and the Prophet), "from the Apostle of God," or with an interruption in the mention of the persons by whom it had been transmitted]. (S* and Mgh in art. **سند**.) [And hence what next follows.] It is said in a trad., **رَفَعَتْ إِلَيْنَا مِنَ الْبَلَاغِ** **كُلُّ رَافِعَةٍ** **فَقَدْ حَرَمْتَنَا أَنْ نَعْبُدَ أَوْ نَخْشَى** (S*, TA, [in a very old and excellent copy of the former of which I find, as above, **إِلَيْنَا**, and so in some copies of the K and in the O and TA in art. **بلغ**; but in one copy of the S and in the TA in the present art., I find in its place **عَلَيْنَا**, and so in the Ck in art. **بلغ**, where the verb preceding it is erroneously

written **رَفَعَتْ**; and in the L, in the place of **إِلَيْنَا** is put **عَمَّا**; of all which three readings I prefer the first; though the last is agreeable with an explanation of **رَفَعَتْ** given in the Mgh and in the sentence next following;]) i.e. †Every company of men (**جَمَاعَةٌ**, S, TA), or person (**نَفس**, TA), that communicates, or announces, from us, (S, TA,) and makes known, [lit. traces up to us,] what we say, (TA,) [or rather, aught of what is communicated, or announced, of the *Kur-ān* and of the [statutes, or ordinances, &c., termed] **سُنَن**, (K in art. **بلغ**), or the meaning is **مِنْ ذَوِي** **النَّالِغِ**, i.e., **النَّبَلِغِ**, [of those who have the office of communicating, or announcing,] the simple subst. being put in the place of the inf. n., (T, O, K, TA, all in art. **بلغ**.) let that company, or person, communicate, or announce, and relate, that I have forbidden [its trees' being lopped, or being beaten with a stick in order that their leaves may fall off,] referring to El-Medeneh: (S*, TA.) but some relate it differently, saying, **مِنْ النَّالِغِ** **حَدَّثَاتٍ**, i.e., **مَنْدُتَاتٍ**, (TA:) and some say, **مِنْ النَّالِغِ** meaning **مِنْ النَّالِغِينَ** **إِلَى النَّبَلِغِ**, i.e. of those who do their utmost in communicating, or announcing (Hr, and K in art. **بلغ**.) — [Hence,] **رَفَعْتُهُ** [alone] signifies †I made it known. (Mgh.) You say, **رَفَعَ عَلَيْهِ كَلَامًا**, †He told, or related, a saying against him; informed against him. (S and K voce **رَفَعِي** q. v.) And **رَفَعَ عَلَى** **الْعَامِلِ رَفِيعَةً** †He communicated, (S,) or made known, (Mgh,) [or submitted, or referred,] a case [to the administrator of the law]; (S;) and **إِلَى** **رَفَعْتُهُ** [to the governor, or judge]. (TA) And **رَفَعْتُ** **إِلَى السُّلْطَانِ**, inf. n. **رَفْعَانٌ**, †I made known [or submitted, or referred, by way of appeal,] the affair, or matter, to the Sultān. (Mgh.) [See also 2.] — [And hence, app.,] **رَفَعَتْ لَهُ عَايَةً فَسَا** [An object to be reached, or accomplished, was proposed to him, and he aspired to it]. (TA.) **رَفَعْتُ الْجَيْشَ**, (S, Mgh, K,) and **النَّاقَةَ** and **الدَّابَّةَ** and **رَفَعْتُ النَّاقَةَ إِلَى السَّيْرِ**, (M in art. **نص**.) inf. n. **رَفْعٌ**, (TA in that art.) †He made the camel, (S, Mgh, K,) and the she-camel, (TA,) and the beast, (M ubi suprà,) to exert himself, or herself, to the full, or to the utmost, or beyond measure, in going, or pace; (S, K, TA:) or to go quickly; (Mgh;) or to go with the utmost celerity: (TA in art. **نص**.) or constrained him, or her, to go the pace termed **مَرْفُوعٌ** [q. v. inf.], (TA,) which is an inf. n. of the intrans. verb **رَفَعَ** [q. v. inf.], said of a camel (S, TA) and of a beast: (TA:) and **رَفَعْتُ**, (S, TA,) [and **رَفَعْتُهُ**, (TA,) and **رَفَعْتُهُ**] inf. n. **رَفْعٌ**, signify the same: (S, TA:) or the phrase used by the Arabs **رَفَعْتُ مِنْ دَابَّتِكَ** †[Make thou thy beast to exert itself, &c.]. (L, TA.) [You say also, app. in like manner, **رَفَعْتِي** inf. n. or in this case the verb may have a different meaning: see an ex. in the first paragraph

of art. **خَفَضَ**.] — [Hence,] **رَفَعْتُهُ إِلَى حَدِّ مَا عَنْدَهُ** [I urged him to tell the utmost of what he knew:] (A in art. **نص**;) i.e. I went to the utmost point [with him] in questioning him, or asking him. (TA in that art.) — **رَفَعَ النَّارَ** †He stirred up the fire; made it to burn up. — **رَفَعَتْ النَّاقَةُ لَبَنًا** †The she-camel [drew up, or withdrew, or withheld, her milk; i.e.] did not yield her milk: (A, TA:) and **رَفَعَتْ اللَّبَاءُ فِي** **ضَرْعِهَا** †[She (a camel) drew up, &c., or refused to yield, the breastings in her udder]. (A, S, K.) — **رَفَعَهُ فِي حِزَانِهِ**, **صُدُوقِهِ**, and **رَفَعَهُ فِي حِزَانِهِ**, **لَا يَرِيعُ** **عَنْ عَاتِقِهِ**, (Mgh, TA,) [lit. He does not put away the staff, or stick, or his staff, or stick, from his shoulder, or from his wife,] is an allusion to discipline, chastisement, or punishment, (Mgh, TA,) or to severity thereof, (Mgh,) and to beating (Mgh, TA) of women; (Mgh;) not meaning that the staff, or stick, is on the shoulder: (Mgh:) or the first is an allusion to many journeyings. (TA.) — **رَفَعَ الْقَلَمَ عَنْ قَلَامَتِهِ** (Mgh, Mgh;) so in the "Firdaws," on the authority of 'Alas and 'Ab and 'Aḥshah, meaning **ثَلَاثَ ثَلَاثَاتٍ** [The pen of the recording angel is withheld from three persons;] a saying of Mohammad, which means that nothing is recorded either for or against three persons; (Mgh, Mgh;*) these three being the sleeper until he awakes, the afflicted with disease or the like, or the demented, until he recovers, and the child until he becomes big, or attains to puberty. (El-Jāmi'-ag-Sagheer of Es-Suyooti; in which we find **ثَلَاثَةَ ثَلَاثَاتٍ**.) This is like the saying next before mentioned; the pen having never been put [to the tablet to record aught] against the child. (Mgh.) — **رَفَعَ** often signifies †He withdrew, put away, removed, did away or did away with, annulled, revoked, or remitted. You say, **رَفَعَ عَنْهُ هَذِهِ الْخُطْبَةَ** †[O God, withdraw, put away, or remove, from us this straininess, difficulty, distress, or affliction]. (S in art. **صط**.) [And in like manner also you say, **رَفَعَ** **إِلَى السُّلْطَانِ** **رَفَعٌ**, †He withdrew, or put away, from him the punishment; he annulled, revoked, or remitted, his punishment.] **رَفَعُوا السَّرْبَ** [may also be rendered in a similar manner; †They gave over, or relinquished, war, as though they put it away; like **وَضَعُوا**; but] is used by Moḥṣṣ Ibn-Jābir [in the contr. sense, †they raised, or made, war;] in opposition to **وَضَعُوا**. (Ham p. 180.) — **اِخْتَلَفُوا قَوْلًا بَعْضُهُمْ رَفَعٌ طَرِيقًا وَقَالَ بَعْضُهُمْ رَفَعٌ** means †[They disagreed; and some of them said,] We will exclude a way, or passage, from among the portions, or shares, (رَفِيعَةٌ, [q. v.],) of the land, or the house; and [some of them said,] We will not exclude it. (Mgh.) — In the conventional language of the grammarians, **رَفْعٌ**, in the inflection of words, is like **ضَرٌّ** in the non-inflection. (S.) [You say, **رَفَعَ** **الْحَرْفَ** **سَوْرَةً**, i.e., inf. n. **رَفْعٌ**, †He made the final letter to have 2 or 3 in

which it has been reaped, (TA.) or of carriage thereof after reaping, (S, Mgh, K,) to the places in which the grain is trodden out. (S, Mgh, K, TA.) [See 1, near the beginning.] — رَفَاعٌ, or رَفَاعٌ, (accord. to different copies of the K,) or each, (TA,) also signifies The storing-up of seed-produce. (K.)

رَفَاعٌ: see the next preceding paragraph, in two places.

رَفِيعٌ † High, elevated, exalted, lofty, or eminent, in rank, condition, or state, noble, honourable, or glorious; (S, Mgh, K, TA;) applied to a man — (S, Mgh, TA:) fem. with ة. (TA.) You say, رَفِيعٌ رَفِيعٌ † [He is high, &c., in respect of grounds of pretension, to honour, and of rank]. (TA.) And hence this phrase used by letter-writers, الْحَبَابُ الرَّفِيعُ † [The exalted object of respect]. (TA.) Hence also the phrase in the Kur [xl, 16], رَفِيعُ الدَّرَجَاتِ † The Exalted in respect of degrees of dignity: (Er-Rāghib:) or this means † Great in respect of attributes: or the Exalter of the degrees of dignity of the believers in Paradise. (Al.) — Applied to a garment, or piece of cloth, † Fine, fine in texture, delicate, or thin. (Mgh.) — رَفِيعُ الصَّوْتِ † [High, or loud, in voice]; (K, TA;) applied to a man. (TA.) — سَبْرٌ رَفِيعٌ † [A pace in which a beast is made to exert itself to the full, or to the utmost, or beyond measure, or in which the utmost possible celerity is elicited. see الجبرج, in the latter half of the first paragraph.] and see also مَرْفُوعٌ. (K; in art. نص.)

رَفَاعَةٌ [an inf. n., (see 1, last sentence,)] and رَفَاعَةٌ, (Isk, S, K,) and رَفَاعَةٌ, (Sgh, K,) † [Highness, or loudness, or] vehemence, (K, TA,) in the voice, (Isk, S,) or of the voice. (K.)

رَفَاعَةٌ A string (خَبَطٌ) whereby he who is shackled (مَقْبُودٌ) raises his shackles (يُفِيدُ), (Yoo, S, K,) to which that string is fastened; (TA;) as also رَفَاعَةٌ. (K.) — Also, (S, K,) and رَفَاعَةٌ, (Az, K,) A thing by means of which a woman having little flesh in the posteriors makes herself to appear large [in that part]; (S;) i. q. عِظَامَةٌ: (K:) pl. رَفَائِعُ. (TA.) — See also رَفَاعَةٌ.

رَفَاعَةٌ: see رَفَعَةٌ: — and رَفَاعَةٌ: — and see also رَفَاعَةٌ, in two places.

رَفِيعَةٌ † A case which one communicates, or makes known, to the administrator of the law. (Er-Rāghib:) pl. رَفَائِعُ. (TA.) You say, رَفِيعَةٌ لِي عَلَيْهِ رَفِيعَةٌ † [I have, against him, a case to communicate, or make known, &c., or which I have communicated, or made known, &c.]. (TA.)

رَفَاعٌ † One who traces up traditions to the Prophet, or to his Companions; or who communicates them, or makes them known. (TA.) [See رَفَعُ الْحَدِيثِ &c.]

رَفَاعٌ act. part. n. of رَفَعَهُ † Raising, &c. (Mgh, TA.) — الرَّافِعُ, one of the names of God, meaning

† The Exalter of the believer by prospering [him], and of his saints by teaching [them]. (TA.) — رَفَاعَةٌ رَفَاعَةٌ, in the Kur lvi. 3, is explained in art. خَفَضَ. — رَفَاعَةٌ رَفَاعَةٌ, (S, TA,) or رَفَاعَةٌ رَفَاعَةٌ: (TA:) see a trad. (commencing with the words رَفَاعَةٌ رَفَاعَةٌ) in the first paragraph of this art — نَافَقَةٌ رَفَاعٌ † A she-camel [drawing up, or withdrawing, or withholding, her milk; i. e.,] not yielding her milk: (A, TA.) or when she draws up, &c., or refuses to yield, (إِذَا رَفَعَتْ), the breasts in her udder. (As, S, K.) [See also رَفَاعٌ, to which it is opposed.] — † A man going up, or upwards, through the countries, or lands. pl. with نون. (TA.) — † Lightning rising. (Lth, K, TA.) — رَفَائِعُ [pl. of رَفَاعَةٌ for رَفَاعَةٌ رَفَاعَةٌ] † People going the pace termed مَرْفُوعٌ [on their camels or beasts]. (Isk.) — رَفَاعَةُ الشَّيْبَانِ † Land difficult of irrigation, contr. of رَفَاعَةِ الشَّيْبَانِ. (TA in art. خَفَضَ.)

رَفَاعَةٌ [as a subst., or an epithet in which the quality of a subst. predominates,] A hard and elevated tract of land. (Isk, TA voce رَفَاعَةٌ [which signifies the contr.]) [See also رَفَاعٌ.] — أَرْفَعُ [Higher, or more elevated &c.: and highest, or most elevated &c.]. — أَرْفَعُ لِبَدِيَّتِ † Move skilled in tracing up, or ascribing, or attributing, a tradition to its author; i. q. أَنْصُبُ, q. v. (TA in art. نص.) — عَدَا عَدَا بَعْضُهُ أَرْفَعُ مِنْ بَعْضٍ. — [He ran with a running of which one part was quicker than another]; said of an ass. (Lth, K.)

مَرْفُوعٌ [A place of elevation: and hence, —] A chair, or thron, syn. كُرْسِيٌّ: of the dial. of El-Yemen. (TA.)

مَرْفُوعٌ A thing with which one raises, elevates, or takes up. (TA.) — مَرْفُوعٌ مَرْفُوعَةٌ, (S, K,*) in the Kur [lvi. 32], (S,) means [And beds raised] one upon another: (Fr, S, Bd, K.) or † of high estimation: (Bd:) or † brought near to them: (S, K:) or raises elevated upon couches: (Bd:) or † honoured voices. (S, K.) — حَدِيثٌ مَرْفُوعٌ † A tradition related by a Companion of the Prophet, and ascribed, or attributed, to the Prophet himself, by the mention of him as its author, or of the person, or persons, up to the Prophet, by whom it has been handed down. (Kull p. 152.) — It is also an inf. n.: [see رَفَعُ الجبرج, in the latter half of the first paragraph:] and signifies † A certain pace of a beast, (S, TA,) of a horse and of a camel; (L;) contr. of مَوْضُوعٌ (S, TA;) and of مَخْفُوضٌ (A in art. خَفَضَ); it is a run below that termed خَضَرٌ: (S, TA:) or above that which is termed مَوْضُوعٌ, and below that which is termed عَدُوٌّ: (TA:) [but probably here a mistake for مَضَرٌ:] or a pace of a camel rising above the [easy and quick rate of]

going termed مَحْبَاةٌ. (Isk.) You say, لَيْسَ لَهُ مَرْفُوعٌ † He (a beast) has not the pace termed مَرْفُوعٌ. (S.)

جَبَلٌ مَرْفُوعٌ A high mountain. (TA.)

رفع

رَفَاعَةٌ, [aor. 2,] inf. n. رَفَعَهُ, He means of subsistence became ample, or abundant. (S.) [See also رَفَعُ, below.] — رَفَعُ, aor. 2, He made the means of subsistence ample, or abundant. You say, رَفَعُ كَثْرَ الْبَحَاثِ † I will make ample, or abundant, to you the means of subsistence. (TA.) — رَفَعُ الرِّوَاةِ, q. v. (TA.)

5. رَفَعُ He (a man) became, or made himself, ample, or abundant, in his means of subsistence, syn. تَوَسَّعَ. (S.) or he exhibited ampleness, or abundance, in his means of subsistence. (PS.) — رَفَعُ نَوَاقِ الْبَعِيرِ He (a man), feared that the camel [upon which he was riding] would throw him, and therefore wound his legs next the sheath of his [the camel's] penis: [i. e., pressed his heels against the camel's أَرْوَاعُ (or groins):] in the K, as also in the O and Tekmilsh, خَلَفَ رِجْلَيْهِ, erroneously put for رَفَعَهُ رِجْلَيْهِ, the reading in the L. (TA.) — رَفَعَهَا رَفَعَهَا † He sat between her thighs, for the purpose of compressing her; (K;) from the Nawādir el-Aqrāb; as also رَفَعَهَا, i. e. رَفَعُ الرِّوَاةِ. (TA.)

رَفَعٌ Softness, tenderness, or smoothness: (O, L, K,*) this is the primary signification, accord. to the O and L. accord. to MF, softness, tenderness, or smoothness, and uncleanness, or dirtiness; but this addition is wrong; and he has wrongly ascribed this explanation to Er-Rāghib, who mentions in his book only the words of the Kur-ān. (TA.) — Ampleness, or abundance, of the means of subsistence; and abundance of herbage, or of the goods, conveniences, or comforts, of life: (S, K,*) TA: and so رَفَاعَةٌ, (JK,*) S, TA: an inf. n., (S,) and رَفَاعَةٌ, [also, app., an inf. n., like رَفَاعَةٌ;] (JK,*) S, TA: and رَفْعِيَّةٌ, like رَفْعِيَّةٌ (K, TA) and رَفْعِيَّةٌ, (TA,) [in which the last three letters, following the ف, are all augmentative,] signifies [the same, or] ampleness, or abundance, of the means of subsistence. (K, TA.) — Also, (S, Mgh, K, &c.) and رَفَعُ, (S, Mgh, TA,) the former of the dial. of Tameem, and the latter of the dial. of the people of El-'Ahyah' and of El-Hijāz, (Abou-Kheyr, Mgh, TA.) [The groin;] the root of the thigh; (Isk, Jm, Mgh, K; and Mgh in art. وَهَر;) and any of the other مَخَابِنُ [or places of fleas or creases]; (Isk, Mgh;) and any place of the body in which dirt collects, (Isk, Jm, L, Mgh, K,) such as the armpit and the crease of the belly and the like: (L:) or the inner side of the thigh, at the root: (JK:) or the inner side of the root of each thigh, near the upper parts of the sides of the pubes, where the upper parts of the inner sides of the thighs and the upper part of the belly [app. a

mistake for the lower part of the belly] meet: (TA.) [or each of the two inguinal creases; for] the رُفْعَان are between the pubes and the thigh, [one on each side, and are also called the مَعَابِن (Zj in his "Khalk el-Insān.") the latter (رُفْعَان) also particularly signifies the armpit: (Fr, Mgh, K:) or, as some say, the root [or innermost part] of the armpit: (TA.) and the same, (ISH, K,) or each, (Mgh,) the parts around the فَرْج [or vulva, or external portion of the organs of generation,] (ISH, Mgh, K,) of a woman: (ISH, K:) and sometimes the فَرْج itself: (Mgh:) the pl. is أَرْفَاعٌ (S, Mgh, Mgh, K) and رُفُوعٌ (Mgh, K) and رُفَاغٌ [of pauc.] رُفُوعٌ, the first of which four is pl. of رُفْعٌ, [and is properly a pl. of pauc.,] the rest being pls. of رُفْعٌ: (Mgh.) [accord. to J,] رُفْعَانٌ signifies the مَعَابِن [or places of flexure, or creasing,] of the armpits, and of the roots of the thighs: (S) accord. to Aq, the armpits, and the [other] مَعَابِن of the body: (Mgh in art. رُفْعَان.) IAqr says that رُفْعَانٌ signifies the roots of the arms and of the thighs, and has no proper sing.: (and the الارفان is the sing. of الرُفْعَان [but this is app. a mistranscription for الرُفْعَان meaning that أَرْفَاعٌ has for its sing. رُفْعَان:] and رُفْعَانٌ signifies the مَعَابِن and مَحَابِب [by which latter are app. meant the places that are] of the body: accord. to Aq, what is thus termed is in camels and in human beings. (TA. [But the sing verb in this last clause suggests that there is another mistranscription here, and a looseness of explanation; and that we should read thus: "and رُفْعَانٌ (not رُفْعَانٌ) signifies any of the مَعَابِن and of the مَحَابِب of the body."]) Also, both words, The dirt of the nail: (K:) or the dirt that is between the end of the finger and the nail, when the nail is not pared, after scratching the رُفْعَان [or groins and armpits and the like]: (TA:) or the former [or each] signifies the dirt of the مَعَابِن [or places of flexure, or creasing, of the body]; (K:) or the dirt and meat that collect in the thighs, and other places of folding of the limbs. (TA.) — Also the former word, (رُفْعَانٌ) + A soft, or plain, tract, or piece, of land: (JK, K:*) pl. رُفَاغٌ. (K.) — + Land having much soil or dust. (L, K.) [Hence,] one says, جَاءَ كَلَانٌ بِهَا كَرْفَعٌ, + Such a one came with, or brought, wealth, or cattle, abundant as the soil, or dust, thus termed. (L.) — + A place affected with drought, or barrenness, (L, K,) thin, or shallow, [in its soil,] of middling quality. (L.) — + The vilest place in a valley, and the worst in respect of soil. (Abou-Mālik, K, TA:) the lowest part of a valley and of a desert: (TA:) or الرُفْعَانُ signifies the sides of the valley. (AHn, JK, TA.) — + A side, or lateral part or region: (Akh, IAqr, K:) pl. أَرْفَاعٌ. (K.) You say, رُفْعَانٌ مِنْ قَوْمِهِ, and الرُفْعَانَةُ, + He is a side, or lateral part, not in the middle, of his people, or party, and of the town, or village.

(IAqr, TA.) — Also sing. of أَرْفَاعٌ meaning † The lower, or lowest, baser or basest, meaner or meanest, sort, or the rabble, or refuse, of mankind: (JK, K, TA:) likened to the أَرْفَاع of a valley: or the sing. of ارْفَاع in this sense is رُفْعَانٌ. (TA.)

— + A skin for water, or for milk, that is thin, or rendered thin, [accord. to different copies of the K,] and of little worth. (K, TA.) — + The straw of [the species of millet called] ذُرَّة: so accord. to the author of the L; but accord. to others, it is دَفْعٌ, with دال, if this be not a mis-transcription. (TA.) — As an epithet, رُفْعَانٌ signifies Soft; applied to dust, or earth, and to food, or wheat, (عُطَاعٌ) and to كَسْلٌ [or quicklime, &c.]. (K, TA.)

رُفْعَانٌ: see the next preceding paragraph, in two places.

رُفْعَانٌ: see رُفْعَانٌ, in the middle of the paragraph.

رُفْعَانَةٌ A she-camel having purulent pustules, ulcers, or sores, in the رُفْعَان [meaning groins or armpits]. (A, TA.)

رُفْعَانَةٌ [Im. of رُفْعَانٌ], applied to a woman, (JK, Ibn-'Abbād, L, K,) Small in the مَتَاع [or vulva]: (L:) or thin in the thighs, small in the هَن [or vulva], deep in the رُفْعَان [or groins]: (JK, Ibn-'Abbād, K:) or a woman narrow in the أَرْفَاع [or groins, or inguinal creases, or the like]: (TA in art. رُفْعَان, from the 'Eyn.) or, applied to a woman, (A,) or to a she-camel, (JK, L,) wide in the رُفْعَان [app. meaning the vulva or the parts around the vulva]. (JK, A, L.)

رُفْعَانٌ (JK, S, TA) and رُفْعَانٌ (S, TA) and رُفْعَانٌ (TA) Ample, or abundant, (JK, S, TA,) and pleasant, or good, (S, TA,) means of subsistence. (JK, S, TA.)

رُفْعَانَةٌ }
رُفْعَانَةٌ } see رُفْعَانٌ, second sentence.
رُفْعَانَةٌ }

رُفْعَانٌ: see رُفْعَانٌ.

رُفْعَانَةٌ i. q. رُفْعَانَةٌ [app. as meaning A benefit, benefaction, favour, boon, or blessing]: pl. رُفْعَانٌ. (TA.)

رُفْعَانٌ: see رُفْعَانٌ. — Its fem., رُفْعَانَةٌ, is mentioned above, by itself.

رُفْعَانَةٌ [syn. with مَرْفُوعَةٌ] A woman small in the هَن [or vulva], (JK, Ibn-'Abbād, K,) or whose place of circumcision has cohered [after the operation] when she was young, and, consequently, (L,) impervia virgo. (JK, Ibn-'Abbād, L, K.)

رُفْعَانٌ: see رُفْعَانٌ, in the middle of the paragraph.

رتق

1. رُتْقٌ (S, O, Mgh, Mgh, K), aor. 2, (S, Mgh, K)

inf. n. رُتْقٌ (S, O, Mgh, Mgh, K) and مَرْتَقٌ (AZ, O, K) and مَرْتَقٌ (O, K); and رُتْقٌ (JK, O, K), [aor. 2,] inf. n. رُتْقٌ (JK); and رُتْقٌ (JK, O, K); He was, or became, gentle, soft, tender, gracious, courteous, or civil, or he behaved, or acted, gently, softly, &c. (JK, S, O, Mgh, Mgh, K.) You say, رُتْقٌ به (AZ, S, O, Mgh, Mgh, K,) and رُتْقِيهِ (AZ, O, K,) inf. n. as above; (O, K); and رُتْقٌ, and رُتْقٌ; (K); He was, or became, gentle, &c., or he behaved, or acted, gently, &c., with him, (AZ, S, O, Mgh, Mgh, K,) and to him, (AZ, O, K); and in like manner, رُتْقِي به (S, O, Mgh, K,) and رُتْقِيهِ (AZ, O, K.) Hence the saying of the Prophet, [He who is gentle, &c., with my people, God will be gentle, &c., with him]. (O.) [Hence, also,] one says, رُتْقِي رُتْقِيهِ [and رُتْقِيهِ as is indicated in the O] He used gentleness, or acted gently, in his affair, syn. رُتْقِيهِ (Mgh in art. رُتْقِيهِ) And رُتْقِيهِ لِحَاجَتِهِ He applied himself with gentleness to his needful affair or business, syn. رُتْقِيهِ (T in art. رُتْقِيهِ) And رُتْقِيهِ لِحَاجَتِهِ He applied himself with gentleness to the affair; syn. رُتْقِيهِ (S in art. رُتْقِيهِ) — Hence, رُتْقِيهِ, in form like رُتْقِيهِ, He was, or became, gentle, delicate, nice, neat, or skilful, in work or operation; the contr. of such as is termed أَخْرَقَ. (Mgh.) — And رُتْقِيهِ الْعَمَلِ, with fat-h to the ر, aor. 2, I did, or made, the deed, or work, soundly, thoroughly, skilfully, judiciously, or well. (Mgh.) — And رُتْقِيهِ فِي الشَّرِّ I proceeded in a right, or a moderate, manner in journeying, or in pace. (Mgh.) — See also 4. — رُتْقِيهِ is an inf. n. signifying The being a رُتْقِيهِ. (O, K.) Fr says, I heard a man at 'Amīlāt saying [to the pilgrims there assembled], جَعَلَنِي اللَّهُ فِي رُفْقَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [May God make you to be in the companionship of Mohammad: may God bless and save him]. (O.) [And accord. to the TK, one says, رُتْقِيهِ, inf. n. رُفْقَانَةٌ, meaning He became a رُفْقَانٌ with him: but what is commonly said in this sense is رُفْقَانٌ, q. v.] — رُفْقَانٌ [And رُفْقَانَةٌ] of such a one. (K.) — And رُفْقَانَةٌ (S, O, K), aor. 2, inf. n. رُفْقَانٌ (S, O, K) He bound the she-camel's arm [app. together with the shank (for such is the common practice)], (S, O, K,) to prevent her going quickly, (S, O, K,) when fearing her yearning towards, or longing for, her home, or accustomed place: (S, O, K:) [or] رُفْقَانٌ الْجَبْرِ, aor. 2, inf. n. رُفْقَانٌ, he bound the camel's neck [probably, I think, a mis-transcription for رُفْقَانٌ i. e. arm,] to his pastern, because of a slight lameness therein. (JK.) — رُفْقَانٌ said of a camel, aor. 2, inf. n. رُفْقَانٌ, He had his elbow distorted from his side. (TA and TK. [See رُفْقَانٌ below, and رُفْقَانٌ: and see also رُفْقَانٌ:]) — [And رُفْقَانٌ, inf. n. رُفْقَانٌ, is probably said of a she-camel, as meaning She had, in her teat, or teats, what is termed رُفْقَانٌ: see, again, this word below.]

2. رُتْقِيهِ [as the inf. n. of the verb in the phrase

رَقَّتِ الشَّاةُ, if this verb have been used, means *A sheep's, or goat's having the fore legs white to the elbows; for it is from مَرَقَّةٌ*, explained below. (O.)

3. رَاقِعٌ *He was, or became, his رفيق, or travelling-companion; he accompanied him in a journey.* (S, O, Mgh, K;) inf. n. مَرَقَّةٌ (TK) and رَاقَى (TA). — And this latter inf. n. also signifies *The being hypocritical, or acting hypocritically.* (TA. [See also 3 in art. رَمَقَ.]

4. ارْقَعُ: see 1, second sentence. — Also *He profited him, or was useful to him;* (S, O, K;) as also رَقَعَهُ. (K.) — [And in the present day, it means *He associated him بِخِيَرِهِ with another or others.*]

5: see 1, in four places.

6. ارْتَفَعُوا *They were, or became, travelling-companions; they travelled, or journeyed, together; as also ارْتَفَعُوا:* (JK:) and *ارتَفَعُوا they two were, or became, travelling-companions; &c.:* (K:) and السَّفَرِ *to travel, or to become, companions in travelling, or journeying.* (S, O.)

8. ارْقَعُ *i. e. طلب رَقَاً [i. e. ارْقَعُ] and استعان [both meaning He sought, or demanded, aid, or help.]* (Har p. 395. [See also 10.]) — And hence, (Har ibid.,) *ارْقَعُ به He profited, or gained advantage or benefit, by him, or it, (S, Mgh, Mgh, TA,) namely, a thing. (Mgh.)* [This phrase is also often used as meaning *He made use of it; namely, a garment, and an implement, &c.*] — See also 6. — Also *He leaned upon the مِرْقَى of his arm [i. e. upon his elbow]:* (O, Mgh, K;) *or upon the pillow [called مِرْقَعَةٌ].* (K.) — And *It was, or became, full, or filled.* (K.)

10. ارْتَفَعُ *He sought, or demanded, his profiting him, or being useful to him.* (TA.)

Q Q 2. تَرَقَّى *He took a مِرْقَعَةٌ, i. e. pillow [upon which to lean with his elbow].* (S.)

رَقَى an inf. n. of رَقَى; (O, K;) *Gentleness, softness, tenderness, graciousness, courteousness, or civility; contr. of عَفُفٌ.* (S, O, Mgh, Mgh,) *i. e. رَقَى صَنِيعٌ*, (IDrd, O, K,) or رَقَى *and رَقَى نَفْلٌ* and *رَقَى جَانِبٌ* and *رَقَى رَقَقٌ* likewise; whence the phrase *أَتَى رَقَقَةً [He treated such a one with gentleness, &c.].* (JK, IDrd, O.) It is also explained as meaning *Good submission to that which conduces to what is comely, or pleasing.* (TA.) — And *Gentleness, delicacy, nicety, neatness, or skilfulness, in work or operation; contr. of عَفُفٌ.* (Mgh.) — Also *A thing by means of which one seeks help or assistance.* (K.) See also مَرَقَى.

رَقَى inf. n. of رَقَى: see the next preceding paragraph. — [Also *Easy of attainment.*] You say *رَقَى مَرَقَى [A place of pasturing, or of unrestrained and plentiful pasturing,] easy to be sought [and attained].* (S, O.) And *رَقَى مَاءٌ [Water that is easy (JK, S, O, K) to be sought*

(JK, S, O) and taken: (JK:) or of which the well-rope is short. (K.) And *رَقَى الْبَقِيعَةَ* *An object of want that is easy [to be sought and attained].* (O, K.) — Also *A distortion of the elbow of a camel from the side.* (Lith, S, O, K.) [Said to be the inf. n. of رَقَى, q. v.] — And *A stoppage of the orifice of the teat, (K,) or of the orifices of the teats, (O,) of a she-camel* (O, K:) so says Zeyd Ibn-Kuhwail: (O:) or *a disorder in the orifice of the teat, in consequence of being badly milked, or of the milker's not shaking the teat to remove what remained in it, so that the milk reverts into the udder, and turns to blood, or becomes coagulated and mixed with yellow water* (K.) [Perhaps in this sense, also, an inf. n.: see 1, last sentence.] — See also رَقَعَهُ.

رَقَعَهُ: see what next follows.

رَقَعَهُ (JK, S, O, Mgh, Mgh, K,) in the dial. of Temeam, (Mgh,) and رَقَعَهُ (S, O, Mgh, K,) in the dial. of Kays, (Mgh,) and رَقَعَهُ, and on the authority of Ibn-Tal-hah رَقَعَهُ رَقَقٌ (K,) [in which this last is said to be like رَقَعَهُ, to indicate that it is with damm to the ر, but not (as will be shown below, voce رَقِيتُ) that it is without tanween, imperfectly decl., and determinate like الرَقَقَةُ.]] *Persons travelling, or journeying, together; (Mgh.) a company of persons [travelling, or journeying, or] with whom one is travelling, or journeying; but not when they have separated* (S, O, Mgh, K.) or *persons with whom one travels, or journeys, as long as they are congregated in one place of assembly, and in one journey; but not when they have separated* (JK:) pl. [of mult.] رَقَاً (S, O, Mgh, Mgh, K,) which is pl. of رَقَقٌ, (Mgh, Mgh,) and رَقَى, [which is also pl. of رَقَقٌ,] and [of pauc.] ارْقَاً (O, K;) and the pl. of رَقَقٌ is رَقَى: (Mgh:) or رَقَعَهُ is a quasi-pl. n. of رَقِيتُ, or syn. with this last used in a pl. sense; and its pl. is رَقَى and رَقَى [quasi-pl. n.] رَقَى. (K.) [Golius explains the first and second and third, as on the authority of the KL, by the words "consortium, societas." but in my copy of the KL, I find only the first and second; and these are explained only by the words *كروهم همرامان*, agreeably with the renderings which I have given above.] — The pl. رَقَاً also signifies *Camels upon which people have gone forth to pursue for themselves wheat, or corn, or other provisions from the towns or villages; each, or every, company being termed a رَقَعَةٌ.* (TA voce رَقَانَةٌ.)

رَقَقَهُ: see the next preceding paragraph.

رَقَقَهُ as an epithet applied to a she-camel: see رَقِيتُ.

رَقَاً The cord that is used for the purpose described in the explanation of رَقَى النَّاقَةِ (S, O, K,) or in the explanation of رَقَى الْبَقِيعَةِ (JK.) [See 1, in the latter part of the paragraph.] So in the saying of Bishr, (S,) i. e. of Bishr Ibn-Abes-Hāzīm, (O.)

فَاتِي وَالشَّكَاةَ مِنْ الْإِلَهِ
كَذَاتِ الْغَيْثِ تُشِي بِِي الرِّقَايِ

(O,) and رَقَاً (S, O, K,) accord. to different readings: (O:) [i. e. *And verily I, with respect to the fault, or the complaint, of the family of Lay, or and the family of Lām, am like her that yearns towards, or longs for, her home, or accustomed place, going along with her arm and shank in the رَقَايِ:* he says, I am withheld from satiating them, like as this she-camel that yearns towards, or longs for, her home, or accustomed place, is bound and withheld; but if they do not what I approve, I will let loose my tongue with satiating them. (O.) — Also *A thing in form like a finger, made for the teat of a she-camel when she is affected with the [disorder termed] رَقَى: it is stuffed with dates, and then the صَرَارُ [q v] is bound over it, in order that it [the teat] may be cured.* (JK.)

رَقِيتُ *Gentle, soft, tender, gracious, courteous, or civil;* (JK, Mgh;) as also رَاقِيتٌ. (JK.) — And hence, (Mgh,) *Gentle, delicate, nice, neat, or skilful, in work or operation; contr. of عَفُفٌ.* (S, O, Mgh, K.) — [Hence, also,] *هذا الأمرُ رَقِيتٌ + رَاقِيتٌ عَلَيْكَ + رَاقِيتٌ بِكَ* [This affair, or thing, is easy, or convenient, to thee: see رَقِيتُ]. (O.) — Also *A companion* (JK, S, O, Mgh, K) and *companions* (JK, S, O, K) in travelling, or journeying, and afterwards رَقَاً (K, S, O, Mgh, K:) used as sing. and pl., (JK, S, O, K,) like صَدِيقٌ (S, O) and خَلِيبٌ (O: pl. رَقَقَاً; (JK, S, O, K;) with which رَقَقَةٌ is syn., as in the phrase رَقَقَةٌ رَقَقَةٌ [Young men companions &c.]. (JK.) See also رَقَقَةٌ. It is said in the Kūr [iv. 71], *وَحَسَنٌ أَوْلَئِكَ رَقَقَةً*, (JK, S, O,) meaning رَقَقَةً [i. e. *And good, or very good, will be those as companions after the journey of life*] in Paradise! (JK.) And Moḥammad is related by 'Aṣḥab to have said, [just before his death,] when he had been given his choice between continuance in the present world and what was with God, and had chosen the latter, *بَلِ الرَّاقِقُ الْأَعْلَى مِنَ الْجَنَّةِ* [Nay, rather, the highest companions of Paradise]; meaning, I desire the company, or congregation, of the prophets. (O.)

رَقَقَهُ: see رَقَقَهُ.

رَاقِيتٌ: see رَقِيتُ, in two places.

رَقَقَهُ: see رَقِيتُ.

رَقَقَهُ [compar. and superl. of رَقِيتُ; meaning *More, and most, gentle, &c.*] — [Hence,] one says, *هَذَا الْأَمْرُ رَقَقٌ بِكَ* [This affair, or thing, is more, or most, easy, or convenient, to thee. (TA in art. رَقَى.)] [See also an instance صَنِيعَةٌ (in art. حَوْنُ), last sentence.] — Also, applied to a camel, *Having the elbow (الرَبْرَقُ) distorted from the side:* (JK, S, O, K:) so says Lith: (O:) and so the fem. رَقَقَةٌ, applied to a she-camel: (JK, S:) but Az says that the epithet preserved by him in his memory as heard from

the Arabs applied to a camel is **أَرَفَقَ**, with **دال**. (O.) — Accord. to **As**, (O.) **رَفَقًا** applied to a she-camel signifies *Having the orifice of her teat stopped up*; (O, K.) and so **رَفَقَةً** (K.) the latter is said by Zeyd Ibn-Kuthweh to signify, so applied, *having the orifices of her teats stopped up*. (O.)

مَرَفَقٌ: see **مَرَفَقٌ** in two places.

مَرَفَقٌ: see what next follows, in three places.

مَرَفَقٌ and **مَرَفَقٌ** inf. ns. of **رَفَقَ**, (AZ, O, K.) of which **مَرَفَقٌ** also is an inf. n. (O, K.) — Also *A thing by which one profits, or gains advantage or benefit*. (S, O, Mgh, K.) It is said in the Kur [xviii 15] **وَيُؤَيِّنُ لَكُم مِّنْ أَمْرِكُمْ مَرَفَقًا** or **مَرَفَقًا**, accord. to different readers, [i. e. *And He will prepare for you a condition of your case by which ye shall profit*], but no one reads **مَرَفَقًا** (S, O.) which, however, is allowable, meaning **مَرَفَقًا**. (S. [See **مَرَفَقٌ** last sentence]) The pl. is **مَرَفَقَاتٌ**.

مَرَفَقٌ. (Mgh.) — [Hence,] **مَرَفَقَاتُ الدَّارِ** Such apartments [or conveniences] of the house as the privy and the kitchen and the like (Mgh, Mgh.) or the sinks, and the like, of the house: (S, O, K.) and particularly *privies*: (O.) when used in these senses, the sing. is **مَرَفَقٌ** only, with **كسر** to the **م** and **ف** and **هـ** to the **ق**, (Mgh, Mgh.) likened to the noun signifying an instrument. (Mgh.) [See also **مَرَفَقٌ** in art. **حُجْر**.] — And from the same words in the sense expl. in the second sentence above, (Mgh,) **مَرَفَقٌ** and **مَرَفَقٌ** signify also *The elbow, or elbow-joint; the place where the ذراع joins upon the عَضِد*; (S, O, K.) [in other words,] the place where the **عَضِد** is connected with the **سَاعِد**; (Mgh;) *the elbow of a man*: (Mgh;) [and in like manner in a beast, the elbow, or elbow-joint, as in the JK, S, O, and K, voce **أَرَفَقَ**; and in countless other instances: but in the K voce **رَفَقَةً** (q v), it seems to be applied to the knees of a beast:] pl. as above. (Mgh.)

مَرَفَقَةٌ A pillow (S, O, Mgh, K) upon which one leans [with the elbow]: from **مَرَفَقٌ** in the sense explained in the last sentence of the next preceding paragraph. (Mgh.)

مَرَفَقَةٌ A sheep, or goat, having the fore legs relate to the elbows. (O, K.)

مَرَفَقَاتُ A camel whose elbow hurts (**يُصِيبُ**) his side. (O, K.) — And A she-camel that is hurt by the **صَلار** [q. v.] when her udder is bound therewith, and from whom blood issues (JK, O, K) when she is loosed [therefrom]. (JK,) or when she is milked (إِذَا حَلَّتْ). (O, K.)

مَرَفَقَاتُ A camel having a complaint of his **مَرَفَقٌ** [or elbow]. (IDrd, O, K.)

مَرَفَقَاتُ A place, or thing, upon which one leans [properly with the **مَرَفَقٌ**, or elbow]. (Bd in xviii. 28 and 30.)

مَرَفَقَاتُ Leaning upon his elbow. (S, O.) — Also *Full, standing, and continuing, or remaining*. (Bk. I.)

ing: (O, K.) or *nearly full*: so explained by **IAgr** as occurring in the following verse of 'Obeyd Ibn-El-Abraha, (O.) describing rain that had filled the low tracts of ground: (TA in art. **صَوَح**.)

فَأَصَحَّ الرِّوْضُ وَالْبَقَاعُ مَرَفَقَةً

مِنْ نَبِيْنٍ مَرَفَقِيٍّ مِمَّا وَمَسْجَا

[And the meadows, and the plain, or soft, low tracts, became abundant with herbage, partly by what was full, &c., in consequence thereof, and partly by what was flowing, running upon the surface of the ground.] (O.) or, as some relate it, **مَرَفَقَةً** [i. e. "filled"]; and **مَرَفَقِيٍّ**, which means herbage "of which the blossoms have not yet come forth from their calyxes," and **مَسْجَا** [accord. to this reading] meaning herbage "of which the blossoms have appeared:" (TA in art. **صَوَح**.) [or, accord. to the reading **مَرَفَقِيٍّ**, the meaning may be, "partly such as were compact thereof," i. e. of the meadows &c., "and partly such as were craked" by the heat and drought] another reading is

مِنْ نَبِيْنٍ مَرَفَقِيٍّ مِمَّا وَمِنْ طَاغِيٍّ

طَاغِيٍّ meaning "of what was flowing and going away." (TA ubi supra.)

[Nearly the whole of this art. is wanting in the copies of the TA to which I have had access.]

رفل

1. **رَفَلَ** (S, M, K.) aor **رَفَلَ**, (K.) inf. n. **رَفَلٌ**; (S, M.) and **رَفَلَ**, aor **رَفَلَ**, (M, K.) inf. n. **رَفَلٌ**; (M;) *He was ankhward* (S, M, K.) in his manner of wearing his clothes, (S,) or with his clothes [when walking &c. (see **رَفَلَ**)], and in every work. (M, K.) — And **رَفَلَ**, (M, K.) or **رَفَلَ** **فِي ثِيَابِهِ**, (S, TA.) aor **رَفَلَ**, (S, M,) inf. n. **رَفَلٌ** (Lith, T, M, K.) and **رَفَلَ** (T, TA.) and **رَفَلَ** (M, K.) and **رَفَلَ** (S, M, K.) *He dragged his shirt, and kicked it with his foot*: (Lith, T;) or he made his clothes long, and dragged them, walking with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side: (S;) or he dragged his shirt, and walked in the manner described above: or he moved his arm up and down [in walking]: (M, K.) and **رَفَلَ** **فِي ثِيَابِهِ** signifies the same as **رَفَلَ** and **رَفَلَ** (TA:) or **رَفَلَ** [inf. n. of **رَفَلَ**] signifies a man's having a long garment, such as a shirt and a **جُبَّة**: (Khālid Ibn-Jembeh, T in art. **ذِيل**.) and one says, **رَفَلَ** **فِي مَشِيَّتِهِ خَرْقًا** [She drags her shirt, &c., in her gait, by reason of ankhwardness]. (S.) **رَفَلَ** **السَّرَافِلَ**, a phrase used by Ru-beh, [V **مَرَفَلٌ** being app. pl. of **مَرَفَلٌ**, a regular inf. n. of **رَفَلَ**] means *She walks with every sort of رَفَلَ or **رَفَلَ** [i. e. dragging of the shirt, &c.] (Lith, T accord. to different copies.) And **رَفَلَ**, inf. n. **رَفَلَةٌ**, *He walked with an inclining of his body from side to side (تَبَخُّرٌ) by reason of pride (كِبَرٌ), or by reason of old age (كِبَرٌ)*: (K.) accord. to different copies: the **ت** is augmentative. (TA.) — See also the next paragraph, last sentence, in two places.*

2. **رَفَلَ** The making a garment ample, or long towards the ground. the letting it down, or making it to hang down: (TA:) [and so **رَفَلَ**] you say, **رَفَلَ** **ثِيَابَهُ**, (Sh, T,) or **رَفَلَ** (M,) or **رَفَلَ** (K, TA, in the CK **رَفَلَ**) *He let down, or made to hang down, his garments, or his garment, or his shirt*. (Sh, T, M, K.) — Hence, (TA,) **رَفَلَ** (A' Obeyd, T, S, M,) inf. n. as above, (Sh, T, S, M, K,) *He magnified him, or honoured him*: (A' Obeyd, T, S, M, K:) *he made him a king, (A' Obeyd, T, M, K,) and a lord, or chief, (Sh, T, M, K,) and a commander, and a judge*: (TA:) [like **رَفَلَ**] and he rendered him submissive; made him to submit; or brought him under, or into, subjection: (M, K.) thus it has two contr. meanings: (K:) [like **رَفَلَ**] for when a man is made judge in an affair, it is as though he were subjected to service therein. (TA.) Dhur-Rum-mah says,

إِذَا نَحْنُ رَفَلْنَا أَمْرًا سَادَ قَوْمُهُ
وَإِنْ نَرَيْكَ مِنْ قَبْلِ ذَلِكَ يُدْكِرُ

† [When we magnify a man, or make a man a king, &c., he becomes lord, or chief, of his people, though he have been before that not mentioned]. (T, S, M.) And you say, **رَفَلَ** **فُلَانٌ** *Such a one was made a lord, or chief, over his people*. (Sh, T.) — Also *He increased, or exceeded, to him that over which he had authority to judge, or to decide*. (TA.) — And **رَفَلَ** also signifies *He leaving a well for its water to collect in it*; (S, O, K;) and so **رَفَلَ**: (O, K:) you say, **رَفَلَ** **الرَّكْبَةَ** *He left the well for its water to collect in it*; (Ks, T, M;) as also **رَفَلَ**, aor **رَفَلَ**, inf. n. **رَفَلَ**. (O.)

4. **رَفَلَ**, and its inf. n. **رَفَلًا**: see 1, in two places: — and see also 2, in two places.

5: see 1, in two places. — **رَفَلَ** also signifies *He was, or became, or was made, a lord, or chief*. (Sh, T, TA.) Hence, in a trad. of Wā'il Ibn-Hojr, **رَفَلَ** **عَلَى الرُّقُولِ حَيْثُ كَانُوا مِنْ أَهْلِ خَضْرَمَوْتِ** [He is, or will be, &c., a lord, or chief, over the subordinate kings, wherever they are, of the people of Hadramawt]. (T, TA.)

Q. Q. 1. **رَفَلَ**, inf. n. **رَفَلَةٌ**: see 1.

رَفَلَ (IDrd, O, K, TA,) or, as in some copies of the Jm, **رَفَلَ**, (O, TA,) or **رَفَلَ**, (accord. to a copy of the M,) or **رَفَلَ**, (accord. to the CK,) [in the K said to be with **كسر**, which, accord. to a rule observed in that work, indicates that it is **رَفَلَ**] *The shirt, or lower extremity, of a garment*. (M, O, K.) You say, **رَفَلَ** **رَفْلُهُ** [explained above: see 2]. (K.) And **رَفَلَ** **سَائِغَ الرِّفْلِ** i. e. [A shirt ample, or long, in the shirt. (TA.)

رَفَلَ *The water that collects after drawing, (جَمْعٌ), thus accord. to the T and O and some copies of the K, [and this is said in the TA to be the right explanation,] or the black mud, or black fetid mud, (جَمْعٌ), thus accord. to other copies of the K, or مُكَلَّةٌ [which has the same or*

[They drink every day, together, not thirsting; and every one of them is sipping the water, dipping therein]. (TA.) — Also *Small*, or *young*, palm-trees. (JK, K, TA.) [By Golius and Freytag written, in this sense, رقه]

رَقَّةٌ *q. r. q.* [i. e. *Straw*; or *straw* that has been trodden, or thrashed, and cut: by some written رَقَّة; and by some, رَقَّتْ] (K, S, K.) whence the prov. أَقْسَى مِنَ السَّعَةِ عَنْ الرِّقَّةِ [More free from want than the badger is from the want of straw]; meaning the beast of prey called الرِّقَّة; because it does not feed upon straw (S:) [by some written الرَّقَّة; and by some, الرَّقَّة; and by some, الرَّقَّة:] accord to some, the former word is with ر; and الرَّقَّة occurs as its pl. in a verse cited by IF. accord to ISK, the two words are correctly without *resh*deed, and with the radical ه. (TA in art. رَقَّة.) [See also رَقَّتْ, in art. رَجَبَتْ.]

رَقِيَّةٌ *Pity, compassion, or mercy.* (AHayth, K.) Thus expl. as used in the saying, إِذَا سَطَبَتْ، الرَّقِيَّةُ قَلَّتْ فِي الْأَرْضِ الرَّقِيَّةُ (TA.) [But الرَّقِيَّةُ is here an evident mistranscription for الرِّقَّةُ, the name of the Twelfth Mansion of the Moon: the meaning is, When the *صورة* sets aurorally, *pity* becomes little in the earth; because then the cold ends: see art. صرف.]

رَقَبَانِ: see رَابِعَةً, in two places.

رَقَبَةٌ: see رَابِعَةً.

رَقِيَّةٌ: see رَابِعَةً, in two places.

رَقَاعَةٌ و رَقَاقَةٌ (S, Mgh, K, [both expressly shown in the JK and Mgh and Mgh to be inf. ns.]) like رَقَاعَةٌ و رَقَاقَةٌ (TA.) and رَقَاقَةٌ (S, K.) like رَقَاقَةٌ (TA.) the last reduced quasi-coordinate to the quinqueliteral-radical class [partly] by means of l in its latter part, changed into ي because of the *kesrah* before it, (S, [but mentioned also in a separate art., as well as here, in the S and K.]) A state of life ample in its means or circumstances, untrammelled, or plentiful, (S, Mgh, K.) and easy, pleasant, soft, or delicate: (Mgh, K.) so in the saying, هُوَ فِي رَقَاعَةٍ مِنْ رَقَاقَةٍ (S) and رَقَاقَةٍ (S, Mgh) and رَقَاقَةٍ (S, Mgh) He is in a state of life ample in its means &c. (S, Mgh.)

رَقَاقَةٌ: see the next preceding paragraph.

رَاقٍ, applied to life, as meaning *Ample* in its means or circumstances, untrammelled, or plentiful, (Mgh,) [and easy, pleasant, soft, or delicate; like رَقَاقَةٌ — and] applied to a man, (JK, S, Mgh,) In a state of ease, and amplex of the means or circumstances of life; (JK, S;) in a state of rest, or ease; (Mgh, Mgh, K;) enjoying an easy, a pleasant, a soft, or a delicate, life; (Mgh, K;) as also رَقِيَّةٌ (K [though this seems to be applied more properly to life itself, being from رَقَّة,]) and رَقَبَانِ (K) and رَقِيَّةٌ (Mgh, Mgh, K;) or

رَقَبَانِ signifies in a state of rest, or ease, after fatigue; and its pl. is رَقَبَانِ. (JK.) — رَقَابَةٌ [the latter word being pl. of رَقَابَةٌ] Camels coming to the water to drink (JK, K) every day, (JK,) when they will. (K.) — نَيْبِي ثَلَاثَ لَيَالٍ رَزَاقَةٍ (S, Mgh, K,) and وَتَيْنِكَ لَيْلَةً رَاقِيَةً (JK, S, K,) [Between me and thee is a night, and are three nights,] of gentle, or easy, journeying. (JK, S, Mgh, K.) — هُوَ رَاقٍ بِهِ He is affected with mercy, pity, or compassion, for him. (Abou-Layla, K.)

أَخْضَرَ رَقَاً means هُوَ أَخْضَرُ رَقَاً [i. e. He is one who leads, or enjoys, a more easy, pleasant, soft, or delicate, and plentiful, life than he]. (TA.)

رَقَاةٌ: see رَقَاةٌ.

رقو

رَقَاةٌ (S, M, Mgh,) third pers. رَقَاةٌ (K,) aor. رَقَاةٌ (S, Mgh,) inf. n. رَقَاةٌ (S, M, Mgh;) and, in the dial. of Benoo-Kapb, رَقَاةٌ, aor. رَقَاةٌ, inf. n. رَقَاةٌ (Mgh,) but this latter is strange; (TA in art. رَقَاة;) I repaired, or mended, the garment, (Mgh, K, TA.) [where it was rent,] drawing parts thereof together, (TA.) [or rather, as is well known, I darned it; for رَقَاة is the finest, or most delicate, kind of sewing; the meaning [over] a rent, or hole, in a garment, so that it appears as though there were in it no rent, or hole: (Har p. 91:) and رَقَاةٌ signifies the same: (S, M, Mgh:) IApr and AZ say that it is with ه; but the latter says that the ه is [sometimes] changed into و, so that one says رَقَاةٌ: accord to ISK, [but this is at variance with what follows,] the verbs with and without ه have different meanings; for one says, رَقَاةٌ الرُّقْبَ، and رَقَاةٌ الرُّجُلَ. (TA.) — رَقَاةٌ الرُّجُلَ (ISK, S, M,) third pers. رَقَاةٌ (K,) [nor. and inf. n. as above,] I appeased, or quieted, or calmed, the man; (ISK, M, TA;) as also رَقَاةٌ; (M and K in art. رَقَاة;) [i. e.] I quieted the man's fear; (S, K, TA;) did away with his fear, like as one does away with a rent, or hole, by الرُّقْبَ [i. e. darning]. (TA.) — And رَقَاةٌ, aor. رَقَاةٌ, I married, or took a wife; (TA;) and رَقَاةٌ is said to signify the same. (TA in art. رَقَاة.)

2. رَقَاةٌ, inf. n. رَقَاةٌ, I said to him (i. e. to a man taking to himself a wife, S) بِالرَّقَاةِ وَالْبَيْنِ [expl. below, see 3:] (S, K;) and so رَقَاةٌ (T, S, M, K; all in art. رَقَاة.)

3. رَقَاةٌ means He agrees, or is of one mind or opinion, with me; [the inf. n.] رَقَاةٌ being syn. with رَقَاةٌ (S, TA.) or رَقَاةٌ (AZ, M, TA.) as also رَقَاةٌ (AZ, TA.) this latter being thus made by AZ an inf. n. [like the former]: (TA:) [or] رَقَاةٌ [is a simple subst., or is generally used as such, and] signifies close union, or coalescence; and concord, or agreement; (S, K, TA;) and good consociation: (TA:) and hence the saying, to one taking to himself a wife, (S, in the TA) بِالرَّقَاةِ وَالْبَيْنِ [to the king,] May it (the

marriage) be with close union, &c., further expl. in art. رَقَاة: (S, TA:) ISK says that it is originally with ه; (TA,) but if you will, he says, the meaning may be, with tranquillity, or freedom from disturbance or agitation; from الرُّجُلَ رَقَاةٌ "I appeased, or quieted, or calmed, the man." (S, TA.) — رَقَاةٌ is also syn. with رَقَاةٌ: and رَقَاةٌ, as a dial. var. of رَقَاةٌ [i. e., رَقَاةٌ signifies, like رَقَاة, داراه treated him with gentleness, or blandishment, soothed, coaxed, wheedled, or cajoled him; &c.: and He treated him in an easy and a gentle manner in selling; or abated to him the price, or payment.] and accord to IApr, رَقَاةٌ [also, like رَقَاة,] is syn. with رَقَاة. (TA.)

4. رَقَاةٌ I had recourse, or I betook myself, or repaired, to him, or to, for refuge, protection, preservation, concealment, covert, or lodging: (TA:) and I inclined to, or toward, him, or to, a dial. var. of رَقَاة. (Fr, TA.) — رَقَاةٌ I brought the ship near to the land, a dial. var. of رَقَاة. (ISH, TA.) — See also 3, last sentence.

6. رَقَاةٌ تَرَاوَعَا عَلَى الْأَمْرِ They agreed together to do the thing; a dial. var. of رَقَاة. (TA.)

رَقَاةٌ: see رَقَاة, in art. رَقَاة.

رَقَاةٌ: see 3; and see also art. رَقَاة.

رَقَاةٌ Having large and flabby ears: fem. رَقَاةٌ (K, TA;) meaning, whose ears approach each other so that their extremities almost touch one another. (TA.)

رَقَاةٌ: see art. رَقَاة.

رقى

1. رَقَاةٌ الرُّقْبَ: see 1 in art. رَقَاة.

رَقَاةٌ Pure milk: (IApr, TA:) or milk of a gazelle: or pure and good milk: (M, K;) ISK says, it may be of the measure رَقَاة, or قَعْلَى; or it may belong to art. رَقَاة, because one says رَقَاة, but not [to his knowledge] رَقَاة. (TA.)

رق

رَقَّةٌ, aor. رَقَّ، (S, Mgh, K,) inf. n. رَقَّةٌ (JK, S, Mgh, K, TA.) It (a thing, JK, S, Mgh, Mgh, TA.) had the quality termed رَقَّة; (K, TA;) [in the CK, رَقَّة is erroneously put for رَقَّة;] [i. e.] it was, or became, the contr. of رَقِيَّة (S, Mgh, TA.) and of رَقِيَّة (S, TA.) [or rather, properly, it is the contr. of رَقِيَّة; i. e. it was, or became, thin as meaning of little thickness in comparison with its breadth and length together; little in extent, or depth, between its two opposite surfaces: thin, fine, delicate, flimsy, unsubstantial, or uncompact, in texture &c.; said of a garment and the like: shallow, or of little depth; said of water, and of sand, &c.: thin as meaning wanting in spissitude; said of mud &c.: attenuated: see رَقَّة, below;] and رَقِيَّةٌ [in like manner] signifies the contr. of رَقِيَّة [and therefore contr. of رَقِيَّة; for these last two

verbs are syn.). (S, K, K.) — [Hence:] رَقَّتْ عَيْنَاهُ (inf. n. رَقَّةٌ, or رَقَى, or both, (and if so, the second pers. may be رَقَّتْ and رَقَّتْ, and the aor. رَقَى (يرقى) + His bones became weak, or became thin, and consequently + weak; meaning] + he became aged: (JK) or it is said of one who has become aged. (TA.) [See رَقَّةٌ and رَقَى below; and see also رَقِيٌّ.] — And رَقَى, [inf. n. رَقَّةٌ, + He was, or became, weak: and abject, mean, paltry, or contemptible] see رَقِيٌّ. — and see also 4: his patience, or endurance, became weak, or weakened: (TA.) He was, or became, weak-hearted, and fearful; as also رَقِيٌّ قَلْبُهُ (Mgh.) and affected with shame, shyness, or bashfulness. (K, TA.) — And رَقَى (Mgh, K, K.) first pers. رَقَّيْتُ, aor. ر, inf. n. رَقَّةٌ, (K.) + He was, or became, [tender-hearted, (see رَقِيٌّ and رَقِيٌّ),] merciful, compassionate, or pitiful, to him; (Mgh, K.) as also رَقَى لَهُ قَلْبُهُ (TA.): رَقَى لَهُ قَلْبُهُ signifies the same as رَقَى لَهُ قَلْبُهُ (S, K.) — [And رَقَانُهُ رَقَى + His speech was, or became, soft or tender, or easy and sweet, or elegant, graceful, or ornate see رَقِيٌّ, and see also 2. — And رَقَى صَوْتُهُ + His voice was, or became, slender, or soft, or gentle. — And رَقَّتْ حَالُهُ + His state, or condition, was, or became, narrow in its circumstances, or evil: see رَقَّةٌ below, and 4; and see also 4 in art. سَخَف. — And رَقَى عَيْشُهُ + His living, or sustenance, was, or became, scanty. — And رَقَى عَدُوهُ + His years that he numbered were for the most part passed, so that the remainder was little (رَقِيٌّ) in his estimation. (IAgr, TA.) — رَقَى (Mgh, Mgh, K.) aor. ر, (Mghb, K.) inf. n. رَقَى, (S, Mgh, Mgh, K.) He was, or became, a slave; (S, Mgh, Mgh, K.) or he remained a slave. (Mgh.) — رَقَى and رَقَى He made him a slave: (Mghb.) or + the latter signifies he kept him as a slave; (Mghb.) contr. of أَعْتَقَهُ; (S, Mghb.) as also رَقَى (S.) or + the second and + third, he possessed him as a slave; (K.) and so رَقَى; accord. to ISk and Az and others: (TA.) or + رَقَى signifies he made him, or took him as, a slave; (Mghb.) or he brought him into a state of slavery. (TA.)

2. رَقَقَهُ (S, K, K.) inf. n. رَقَقْتُ, (TA.) and رَقَقَهُ (S, K, K.) inf. n. رَقَقْتُ, (TA.) contr. of رَقَقَهُ (K.) or He made it, or rendered it, رَقِيٌّ [i. e. thin, as meaning of little thickness in comparison with its breadth and length together; &c.: see 1, first sentence; and رَقِيٌّ, below]. (S, TA.) — [Hence:] رَقَقْتُ الْكَلَامَ + The making speech to be [soft or tender, or easy and sweet, or] elegant, graceful, or ornate; the beautifying, or embellishing, and adorning, of speech. (S, TA.) And hence, (TA.) it is said in a prov., (S,) عَنْ صَبُوحٍ رَقَقْتُ (S, K, TA) + Don't thou allude (K, TA) gracefully, courteously, politely, or delicately, (TA.) to a morning-draught? (K, TA.) [the origin of which prov. was this:] a certain man named Jābān enlightened by night at the abode of a people, and they entertained him, and gave him an evening-draught; and when he had finished it,

he said, "When ye shall have given me a morning draught, how shall I enter upon my way and prosecute the object of my want?" whereupon the saying above was addressed to him: (K, TA.) it is applied to him who makes an allusion to a thing, like this guest, who desired to oblige the people to give him the morning draught: and was said by Esh-Shagbe to one who spoke of kissing a woman when meaning thereby جِمَاع. (TA.) — [Hence also:] رَقَى صَوْتُهُ (K in art. حِزَن) or رَقَى (S in that art) + [He made his voice slender, or soft, or gentle]. — رَقَقْتُ also signifies + [The pronouncing a word with the slender sound of the lengthened fat-h (like the sound of "a" in our word "father"), and with the ordinary sound of the letter ل; both as in رَقَى and رَقَى:] the contr. of نَفَخِمُ. (Kull p. 127.) — رَقَى النِّسَى, said of a camel, (K, TA.), + He went an easy pace: and رَقَقْتُ, alone, signifies the same. (TA.) [See also R. Q. 2.] — رَقَى بَيْنَ الْقَوْمِ + He created, or excited, disorder, disturbance, disagreement, or dissension, or he made, or did, mischief, between, or among, the people. (TA.)

4 رَقَى, said of the white grupe, (AHn, O, K.) It was, or became, thin in its skin and abundant in its juice: (AHn, TA.) or completely ripe. (O, K.) — Said of a man, + He was, or became, in a state, or condition, narrow in its circumstances, or evil; i. q. صَارَ رَقِيْقَ الْحَالِ. (JK, K.) or أَرَقَّتْ بِهِمْ أَحْلَاقُهُمْ. (K, TA.) — سَلَتْ حَالَهُ + Their natural dispositions were, or became, negligently, tenacious, or avaricious. (TA.) — رَقَى: see 2, in two places. — See also 1, last sentence, in three places.

5: see 1: — and see also 2. — رَقَقَتْهُ She (a girl) captivated his heart so that his patience, or endurance, became weak, or weakened. (TA.)

6. لَا تَذَرِي عَلَيَّ مَا يَتَرَقَّى هَرْمُكَ. + Thou knowest not what thing thou wilt choose: (JK.) or to what state, or condition, thy mind will come at the last. (TA.) The origin of the word (تَرَقَّى) is unknown. (JK.) [See also art. هَرَم.]

10: see 1, first sentence. — [Hence:] اسْتَرَقَّ الْهَاءُ The water [became shallow: and hence:] + sank into, or disappeared in, the earth, except a little. (K, TA.) — And اسْتَرَقَّ اللَّيْلُ + The night for the most part passed. (TA.) — اسْتَرَقَّتْ: see 1, last sentence, in three places.

R. Q. 1. رَقَقَتْهُ (S, K, K.) inf. n. رَقَقْتُ, (TK, K.) He poured it forth in small quantity; namely, water &c.: (K.) or he made it to come and go; namely, water. (S.) — رَقَى الرِّيشَ بِالْمِزْنِ He poured a little clarified butter upon the broken bread; (K, TA.) i. e. made it savoury therewith: or, as some say, poured much thereof upon it. (TA.) — رَقَى النَّوْبَ بِالطِّيبِ He made the perfumes to run [to and fro (as is implied in the S)] upon the garment: (TA.) [or he poured and rubbed the perfumes upon the garment.] El-Ash'ab says,

* وَتَبَدَّدَ بَرْدُ رِمَاءِ الْعَرُوسِ فِي الصَّبَفِ رَقَقَتْ فِيهِ الْعَبِيرُ * [And she is cool, with the coolness of the swan

(see رِدَاءُ) of the bride, in summer, upon which thou hast poured and rubbed perfume mixed with saffron &c.]. (S, TA.) in the latter, (بالصَّبَفِ). — رَقَى الخَبِيرَ He mixed the wine. (TA.) — رَقَى عَيْنُهُ He made his eye to shed tears. (TA.) — It is said in a trad., رَقَى بَعْضُ بَعْضٍ, meaning [Sedition, or the like, will come, and] one act thereof will cause desire for another by its embellishment thereof, or investing it with charms. (TA.) — [See also رَقَقْتُ, below.]

R. Q. 2. تَرَقَّرَ It (water, &c.) poured forth in small quantity. (TA.) — He, or it, ran in an easy manner. (TA.) [See also 2, last sentence, but one.] — It (water, S, TA.) was, or became, in a state of motion, or commotion; (K, TA.) in which sense, [meaning it flickered,] it is [also] said of the سَرَاب [or mirage]; (O, K.; [see also another explanation below;]) [it went to and fro;] it came and went. (S, K, TA.) And in like manner, (S,) تَرَقَّرَ الدَّمْعُ The tears went round about at the inner edge of the eyelid. (S, K.) And تَرَقَّرَتِ الشَّمْسُ The sun appeared as though it were turning round (A'Obeyd, K, TA) and coming and going, by reason of its nearness to the horizon, and of vapours intervening between it and the eyes; which it does not when it is high. (A'Obeyd, TA.) — It (a thing) shone, or glistered, (JK, S, K.) as does the سَرَاب [or mirage]. (JK.) — تَرَقَّرَتْ عَيْنُهُ He shed tears. (TA.)

رَقَى: see رَقِيٌّ and رَقَى; Also, (JK, S, Mgh, Mgh, K,) and رَقَى (Mghb, K,) but the latter is a rare dial. var. though some read thus in the Kur lin. 3. (Mghb,) [Parchments; and vellum; so in the present day; or] skin, (Mgh, Mghb,) or thin skin, (S, K,) upon which one writes: (S, Mgh, Mghb, K.) or (so accord. to the Mgh, but in the K "and") a white [i. e. blank] صَحِيفَةٌ [which means a paper and a piece of skin, but generally such as is written upon] (JK, Mgh, K.) or metaphorically applied to + a skin written upon: properly one upon which one writes: (Bd in lin. 3.) accord. to Fr, + صَائِفٌ [i. e. papers, or pieces of skin, meaning records,] that will be produced to the sons of Adam on the day of resurrection; which indicates that such as is written is also thus termed: (Az, TA.) in the Kur lin. 3, [accord. to some,] applied to + the Book of the Law revealed to Moses: or the Kur-ān. (Jel.) — Also, (K,) or the former word [only], (JK, S, Mgh,) The tortoise. (JK.) or a great tortoise (S, K.) or the male tortoise: (Mghb.) and the crocodile: (JK.) or, (K,) accord. to Ibrāhīm El-Harbee, (TA,) a certain aquatic reptile, (K, TA,) [app. the turtle, or sea-tortoise,] having four legs, and claws, or nails, and teeth in a head which it exposes and conceals, and which is killed for food: (TA.) pl. رَقَوَاتُ. (A'Obeyd, JK, S, Mgh, K.)

رَقِيٌّ Shallan, applied to water; or shallow water; (S, K, TA.) not copious, or not abundant; (IDrd, TA.) in a sea, or great river, or in a valley; (IDrd, K, TA.) as also رَقِيٌّ

(K:) and so رَقًا. (IDrd, K.) — See also رَقًا.

رَق: see رَق. [It is indicated in the K that it is syn. with the latter word in all of its (the latter's) senses: but I do not find it to be so in any other lexicon.] — A thin thing. (S.) [There expl. as signifying رَقِيْنٌ نَتْنٌ: but perhaps by this may be meant that it is an epithet syn. with رَقِيْنٌ, as it is said to be in the K.] See رَقِيْنٌ. — The leaves of trees: or the branches that are easy for the cattle [to eat] (K) — And A certain thorny plant (K) — See also رَقًا. — Also The state, or condition, of a slave; slavery; servitude, (JK, S, Mgh, K:) and so رَقِيَّةٌ. (KL.)

رَقَّةٌ Any land by the side of a valley, over which the water spreads in the days of the increases, and into which it then sinks, or disappears, (S, K,) and which therefore produces good herbage: (S) pl. رَقَاتٍ. (K.) — See also رَقَاتٍ.

رَقَّةٌ [an inf. n. of رَق in several senses, as shown above, in the first paragraph of this art.]: it is explained in the K as syn. with رَقَّةٌ: [see 1, first sentence:] but El-Munáwwee says, in the "Towkeef," that the former is like the latter [as meaning *Thinness*], but that the latter is said with regard to the lateral parts of a dung, and the former with regard to the depth of a thing [or the extent between the two opposite surfaces thereof]: thus, in a material substance, such, for instance, as a garment, or piece of cloth, [&c.] it is [thinness as meaning little thickness in comparison with the breadth and length together; littleness in extent, or depth, between the two opposite surfaces: fineness, delicateness, flimsiness, unsubstantialness, or uncompactness, in texture &c.]: the contr. of رَقَّةٌ [and رَقَاةٌ] (TA:) [in water, and sand, &c., shallowness, or littleness of depth: (see رَقِيْنٌ) in mud, and anything imperfectly liquid, thinness as meaning want of spissitude: an attenuated state or condition of anything.] — Also † Weakness; (Mgh:) as in the phrase رَقَّةٌ لِيْنٍ [weakness of resistance; similar to رَقِيْنٌ; contr. of غَلِيظٌ جَانِبٍ] (Ham p. 631): [and in the phrase رَقَّةٌ دِيْنٍ weakness of religion: (see رَقِيْنٌ) also abjectness, meanness, paltriness, or contemptibleness: and weak-heartedness, and fearfulness: (see 1:)] and shyness, shyness, or bashfulness. (K.) — Also † Tender-heartedness, (see رَقِيْنٌ and رَقِيْنٌ,) mercy, compassion, or pity; (K:) and so رَقَّةٌ قَلْبٍ (TA in art. رَقِيْنٌ) in the soul, it is the contr. of جَوْدَةٌ (El-Munáwwee, TA.) — [And † Softness or tenderness, or easiness and sweetness, or elegance, gracefulness, or ornateness, of speech: see رَقِيْقٌ, and see also 2. — And † Slenderness, softness, or gentleness, of voice.] — And † Evilness [or narrowness of the circumstances] of state or condition: so in the saying, عَجِبْتُ مِنْ قِلَّةِ مَا لَهُ وَرَقَّةٌ حَالِهِ, [I wondered at the paucity of his property, and the evilness, or the narrowness of the circumstances, of his state or condition]. (TA.) — [And † Scantiness of living or sustenance &c.] —

And رَقَّةٌ بَطْنٍ † [A looseness, or diarrhœa]. (TA in art. خَلْف.)

رَقَقٌ, an inf. n., (KL, [see 1,]) [Thinness, and consequently] † weakness (JK, S, K, KL, TA) of the bones, (JK,) or in the bones, (TA,) or of the bone, (KL,) or as in the bone, (S,) and in a camel's foot. (TA:) [and] lightness in a horse's hoof. (AO, TA) — † Paucity: thus in the saying, فِي مَالِهِ رَقَقٌ [In his property is paucity]: (JK, S, K, TA:) mentioned by Fr, (S,) or by A'Obeyd thus, but the saying mentioned by Fr is مَا لِي مَالِي رَقَقٌ † There is not in his property paucity. (TA) — And † Scantiness (رَقَقٌ) of food. (TA.) — See also the next paragraph.

رَقَاتٍ A desert tract such as is called سَحْرَاءُ: (K:) or a wide, or spacious, سَحْرَاءُ, of soft soil, beneath which is hardness: (TA:) or a level, (S, K, TA,) expanded, (TA,) tract of land, of soft soil, beneath which is hardness: (S, K, TA:) or a tract from which the water has sunk into the ground; as also رَقَاتٍ and رَقَاتٌ [q. v.] or a soft and wide tract of land; (K, TA,) accord. to As, without sand; (TA;) as also رَقَاتٍ and رَقَاتٍ and رَقَاتٍ; (K:) the last of which is a contraction of رَقَاتٍ, used by Ru-hib, (S, TA,) by poetic license. (TA.) — رَقَاتٌ يَوْمٌ A hot day. (Fr, K.) [See also رَقَاتٍ.]

رَقَاتٍ see رَقِيْقٌ. — Also, (JK, S, K,) as a subst., (Th, S,) or رَقَاتٍ (Mgh, Mgh, TA) thin bread, (صَبْرُ رَقَاتٍ JK, S, Mgh, Mgh, TA,) such as is [flat, or flattened, or] expanded: (TA.) n. nn. رَقَاتَةٌ (Mgh, Mgh, K,) meaning a single thin, round cake of bread: (Mgh) one should not say رَقَاتَةٌ, with keat: (K:) the pl. of رَقَاتٍ accord. to the K is رَقَاتٍ; but this is pl. of رَقِيْقٌ, like as كَرَامٌ is pl. of كَرِيْمٌ. (TA.) [See also رَقَاتٍ.] — مَرَقَاتٌ مَتَابِ رَقَاتٍ, said of a camel, means رَقَاتٍ (K, TA,) i. e. † It went an easy pace. (TA) — See also رَقَاتٍ.

رَقِيْقٌ (S, Mgh, Mgh, K,) fem. with ة, (TA,) Having the quality termed رَقَّةٌ (K, TA; [see 1, first sentence, respecting a mistranscription in the CK:]) as also رَقَاتٍ (K,) of which the fem. is likewise with ة; (TA;) and رَقَاتٍ (K,) like رَقَاتٍ; (TA;) [i. e.] contr. of عَلِيْقٌ (S, Mgh, K, TA;) as also رَقَاتٍ (K, TA) and رَقَاتٍ (K) and contr. of رَقِيْقٌ (S, TA:) [or rather this last is the proper explanation of رَقِيْقٌ, as well as of all the other epithets above mentioned: (see رَقَّةٌ) i. e. thin as meaning having little thickness in comparison with its breadth and length together; having little extent, or depth, between its two opposite surfaces:] applied to bread that is [flat, flattened, or] expanded; such as is termed رَقَاتٍ, q. v.: (TA:) and to a garment, or piece of cloth, (Mgh, El-Munáwwee, TA,) and the like, as meaning thin, fine, delicate, flimsy, unsubstantial, or uncompact, in texture &c.: contr. of صَفِيْقٌ (El-Munáwwee, TA;) as also رَقَاتٍ (TA:) and to water [as meaning shallow, or of little depth;

and in like manner to sand] · see رَقِيْقٌ. (IDrd, K, TA) [thin as meaning wanting in spissitude; applied to mud &c.: attenuated:] pl. رَقَاتٍ (TA)

and رَقَاتٍ. (JK.) [Hence,] الرَقِيْقَانِ The part between the خَاصِرَةُ [or flank] and the رُفْعُ [or groin, on either side]: (AA, K:) and the pl. الرَقَاتِ the thin parts at the flanks of she-camels (JK.) Also, the dual, الرَقِيْقَانِ, The حَضْبَانِ [or part between the armpit and the flank, on either side]. (K, TA. [In the CK الحَضْبَانِ, q. v.] And [The two veins called] اَلْخُدَعَانِ [q. v.] (K.) And, of the nose, The two sides: (K:) so says As: or the رَقِيْق of the nose is the thin and soft part of the side (TA.) — [Also Thin, or attenuated, and consequently † weak, in the bones: see رَقَقٌ.] You say نَافَةٌ رَقِيْقَةٌ meaning † A she-camel whose marrow-bones have become weak and thin (ضَعْفَتْ وَرَقَّتْ) and whose medullary canal is wide: pl. رَقَاتٍ رَقَاتٍ (Idar, TA) — Also † Weak: and abject, mean, paltry, or contemptible: applied to a man [&c.] (TA.) And goats are called مَالٌ رَقِيْقٌ [Weak cattle] because they have not the endurance of sheep. (TA.) — † Weak-hearted. (Mgh.) And رَقِيْقُ الْقَلْبِ

قَاسِي الْقَلْبِ, or tender, of heart; contr. of الْقَلْبِ قَاسِي (El-Munáwwee, TA.) — [† Soft or tender, or easy and sweet, or elegant, graceful, or ornate, speech or language] رَقِيْقُ اللَّفْظِ means [† Soft or tender, &c., of expression; applied to a man: and also soft or tender or] easy and sweet expression. (Har p. 8.) — [† Slender, or soft, or gentle, applied to the voice.] — رَجُلٌ رَقِيْقُ الْحَوَاشِي † A man gentle, gracious, or courteous, to his associates. (TA in art. حَشِي) And رَقِيْقُ الْحَوَاشِي † A soft or delicate, pleasant, or plentiful and easy, life. (TA.) — [عَيْشٌ رَقِيْقٌ may sometimes mean the same: but it commonly means † Scanty living or sustenance.] — And رَقِيْقُ الدِّيْنِ فَلَانٌ رَقِيْقُ الدِّيْنِ † Such a one is weak in respect of religion, and narrow in the circumstances of, or evil in, his state or condition: see رَقَّةٌ. (TA.) — Also A slave, (S, Mgh, Mgh, K,) male and female; (Mgh;) [but] the latter is [also] called رَقِيْقَةٌ (Lh, JK, TA:) and slaves; for it is used as sing. and pl.; (S, Mgh, Mgh, K:) like رَقِيْقٌ (TA:) accord. to Abu-l-'Abbās, so called because they are abject and submissive to their owner: (TA:) the pl. of رَقِيْقٌ أَرْقَاءُ (Mgh, TA,) erroneously said in the K to be رَقَاتٍ; (TA;) and that of رَقِيْقَةٌ رَقَاتٍ (Lh, TA.) Using it as pl., you say, هَؤُلَاءِ رَقِيْقِي [These are my slaves]. (Mgh.) And رَقِيْقٌ صَدَقَةٌ i. e. [There is no poor-rate] in the case of slaves used for service [as distinguished from those that are for sale]. (Mgh.) [See also رَقَاتٍ.]

رَقِيْقٌ [fem. 6f. رَقَاتٍ q. v.]

رَقَاتٍ see رَقِيْقٌ, first sentence.

رَقِيَّةٌ see رَقِيْقٌ, last sentence.

panion; as also **رَقَبْتُهُ**. (A.) And **كَدَا** **رَقَبْتُ** **أَبِيهِ** [I look, &c., or am looking, &c., for such a thing. (A.) And **رَقَبْتُ** **مَوْتَ صَاحِبِهِ** [He looks, &c., for the death of his companion], (JK, S, A, Mgh, Mgh,) and **رَقَبْتُ** **أَبِيهِ** [of his father, in order that he may inherit his property]: (A.) And **رَقَبْتُ** **مَوْتَ بَعْلِهَا** [She looks, &c., for the death of her husband], (K, TA,) and **رَقَبْتُ** **قَتْلَهُ** [that he may die and she may inherit his property]. (TA.)

And **رَقَبْتُ** **قَوْلِي** in the Kur [xx. 95], means And thou dost not wait, or hast not waited, for my saying [or what I should say]. (JK, TA.)

— And **رَقَبَهُ**, (Mgh, K,) aor. as above, (TA,) inf. n. **رَقَبْتُ**, (Mgh,) *He guarded, kept, preserved, or took care of it; was mindful, or regardful, of it;* (Mgh, K;) namely, a thing; (TA.) as also **رَقَبَهُ**, inf. n. **مُرَاقَبَةٌ** and **رَقَابٌ**; (K;) [and **رَقَبَهُ**].

You say also **أَنَا رَقَبْتُ لَكُمْ الْغَنَاءَ** I will guard, or keep watch, for you to-night. (A.) — And *He regarded it; paid regard, or consideration, to it.* (Bḡ and Jol in x. 8.) You say, **مَا لَكَ لَا تَرَقُبُ** [What aileth thee that thou wilt not regard the inviolable right or due, &c., of such a one?]. (A.) [This phrase is there mentioned as a proverb, not tropical.] — And *† He feared him;* (A;) and so **رَقَبَهُ**, (S, A, Mgh;) namely, God; (S, Mgh;) **رَقَبَهُ** **فِي أَمْرِهِ** [in his affair]; (S,) because he who fears looks for, or expects, punishment (**رَقَبْتُ** **أَلَهَ**: (A, Mgh.) **رَقَبْتُ** signifies *† I feared the punishment of God.* (Mgh.) **رَقَبَةٌ** [as inf. n. of **رَقَبَ** app. used intransitively, or perhaps as a simple subst.] signifies *† The fearing, or being afraid [of a person or thing]; or fear; and also † the guarding oneself; being watchful, vigilant, or heedful; or self-guardance; &c.* (K, TA.) [See this word below.] — And you say, **رَقَبْتُ** **النَّجْمَ** **وَبَاتَ** **رَقَبْتُ** **بِرَاحِمِهِ** **وَيَرَاقِبُهُ** [i. e. *He passed the night watching the stars and waiting for the time when they would disappear.*] (A, TA.) IAr cites the following saying of one describing a travelling-companion of his:

رَقَبْتُ **السَّحَرِ** **رَقَابَ** **الْحَوْتِ**

meaning *† He watches (رَقَبْتُ) the star, or asterism, with vehement desire for departure, like the [watching with] vehement desire of the fish for water.* (TA.) [See also **رَقَبْتُ** **مَلَانًا**].

رَقَبْتُ **الرَّحَى** [or a rope] upon the **رَقَبَةُ** [i. e. neck, or base of the hinder part of the neck, &c.,] of such a one. (K.) — **رَقَبْتُ**, [aor. **رَقَبْتُ**,] inf. n. **رَقَبْتُ**, (TA,) or this is a simple subst., (K,) *He was, or became, thick in the neck [or neck, &c.].* (TA.)

2. **رَقَبْتُ** **الرَّحَى** [They made a **رَقَبَةُ** (q. v.) for the leopard]. (JK.)

3. **رَقَبْتُ**, inf. n. **مُرَاقَبَةٌ** and **رَقَابٌ**: see 1, in seven places.

4. **رَقَبْتُ** **الدَّارَ**, (JK, S, A, Mgh, Mgh, K,) inf. n. **رَقَبْتُ**, (Mgh,) *He assigned the house to him as a gift* [q. v.], (JK, A,* Mgh, K, TA,) and to his offspring after him, in the manner of a **وَقْفٌ** [so

as to be unalienable]: (TA:) and **رَقَبْتُ** **الرَّقِي** [he assigned to him the **رَقِي**] (Lḡ, K.) or **رَقَبَهُ** [he gave to him a house, or land, on the condition that it should be the property of the survivor of them two; saying, *If I die before thee, it shall be thine; and if thou die before me, it shall be mine.* (S.)] it is from **رَقَبْتُ**, because each of the two persons looks for (**رَقَبْتُ**) the death of the other; (S, Mgh, Mgh,) in order that the property may be his: (Mgh.) the subst. is **رَقَبَةٌ** [signifying, as a quasi-inf. n., the act explained above; and, as a subst. properly so termed, the thing given in the manner explained above: the verb being similar to **رَقَبْتُ**; and the subst., in both of its applications, to **رَقَبْتُ**: see these two words]. (S, Mgh.)

5: see 1, in three places

8: see 1, in three places. — You say also, **رَقَبْتُ** **الْمَكَانَ** *He ascended upon the place.* (K,* TA.)

رَقَبْتُ *Thickness of the رَقَبَةُ [or neck, &c.].* (S, K.) a subst. [as distinguished from an inf. n. : but see 1, last signification]. (K.) — See also **رَقَبَةُ**.

رَقَبَةُ [A pit made for the purpose of catching the leopard]: it is, for the **رَقَبَةُ**, like the **رَقَبَةُ** for the lion. (JK, K.)

رَقَبَةُ: see 1, first sentence: — and again, in the latter half of the paragraph.* [Hence,] **رَقَبْتُ** **أَنَا** **رَقَبْتُ** **فُلَانًا** **عَنْ** **رَقَبَةٍ** *Such a one inherited property from distant relations, not from his fathers.* (K, TA.) And **رَقَبْتُ** **عَنْ** **الْحَسَدِ** **وَرَقَبْتُ** *He inherited glory, or nobility, from distant relations:* [it is said of a man] because it is feared that it will not be conceded to him on account of the obscurity of his lineage. (A.) El-Kumayt says,

* **كَانَ** **السَّيِّدُ** **وَالِدَتِي** **مَجْدًا** **وَمَرْكُمَةً**
* **تِلْكَ** **الْمَكَايِمُ** **لَمْ** **يُورَثْ** **عَنْ** **رَقَبٍ**

[The night-deed and the day-deed that nourished his mental growth were nobility and generous disposition: those generous qualities were not inherited from distant relations: **رَقَبْتُ** being pl. of **رَقَبَةُ**: i. e., he inherited them from near ancestors. (TA.)

رَقَبَةُ The neck: or the base of the hinder part thereof: (A, K.) or the hinder part of the base of the neck: (JK, S:) or the upper part of the neck: (TA:) pl. [of mult.] **رَقَابٌ** (JK, S, Mgh, K) and [coll. gen. n.] **رَقَبٌ** (JK, S, K) and [pl. of pauc.] **رَقَبَاتٌ** (Aqr, K) and **رَقَبَاتٌ**. (S, Mgh, K.) — By a synecdoche, it is applied to *† The whole person of a human being: as in the saying, **رَقَبْتُ** **ذَنْبِي** [I sin, or crime, &c., be on his own neck; meaning, on himself]. (IAth, TA.) [Hence also] one says, **رَقَبْتُ** **نَفْسِي** [This affair is upon your own selves], and **رَقَبْتُ** **نَفْسِي** [upon things own self]. (A.) And **رَقَبْتُ** **أَلَهَ** *He emancipate him.* (A.) And **لَكَ** **رَقَبٌ** *He released a slave, or a captive.* (TA.) **الرَّقَابُ** in the Kur ix 60 means *† Those slaves who have contracted with their owners for their freedom.* (T, Mgh, Mgh, TA.) — **رَقَابُ** **الْمَزَادِ** [lit. The necks of provision-bags] is a nickname which was applied to the **عَجَمِي** [or Persians, or foreigners in general]; because they were red; (S, A,) or because of the length of their necks; (El-Karāfī, TA in art. **زُرُود**;) or rather because of the thickness thereof, as though they were full. (MF in that art.)*

† They themselves, and the burdens that are upon them, are thine. (TA.) And [hence], in another trad. **لَنَا** **رَقَابُ** **الْأَرْضِ** *† To us belongs the land itself.* (TA.) — Hence also, i. e. by a synecdoche, (IAth, Mgh, TA,) **رَقَابُ** **الْأَرْضِ**, (S, IAth, Mgh, K, TA,) male and female: (IAth, TA:) and a captive: (TA:) pl. **رَقَابٌ**. (Mgh.) You say, **أَعْتَقَ** **رَقَبَهُ** *† He emancipated a slave, male or female.* (IAth, TA.) And **رَقَبْتُ** **نَفْسِي** *† He released a slave, or a captive.* (TA.) **الرَّقَابُ** in the Kur ix 60 means *† Those slaves who have contracted with their owners for their freedom.* (T, Mgh, Mgh, TA.) — **رَقَابُ** **الْمَزَادِ** [lit. The necks of provision-bags] is a nickname which was applied to the **عَجَمِي** [or Persians, or foreigners in general]; because they were red; (S, A,) or because of the length of their necks; (El-Karāfī, TA in art. **زُرُود**;) or rather because of the thickness thereof, as though they were full. (MF in that art.)

رَقَبْتُ One's giving to another person a possession, (K,) such as a house, and land, and the like, (TA,) on the condition that, whichever of them shall die, the property shall revert to his [the giver's] heirs. (K:) so called because each of them looks for (**رَقَبْتُ**) the death of the other: (TA:) or one's assigning it, (K,) namely, a dwelling, (TA,) to another person to inhabit, and, when he shall die, to another: (K.) or one's saying to a man, *If thou die before me, my dwelling [or my land, which I give to thee], shall revert to me; and if I die before thee, it shall be thine:* so called for the reason above mentioned (JK, KT.) [It also signifies The property so given.] See 4, in three places. The act thus termed is forbidden in a trad., which pronounces that the property so given belongs to the giver's heirs (JK.) Accord to the Imām Aboo-Hanefah, and [the Imām] Mohamamad, it is not a **هَبَةٌ**: accord to Aboo-Yousuf, it is a **هَبَةٌ** like the **عَجَمِي**; but none of the lawyers of El-Ṭrak says so: the Mālikees absolutely forbid it. (TA.) You say, **دَارِي** **لَكَ** **رَقَبِي** [My house is thine as a **رَقَبِي**]: from **الرَّقَابَةُ**; because each of the two persons looks for the death of the other. (A.)

رَقَبَانِ } **رَقَبَتَانِ**
رَقَبَانِي } see **رَقَبَةٌ**.

رَقَبْتُ **أَنَا** **رَقَبْتُ** **فُلَانًا** **عَنْ** **رَقَبَةٍ** *Such a one inherited property from distant relations, not from his fathers.* (K, TA.) And **رَقَبْتُ** **عَنْ** **الْحَسَدِ** **وَرَقَبْتُ** *He inherited glory, or nobility, from distant relations:* [it is said of a man] because it is feared that it will not be conceded to him on account of the obscurity of his lineage. (A.) El-Kumayt says, **كَانَ** **السَّيِّدُ** **وَالِدَتِي** **مَجْدًا** **وَمَرْكُمَةً** **تِلْكَ** **الْمَكَايِمُ** **لَمْ** **يُورَثْ** **عَنْ** **رَقَبٍ** [The night-deed and the day-deed that nourished his mental growth were nobility and generous disposition: those generous qualities were not inherited from distant relations: **رَقَبْتُ** being pl. of **رَقَبَةُ**: i. e., he inherited them from near ancestors. (TA.)

Paradise, by its dying in infancy. (So in the explanations of two trades, each commencing with الرَّقُوب, in the "Jāmi' es-Sagheer" of Es-Suyootfee.)

* وَرِثْتُ عَنْ عَمِّهِ رَقُوبٌ
is a prov., expl by Meyd as meaning [*I inherited it from a paternal aunt*] of whom no offspring was living: such, he says, is most compassionate to the son of her brother. (TA.) — Also A woman who looks for the death of her husband, (S, K,) in order that she may inherit his property. (S.) — And † An old and a poor man who is unable to earn for himself, and has none to earn for him, so called because he looks for a benefaction or gratuity. (Mgh.) — And † A she-camel that does not draw near to the watering-trough, or tank, on account of the pressing, or crowding [of the other camels to it], (S, K,) by reason of her generous disposition: (S:) so called because she waits for the others to drink, and drinks when they have done. (TA.) — أَمْرُ الرَّقُوبِ — † Calamity, or misfortune. (K.)

رَقِيبٌ, of the measure فَعِيل in the sense of the measure مَاعِل (TA.) A looker, watcher, or waiter, an expectation [of a person or thing]. (S, Mgh, K.) pl. رَقِيبَةٌ. (Mgh.) — A guarder, guardian, keeper, or preserver: (JK, S, A, Mgh, K:) a guard of a people; one stationed on an elevated place to keep watch. (TA.) a spy, or scout, of an army: (A, TA.) a watcher, or an observer. (TA.) — [Hence,] الرَّقِيبُ is an appellation applied to God; (A, K, TA:) meaning The Guardian, Keeper, Watcher, or Observer, from whom nothing is hidden. (TA.) — Also The أمين of the players at the game called التَّبَسُّرُ; (JK, K:) or (K) he who is intrusted with the supervision of the ضَرِيب [or shuffler of the arrows]: (JK, S, K:) or the man who stands behind the حُرْفَةُ [q. v.] in the game above mentioned: the meanings of all these explanations are [said to be] the same: pl. as above. (TA.) — And † The third of the arrows used in the game above mentioned (T, S, K:) it is one of the seven arrows to which lots, or portions, appertain: (TA:) by some it is called الصَّرِيب (Lh, L in art. ضَرِيب) the arrows are ten in number: the first is الدُّبُّ, which has one notch and one portion; the second, التَّوْنُزُّ, which has two notches and two portions; the third, الرَّقِيبُ, which has three notches and three portions; the fourth, الحَلْسُ or الحَلَسُ, which has four notches [and four portions]; the fifth, النَّافِثُ, which has five notches [and five portions]; the sixth, التَّسْوِيلُ, which has six notches [and six portions]; and the seventh, البَعْلَى, the highest of all, which has seven notches and seven portions: those to which no portions appertain are السَّيْخُ and البَنِيخُ and الوَعْدُ. (TA.) A poet says,

* إِذَا قَسَرَ الْهَوَىٰ أَعْشَارَ قَلْبِي
* قَسَمًا كَالْبَعْلَى وَالرَّقِيبِ

[When love divides the tenths of my heart, thy

two arrows will be the mo'alla and the rakeeb]: by the سَبَّابُ, [which properly signifies two arrows, and hence † two portions gained by two gaming-arrows, and then † any two portions,] he means her eyes: and as the مَعْلَى has seven portions and the رَقِيب has three, the سَبَّابُ would gain the whole of his heart (TA.) [See also a verse cited voce عَشْرٌ] رَقِيبُ السَّيْخِ signifies † The star, or asterism, that sets with the rising of that [other] star, or asterism: for example, the رَقِيبُ of the شَرَّابُ is الإِخْلِيلُ: [and the former is the رَقِيبُ of the latter:] when the latter rises at nightfall, the former sets: (S, TA:) or رَقِيبٌ signifies the star, or asterism, which [as it were] watches, (مَرَاتِبُ) in the east, the star, or asterism, setting in the west: or any one of the Mansions of the Moon is the رَقِيبُ of another: (K, TA:) whenever any one of them rises, another [of them] sets: (TA:) [see مَنَازِلُ الْقَمَرِ in art. نَزَلَ; and see also نُتُو:] and الرَّقِيبُ is † a [certain] star, or asterism, of the stars, or asterisms, [that were believed to be the givers] of rain, that [as it were] watches another star, or asterism: (K:) [it was app. applied to the الإِخْلِيلُ, as being the رَقِيبُ of the most noted and most welcome of all the Mansions of the Moon, namely, الثَّرِيَّا: see نُتُو.] The رَقِيبُ of the شَرَّابُ is [also] an appellation applied to the قَنَازُ [i. e. The Hyades; or the five chief stars of the Hyades, or the brightest star among them, a of Taurus]; because a follower thereof: (A:) [and] العَوُوقُ † [i. e. Cupella] is so called as being likened to the رَقِيبُ of the game called التَّبَسُّرُ. (TA.) [Hence,] one says, لَا آتِيكَ أَوْ يَلْقَى الشَّرَّابُ رَقِيبَهَا, [i. e. I will not come to thee unless their رَقِيبُ meet the Pleiades]. (A.) — رَقِيبٌ also signifies † A man's successor, (A, K,) of his offspring, and of his عَشِيرَةٌ [i. e. kinsfolk, or nearer or nearest relations by descent from the same ancestor, &c.]. (K.) So in the saying, نِعْمَ الرَّقِيبُ أَنْتَ لِأَبِيكَ وَسَلَفِكَ, [Excellent, or most excellent, is the successor; such art thou to thy father and thine ancestors]. because the successor is like the الدَّيْرَانُ الثَّرِيَّا. (A.) — And † The son of a paternal uncle. (K.) [App. because two male cousins by the father's side are often rivals, and watchers of each other; the son of a girl's paternal uncle being commonly preferred as her husband.] — Also † A species of serpent: as though it watched by reason of hatred: (TA:) or a certain malignant serpent: pl. رَقِيبَاتٌ. (T, K.)

رَقَابَةٌ A low, or an ignoble, man, a servant, or a slave, syn. رَجُلٌ وَغَدٌ. (S, K,) who keeps, guards, or watches, the [utensils and furniture called] رَجُلُ of a people when they are absent. (S.)

رَقِيبٌ and رَقِيبَةٌ (JK, S, A, K,) the latter irregular (Sb, S, K) as a rel. n., (Sb,) and رَقِيبَانِ (IDrd, K,) applied to a moon, (S, IDrd, A,) Thick, (JK, S, K,) or large, (A, Mgh, in which latter only the second epithet is mentioned,) in the رَقِيبَةُ [or neck, &c.]: (JK, S, A, K:) the fem. of the first] is رَقِيبَةٌ, (JK, IDrd,) applied to a

female slave, (JK,) not applied to a free woman, nor does one say رَقِيبَةٌ. (IDrd.) — الرَّاقِبُ — is also [an epithet] applied to The lion: (K:) because of the thickness of his رَقِيبَةُ. (TA.)

مَرْقَبَةٌ and مَرْقَبٌ An elevated place upon which a spy, or watchman, ascends, or stations himself: (S, A, Mgh, K:) [a structure such as is termed] an عِلْمَر, or a hill, upon which one ascends to look from afar. or, accord to Sh, the latter signifies a place of observation on the top of a mountain or of a fortress: accord to AA, the pl., مَرَقِيبٌ, signifies elevated pieces of ground. (TA.)

مَرْقَبَةٌ: see what next precedes.

مَرْقُفٌ A skin, or hide, that is drawn off from the part next to the head (S, K) and the رَقِيبَةُ [or neck, &c.]. (S.)

رَقَب

2. رَقَبَ, (S, A,) inf. n. رَقَبْتُ (S, K,) He ordered, or put into a good or right or proper state, managed well, tended, or took care of, property, or cattle: (S, A, K.) and in like manner, he ordered, put into a good or right or proper state, or managed well, the means of subsistence; (S, A, TA:) as also رَقَبَ [app. with the objective complement (العَيْشُ or العَيْشَةُ) understood]. (TA.) — And He gained, acquired, or earned, property. (TA in art. رَقَب.) — It occurs in a trad., in the phrase رَقَبَ إِنْشَاءً, as meaning رَقَبَ [q. v.] (TA.)

رَقَبَ: see above. — رَقَبَ لِعِيَالِهِ He gained, acquired, or earned, or he sought, or laboured, to gain or acquire or earn, subsistence for his family, or household; syn. رَاقَبَ, (S, [see also L,]) or تَكَسَّبَ; (A, K;) on the authority of Lh. (TA.)

رَقَبَتْهُ A woman who gains her subsistence by prostitution. (MF.)

رَقَابَةٌ Good management of property. (TA.) — Gain, acquisition, or earning: and merchandise, commerce, or traffic. (S, K.) Hence, (TA,) the Pagan Arabs, (S, A,) or some of them, (TA,) used to say in the تَلْبِيَّةُ, [i. e. in uttering the ejaculation بِبَيْتِكَ, during the performance of the rites of the pilgrimage.] جِئْنَاكَ لِلتَّلْبَاةِ لَمْ نَأْتِ بِرَقَابَةٍ [meaning We have come to Thee for the purpose of sincere worship: we have not come for gain, or traffic]. (S, A, TA.)

رَقَاقِيٌّ A merchant, trafficker, or trader, (A, TA,) who manages well his property. (TA.) You say, هُوَ رَقَاقِيٌّ مَالٍ He is one who orders, or puts into a good or right or proper state, manages well, tends, or takes care of, property, or cattle: (S, K:) or who gains, acquires, or earns, property, and orders it, puts it into a good or right or proper state, or manages it well. (A, TA.)

هُوَ رَاقِبَةٌ أَعْلَى He is the gainer, or earner, of sustenance for his family. (A, L.)

رَقْد

1. رَقْدٌ, (S, Mgh, K.) aor. 2, inf. n. رَقَدَ (JK, S, A, Mgh, K.) and رَقْدٌ (S, Mgh, K.) and perhaps also رَقْدٌ [q v.], (TA.) *He slept*, (JK, S, A, Mgh, K.) accord. to some, specially, (Mgh, K.) by night; (JK, Mgh, K.) but it correctly means, whether by night or by day; as is shown by verse 17 of ch. xviii. of the *Kur-ān*: (Mgh.) the assertion that it means, specially, by night, is weak: (TA:) accord. to Lth, رَقْدٌ is by night, and رَقَادٌ, by day. but the Arabs used both of these words as meaning the sleeping by night and by day. (T, TA.) You say, مَا بِي رَقْدٌ, [There is not in me any sleep]. (A.) — [Hence:] رَقْدٌ عَنْ رَقْدٍ عَنِ الْأَمْرِ † *He abstained, or held back, from the affair*. (Mgh, TA.) And رَقْدٌ عَنْ ضَيْفِهِ † [*He neglected his guest*]; he did not pay attention, or frequent attention, to his guest. (A, TA.) And رَقْدٌ رَقْدٌ, inf. n. رَقْدٌ and رَقَادٌ, (TA.) † *The garment became old and worn out, and no longer of use*; (A, TA.) like نَامَرٌ. (A.) And رَقَدَتِ السُّوقُ † *The market became stagnant, or dull, with respect to traffic*; like نَامَتِ. (Th, TA.) And رَقَدَ الْحَرُّ † *The heat remitted, or subsided*. (TA.) [See also رَقْدٌ.]

2. تَرَقُّدٌ *A certain manner of going on foot*, (JK, K.) with quickness: (JK:) perhaps a mis-transcription for تَرَقُّدٌ. (TA.)

4. ارْقَدَهُ, or it, caused him to sleep; put him to sleep. (S, K.) It is said of a medicine (S, A, K.) And you say, ارْقَدَتِ الْمَرْأَةُ وَلَدَهَا † *The woman put her child to sleep*. (A.) — رَاقِدٌ الْبَيْتَانِ (S), بِالْبَيْتَانِ (A), رَابَضٌ كَذَا (A), رَابَضٌ كَذَا (A), † *He resided, stayed, dwelt, or abode, in the place, or town or country, or in such a land*. (IAq, JK, S, A, K.)

6. ارْقَدَ *He feigned himself asleep*. (A.)

8. ارْقَدَ (JK, S, A.) inf. n. ارْقِدَا (JK, S, K.) *He hastened; or was quick, or swift*; (JK, S, M, A, K.) in his pace, or going: (M, A:) or he ran vehemently, as also ارْمَدَ; said of a camel: (AA, T in art. رَمَدَ) or he ran with leaps, or bounds, as though leaping, or bounding, from a thing: (Aq, L in art. رَمَدَ) or he went at random, heedlessly, headlong, or in a headlong course; and quickly: (Aq, JK, L in art. رَمَدَ) as also ارْمَدَ. (Aq, T in art.)

10. اسْتَرْقَدَ *He became overpowered by sleep* [or drowsiness; and therefore desired to sleep]. (A, TA.)

رَقْدٌ *Mill-stones of Rakd*; (S;) which is the name of a mountain whence mill-stones are hewn; (S, A, K;) or, as some say, a valley in the district of Keys. (TA.) You say also رَحَى رَقْدِيَّةٌ *A mill-stone of the mountain [or valley] called رَقْد*. (A.)

رَقْدَةٌ *A sleep*. (S.) One says, رَقْدَةٌ السَّحَرِ [*How sweet is the sleep of the time a little before daybreak*]. (A.) — *A state of extinction of vitality (هَمْدَةٌ) between the present life and the* Bk. I.

life to come. (JK, A, K.) — أَصَابَتْ رَقْدَةً مِنَ السَّحَرِ (JK, A, K.) † *A period of heat befell us lasting half a month, or less*, (A,) or ten days: (JK, K:) or رَقْدَةٌ signifies a heat that befalls one after days of wind and an abatement of violent heat. (L.)

رَقْدَةٌ: see رَقْدٌ.

رَقْدَانٌ [an inf. n. of which the verb is not mentioned.] *The act of leaping, or leaping up, by reason of briskness, liveliness, or sprightliness*, (S, K,) like the lamb and the kid. (S.)

رَحَى رَقْدِيَّةٌ: see رَقْدٌ رَقْدِيَّةٌ, above.

رَقْدٌ and رَقَادٌ (A) and رَقْدٌ (K) [all signify the same; i. e. A man who sleeps much; as the last is explained in R; and so رَقْدٌ; as Golius says on the authority of a gloss in the KL: or] رَقْدٌ signifies a man always sleeping; as also رَقْدَةٌ (TA.) [Hence:] امْرَأَةٌ رَقْدٌ الْفُحْشَى [*A woman who sleeps much in the morning after sunrise, meaning*] † *a woman that leads an easy, and a soft, or delicate, life; and so* تَوَدُّرُ الضَّحَى. (A.)

رَقَادٌ: see the next preceding paragraph.

رَقْدٌ act. part. n. of 1: رَقْدٌ [is its pl., and] signifies *Persons sleeping*; as also رَقْدٌ; (S, K;) the last occurring in the *Kur* xviii. 17. (Mgh.)

رَقَادٌ *A large vessel of the kind called رَقَادٌ* (K:) or a vessel of the kind so called, (S, K,) or a vessel in form like the رَقَادٌ, (JK,) resembling an رَقَادِيَّةٌ (S, A,) long in the lower part, (JK, S, K,) smeared inside with pitch: (S, A, K:) or an oblong earthen jar, smeared with pitch: (TA:) an arabicized word: (S:) pl. رَقَادِيَّةٌ. (JK, S.) — *And A certain fish*, (JK, K,) small, (K,) of the size of the finger, and round; (JK;) found in the sea. (TA.)

مَرَقَدٌ *A sleeping-place*: (S, A, K:) pl. مَرَقِدَاتٌ. (A.) You say, يَبْتَعُ مِنْ مَرَقَدِهِ [*He roused him from his sleeping-place*]. (A.) And أَحْدَوْا مَرَقِدَهُمْ رَقَادًا [*They took their sleeping-places*]. (A.) — It seems, from the manner in which it is used in the *Kur* xxxvi. 52, [like the former of the two exs. mentioned above,] that it may perhaps also be an inf. n. (TA.)

مَرَقْدٌ *A medicine that causes him who drinks it to sleep* (S, K.) [In a copy of the A † مَرَقْدٌ; and thus pronounced in the present day.] — *Also A conspicuous road*; (JK, K:) thus on the authority of Aq; but Isd says, “I know not how it is:” and others say that it is † مَرَقْدٌ. (TA.)

مَرَقْدٌ: see the next preceding paragraph, in two places.

مَرَقْدِيَّةٌ: see رَقْدٌ. — *Also A man quick in his affairs*. (S, K.)

رَقْدٌ: see رَقْدٌ.

رَقَش

1. رَقَشَ (A,) aor. 2, (TK, K.) inf. n. رَقَشَ (S, M, A, K.) *He variegated; coloured with two or*

more colours; decorated, embellished; syn. رَقَشَ; (S, A, K, K;) and رَقَشَ; (Har p. 57;) and رَقَشَ. (So in a copy of the A: [but I think that this is a mistranscription, for رَقَشَ.]) — *He wrote*: (M, TA:) and *he pointed, or dotted*, (Aq, M, TA,) characters, and writing: (Aq, TA:) as also رَقَشَ, inf. n. رَقَشَ, in both senses: and † the latter, *he wrote upon, or in, papers or the like, or books*. (M, TA.)

2. رَقَشَ, inf. n. رَقَشَ: see 1, in three places. — *He embellished his speech: or embellished it with lies*: syn. حَسَنَ and زَوَّقَ: (TA:) or رَقَشَ (A,) and رَقَشَ (S, K,) and رَقَشَ (S, A, K.) — Hence, (A, TA.) † *He made known, divulged, or told, discourse, or conversation, in a malicious or mischievous manner, so as to occasion discord, dissension, or the like*; (S, A, TA;) because he who does so embellishes his speech, or embellishes it with lies: (A, TA:) *he told a calumny to the object thereof*. (M.) — † *He excited discord, dissension, or animosity*. (M.) — † *He blamed, reproved, or chid*; syn. عَاتَبَ. (M, TA.)

5. رَقَشَ *He adorned himself*: (A, K:) *he displayed his beauty, or goodness*. (A, TA.) — See also 1.

8. ارْتَقَشُوا † *They became mixed together in fight*. (A, K.)

رَقَشٌ *A good, or beautiful, خُلُقٌ* [i. e. character, or handwriting]. (TA.) [See also رَقَشَ: and see 1.] — *Also Food*. (M.)

رَقَشٌ and رَقَشَةٌ *A colour in which are* [intermixed] *duskiness, or dinginess, and blackness; and the like of those two hues*. (M.) [See ارْقَشَ.]

رَقَشَةٌ: see what next precedes.

رَقَشٌ *The serpent*: (A, Sgh, K:) app. because of the رَقَشَ [see رَقَشَ] upon his back: (TA:) or a serpent speckled with black and white [like حَبَّةٌ رَقَشَاءٌ]. (A.)

رَقَشٌ dim. of رَقَشَ, signifying *The pointing, or dotting, of characters and writing*: (Aq, TA:) or of رَقَشَ; as also رَقَشَ [so in the TA, but in some copies of the K, رَقَشَ] (AHat, K:) the latter is allowable. (AHat.)

رَقَشٌ fem. رَقَشَاءٌ; (S, M, &c.) pl. رَقَشَاتٌ; (A;) *Variegated with duskiness, or dinginess, and blackness; or the like of those two hues*; applied to the [species of locust called] جَنْدَب (M, TA:) and the fem., applied to a serpent (حَبَّةٌ), (S, M, I, Ath, K,) signifies the same: (M:) or speckled with black and white, (S, K;) and so when applied to a she-goat: (IAq, M:) or, applied to a serpent, it signifies one of the viper-species (أَفْعَى) because of the lines and specks upon its back: (IAth.) and رَقَشُ الْأَذْنَيْنِ *having his ears variegated with black and white, and the rest of his hair black*; applied to a kid. (S.) — *Also the fem., A small creeping thing* (M, K,) that is found in herbs, a variegated and beautiful worm, (M,) resembling [another small creeping thing called] حَمِطُوط (M, K,) speckled with red and yellow.

(IDrd, TA.) Sgh., or his copyist, has corrupted *خطوط* into *خطوط*. (TA.) — Also the fem, *الشَّقَقَة* [i. e. the bursa faucum, or faucal bag], of the camel: (S, A, K:) or the *شَقَقَة* of the camel is sometimes *رَقَات*, having in it a mixture of colours. (IDrd.)

رَقِيش: see *رَقِيش*.

رقص

1. *رَقَصَ*, (S, M, A, Mgh, K,) aor. *رَقَصَ*, (S, M, Mgh, inf. n. *رَقَصَ*, (S, M, Mgh, CK,) or *رَقَصَ*, of the measure *فَعَلَ*, like *حَبَبَ* and *حَبَبَ*, inf. n. of *رَدَّ* and *حَبَبَ* (IDrd, IB, TA.) [*He danced*; this is what is meant by the explanation] *he played, or sported*; syn. *لَعَبَ*: (A, K:) said of a *رَقَّاص* [or dancer], (A, K,) or of a *لَعَّاب* [or player or sporter], (M,) and of a *مُخَسَّب* [or effeminate man, or one who affects the manners &c. of women], and of a *صَوْنِي* [or mystic, in a choral celebration of the praises of God, which is termed a *دِرْجَر*, performed by certain orders of darweeshes, all of whom, more or less, pretend to be mystics]. (TA.) — Also *رَقَصَ*, (Lth, A,) aor. *رَقَصَ*, (Lth, inf. n. *رَقَصَ* (Lth, M, A, K) and *رَقَصَ*, (Lth, M, K,) or the latter only, (IDrd, Ibn-Malik, TA.) *رَقَصَان*, (Lth, M, A, K,) *†* *He* (a camel, A, TA) *vent the pace, or in the manner, termed حَبَبَ*; [i. e. *ambled*;] (Lth, M, A, K, TA.) or *went in a manner which was a kind of حَبَبَ*: or *went quickly*. (TA.) One does not say *رَقَصَ* [in speaking of any animate being] except of a player or sporter and of a camel (Lth, K, TA) and the like: (Lth, TA.) in relation to others, one uses the terms *قَفَزَ* and *نَفَزَ*: (Lth, K, TA.) or sometimes, (Lth, TA.) — it is also said of an ass, meaning *†* *He played with his sh-ass*. (Lth, A, TA.) — You say also, *رَقَصَ فَوَّارُهُ بَيْنَ جَنَاحَيْهِ*, for *darweeshes* are often seen to be excited to frantic ecstasy, or ecstatic cataplexy, by certain love-songs designed to have a mystic religious sense]. (TA.) — *رَقَصَ* also signifies *†* *It* (wine, S, K, and the beverage called *نَبِيد*, A) *estuated*: (A, K:) or *began to do so*. (S, A.) — And *†* *It* (the mirage) *was, or became, in a state of commotion*; [it danced,] (S, M, A, K:) and so it signifies when said of bubbles (حباب). (M.) You say, *رَقَصَ حَبْنُ الرَّابِ* *المرآة* danced; in the heat of the day. — And *†* *He* hastened, or was quick, *كَلَامِهِ* in his speech. (A, TA.) You say also, *لَهُ رَقَصَ فِي الْقَوْلِ*, [*He has a haste in speech*.] (A, TA.) — [And *†* *He* spoke evil against another.] You say, *سَمِعْتُ رَقَصَ النَّاسِ عَلَيْنَا* *†* *I heard the evil speaking of the people against us*. (A, TA.)

2: see 4, in two places.

4. *ارْقَصَ* [*He made him to dance; or to play, or sport*] trans. of 1. (Mgh.) You say, *ارْقَصَتْ وَلَدَهَا*, (S, A,) *صَبِيهَا*, (M,) *She* (a woman, S, M) *danced, or dandled, her child; or* made her child to leap or spring or bound [in her arms or on her knees]; (S, M:) also *†* *رقص*, (S, M, A,) inf. n. *تَرْقِصُ*: (S, A:) or the latter verb has an

intensive signification. (Mgh.) — *ارْقَصَ بَعِيرُهُ* *†* *He made his camel to go in the [ambling] manner termed رَقَصَ*: (S, M, A, K:) and the same, (TA,) or *رَقَصَ*, (M,) *he made him* (i. e. his camel) *to leap, spring, or bound*. (M, TA.) — See also 5.

5. *تَرْقَصَ* [Lit., *He, or it, became danced or dandled*. — And hence,] *†* *He, or it, became raised and lowered; or rose and sank; or went up and down*. (K, TA.) You say, *تَرْقَصُوا فِي مَسِيرِهِمْ* *†* *They went up and down in their journeying*, (A;) as also *†* *ارْقَصُوا*. (A, TA.) And Er-Râ'ee uses the phrase *تَرْقَصَتِ الْبَقَارَةُ*, meaning, *†* *The desert [in appearance] went up and down; the mirage, only, making it [seem] to rise and sink*. (TA.)

رَقَصَات *A dance, or a dancing*: pl. *رَقَصَات*. See an ex. voce *قُرْصَة*.

رَقَّاص [*A dancer; a player, or sporter: one who dances, or plays, or sports, much, or often*] (S, A, Mgh, K:) an intensive epithet. (Mgh.)

رَقَّاصَة [*A female dancer*]. — *A certain game of the Arabs* (IF, K.) — *أَرْضٌ رَقَّاصَة* *†* *Land that does not give growth to anything, though rained upon*. (K)

رَقَّاص [*A man dancing; playing, or sporting*]. (Mgh.) — *الرَّقَّاصُ* *The star* [μ] *on the tongue of the تَبِين* [or *Draco*] (Kzw.)

كَلَامٌ مَرْقُصٌ *†* *Speech, or language, that makes one to be affected with a lively emotion of joy, or of grief*. (TA.) You say also, *هَبْدٌ مَرْقُصَة* *الضَّوْبِيَة* [app meaning, *†* *This is that poem, or ode, which makes the mystics to dance; or to be affected with a lively emotion of joy*: for *darweeshes* are often seen to be excited to frantic ecstasy, or ecstatic cataplexy, by certain love-songs designed to have a mystic religious sense]. (TA.) — *أَرْضٌ مَرْقُصَة* *†* *A desert that makes the traveller thereof to hasten, or go quickly*. (A, TA.)

مَرْقُصٌ *†* *A camel that goes much, or often, in the [ambling] manner termed رَقَصَ*. (M, TA.)

رَقَطَ

2. *رَقَطَتْ عَلَى ثَوْبِي* *†* *I made specks, or small spots, [with ink or the like, (see 5,)] upon my garment*; syn. *نَقَطَتْ*. (A, TA.)

5. *رَقَطَتْ ثَوْبِي* *†* *His garment became sprinkled with specks, or small spots, of ink or the like*. (K, TA.)

9. *ارْقَطَ*, (S, K,) inf. n. *ارْقِطَانُ*, (S,) *He, or it, was, or became, of a black colour speckled with white: or the reverse*: (K:) [or *speckled with white, and black, and red, and yellow*: (see *رَقَطَ*);] as also *†* *ارْقِطَانُ*, (K,) inf. n. *ارْقِطَانُ*: (TA:) or the former, *he* (a sheep, or goat,) *was, or became, such as is termed رَقِيش*. (S.) — *It* (the stalk, or twig, of *عَرَجَج*) *put forth its leaves, and what resembled nails (أظفار) were seen in the place of*

separation (مُتَرَقِّق) of its stalks, or twigs, and internodal portions; as also *†* the latter verb: (K, TA:) this is said to be after what is termed *إِدْبَة* and *تَقْبِيل*, and before what is termed *أَخْوَاص*: (TA:) or *†* the latter verb, said of the *عَرَجَج*, signifies *it put forth its leaves*; and this it does before its *إِدْبَة*: (S:) [see *عَرَجَج*] in a trad. occurs the expression *عَرَجَجَ عَرَجَجًا*; but El-Katabee thinks that it should be *عَرَجَجًا*. (TA.)

11: see 9, in three places.

رَقَطَ *A dotting, or speckling*: pl. *ارْقَاطُ*. (O.)

رَقَطَة *Blackness mixed with speckles of white*: (S, K:) or the reverse: (M, K:) or *speckles of white, and of black, and of red, and of yellow, in an animal*. (A, TA.) and the state, or quality, denoted by the epithet *رَقِيش*. (TA.)

رَقَطَ *Black speckled with white: or the reverse: fem. رَقَطَة*. (K.) Applied to a sheep or goat, *Like, (S,) or syn. with, (K,) أَبَعَثَ*: (S, K:) or *speckled with black and white*. (Har p. 303.) And the fem., applied to a domestic fowl or hen (*دَجَاجَة*), *Black speckled with white*: (S:) or *party-coloured*: (K:) or *having patches of white and black: much sought after, and used, by enchanters; and rarely found*. (TA.) — It is also applied to a man. (TA.) — And the fem. is applied to a tract (*رِسَالَة*), and to an ode (*قَصِيدَة*), as meaning *Having one of the letters of a word thereof dotted, and another not dotted*: from the same epithet applied to a sheep or goat. (Har p. 303.) — *السَّلسَلَة الرَّقَطَاءُ* *A certain reptile; the most malignant of the [kind of lizards called] عَقَاة: when it crawls upon food, it poisons it*. (TA.) — *رَقِيشَة رَقَطَة* *†* *[A mass of crumbled or broken bread] having much oil* (Sgh, K*) *or clarified butter*. (TA.) — *الرَّقِيشُ* *The leopard*: (K:) an epithet in which the quality of a subst. predominates. (TA.) — *الرَّقِيشَة* *†* *Civil war; conflict and faction; sedition; or the like*; syn. *الْفِتْنَة*: (K:) because of its variableness: or *such as is not universal*; likened to a speckled serpent: occurring in a trad. (TA.)

رَفَعَ

1. *رَفَعَهُ*, (S, Mgh, K,) aor. *رَفَعَهُ*, (Mgh, K,) inf. n. *رَفَعَهُ*, (Mgh, TA.) *He patched it; pieced it; put a piece of cloth in the place thereof that was cut or rent*; (Mgh;) *repaired it*, (K,) and closed up the hole or holes thereof, (TA,) with [a patch or patches] (S, K;) namely, a garment, or piece of cloth; (S, Mgh, K;) and in like manner, a skin, or hide; (TA:) as also *رَفَعَهُ*, (K,) inf. n. *رَفَعَهُ*: (TA:) or *ترَفِيعٌ* signifies the patching a garment, or piece of cloth, in several places. (S, TA.) — *He stopped it up, or closed it up*; namely, any hole, or aperture; and so *رَفَعَهُ*; as in the saying of 'Omar Ibn-Abse-Rabee'ah,

* وَكُنْ إِذَا بُرِّئْتَنِي أَوْ سَمِعْتَنِي

* خَرَجْنِ رَفَعْنِ الْكُؤَى بِالْحَاجِرِ

[And they (referring to women) used, when they

saw me, or heard me, to come forth, **رَقَعَ** being used for **يُخْرِجُنِي** and close up the apertures in the walls with the eyes and the parts immediately around them]. (L.) — †[He repaired it in a figurative sense; as also **رَقَعَهُ**.] You say, **رَقَعَ دِيْنَهُ بِتَوْبَتِهِ** †[He repairs his religion by his repentance]. (TA.) And **رَقَعَ رَقْعًا** †[He repaired his state, or condition, in the present word by sacrificing his blessings in the world to come]. whence the saying of 'Abd-Allah Ibn-El-Mubārak,

* **نَرَقَعَ دِيْنًا بِتَزْيِيقِ دِيْنَا** *
* **لَا دِيْنًا يَنْقَى وَلَا مَا نَرَقَعَ** *

†[We repair our state, or condition, in the present world by the renouncing, or marring, of our religion, so that neither our religion remains nor what we repair]. (TA.) And **رَقَعَ حَالَهُ وَمَعِيْنَتَهُ** †He repaired, amended, or put to rights, his state, or condition, and his means of subsistence, syn. **أَصْلَحَ**, (TA.) and **رَقَعَ** (K, TA:) with which latter **رَقَعَ** is also syn. as signifying †he gained, acquired, or earned, property; accord. to an explanation of its inf. n., **تَرَقَعَ**. (TA.) And **يَصِلُ الْكَلَامَ تَرَقُّعًا بَعْضُهُ بَعْضًا** †[He connects the language, and repairs one part thereof by inserting another]: said of a poet. (TA.) And **تَرَقُّعٌ** also signifies †[The act of interpolating: or] the adding to a tradition, or story, or narrative.

(TA.) — **مَا رَقَعَ مَرَقَعًا** [lit. He did not patch a place of patching, or place to be patched,] means †he did not, or made not, or wrought not, anything. (TA.) — **كَانَ مَعَايِنَةً يَلْمُزُ بِبَدِّ وَبَرِّعٍ** †[Mo'avyeh used to put morsels into his mouth with one hand,] and spread another hand in order that the portions of his morsels that fell might become scattered upon it. (Iath, Sgh, K.) **رَقَعْنَا بِالرَّقَاعِ** (Ibn-'Abbād, K.) **رَقَعَ الرَّجُلُ** inf. n. **رَقَعٌ**, (TA.) †He lined, or cased, the interior of the wall for the space of the stature of a man, or twice that measure, fearing its becoming demolished, (Ibn-'Abbād, K, TA.) in its upper part. (TA.) — **رَقَعَ خَلَّةَ الْفَارِسِ** [lit. He closed up the interval between him and the horseman;] means †he reached, or overtook, the horseman, and pierced him, or thrust him; the **خَلَّةُ** signifying the interval, or intervening space, between the piercer, or thruster, and the pierced, or thrust. (O, K, TA.) **رَقَعَ الْغَرَسَ سَهْمًا** [and **الرَّقْعَةُ**] †He hit, or struck, the butt, or target, with an arrow. (K, TA.) **رَقَعَ رَقْعَةً** also signifies †Any hitting, or striking. (TA.) And **رَقَعَ** †He struck, or beat, in any manner; with a whip; and otherwise; as in the phrases **رَقَعَهُ كَفًّا** †[He struck him a slap with the hand]; and **رَقَعَ الْأَرْضَ** †[He beats the ground with his foot]. (TA.) **رَقَعَ الشَّيْخُ** †The old man supported himself, or bore, upon his two palms, [as though meaning he struck the ground with the palms of his hands,] in order to rise. (TA.) — [And hence,] **رَقَعَهُ** (S, K,) or **رَقَعَهُ بِقَوْلِهِ**, (TA.) †He censured him, reviled him, or satirized him. (S, K, TA.) — **رَقَعَ**, (S, TA.) inf. n. **رَقَاعَةٌ**, (S, K,) †He was, or became, stupid, foolish, deficient in sense; (S, K, TA;) shattered, or marred, in his intellect, (TA,) such as is termed **رَقِيعٌ**. (S.)

2: see 1, in seven places. — **رَقَعَ النَّاقَةَ بِالنَّاقَةِ** inf. n. **تَرَقَّعَ**, †He smeared the traces of mange, or scab, upon the she-camel, one after another, with tar, or liquid pitch. (TA.)

4. **رَأَى**: see 10. — Also †He (a man, S) acted, or spoke, stupidly, or foolishly. (S, K, TA.)

5. **رَقَعَ** †He sought, sought after, or sought to gain, sustenance, or the like; or he applied himself, as to a task, to do so. (K, TA.)

10. **اسْتَرَقَعَ الثَّوْبُ** The garment, or piece of cloth, required to be patched; (A, TA;) it was time for it to be patched; (S, K;) as also **رَقِعَ**. (K.)

رَقَعَ (TA) and **الرَّقْعُ** (K, TA) The seventh heaven. (K, TA.) So, accord. to some, in a verse of Umeyyeh Ibn-Abi-s-Salt, [where others read **رَقَعَ** instead of **رَقَعَ**,] cited voce **سِدْر**. (TA.) [See also **الرَّقِيعُ**,]

رَقَعَةٌ †The sound of the arrow in, or upon, the butt, or target. (IAar, K, TA.)

رَقَعَةٌ A patch; i. e. a piece of cloth, or rag, with which a garment, or the like, is patched, or pieced, or repaired: (S, Mgh, K:) pl. **رَقَاعٌ** (S, Mgh, Mgh, K) and **رَقَعٌ**. (TA.) Hence the saying, **الصَّاحِبُ كَالرَّقْعَةِ فِي الثَّوْبِ قَاتِلُهُ مَشَاكِلًا** [The companion is like the patch in the garment; therefore seek thou the one that is suitable]. (A, TA.) — †A [patch, or] trace, or mark, of mange, or scab: (TA:) the commencement of the mange, or scab: (K, TA: [in some copies of the K, the **حَرْبُ** is erroneously put for **الْحَرْبُ**]) pl. **رَقَاعٌ**. (TA.) — †A piece of land, or ground, adjoining another piece [which is in some manner distinguished therefrom; i. e. a patch of land, or ground: and in like manner, of herbage]: pl. **رَقَاعٌ**. (TA.) You say, **رَقَاعُ الْأَرْضِ مُخْتَلِفَةٌ** †[The patches of the land, or ground, are various, or diverse]. (TA.) And **هَذِهِ رَقْعَةٌ مِنَ الْكَلَامِ** †[This is a patch of herbage]: and **وَجَدْنَا غَيْرَ رَقَاعٍ مِنْ غَضَبٍ** †[We found not aught save patches of green herbage]. (TA.) — [A note, billet, or short letter: and particularly a short written petition or memorial, addressed to a prince or governor: a ticket: a label.] a certain thing that is written: pl. **رَقَاعٌ** (S, K) [and accord. to modern usage **رَقْعٌ** also]. Hence the saying in a trad., **يَجِيءُ أَحَدُكُمْ يَوْمَ الْقِيَامَةِ عَلَى رَقْعَةٍ وَرَقَاعٍ تَحْفَقُ** [One of you will come, on the day of resurrection, having, suspended upon his neck, billets fluttering;] meaning, by the **رَقَاع**, the claims to be made upon him, or the dues incumbent on him, written on the **رَقَاع**. (TA.) — A butt, or target, at which to shoot; also termed **رَقْعَةُ غُرُوبٍ**. (TA.)

— A chess-table; also termed **رَقْعَةُ الشَّطْرَانِجِ**: so called because it is patched [with squares]. (T A.) — †The original matter; the substance; (S, TA;) of a garment, or piece of cloth; (S, TA;) or of a thing: (TA:) or †the thickness of a garment, or piece of cloth. (Mgh.) You say, **رَقْعَةُ هَذَا الثَّوْبِ جَبْدَةٌ** †The [substance or] thickness of this garment, or piece of cloth, is good. (Mgh.) — [The pl.] **رَقَاعٌ** also signifies †The lining, or casing, which is constructed in the upper part of the interior of a well when one fears its becoming demolished. (TA.) [See **رَقَعَ الرَّجُلُ**.]

رَقِيعٌ Patched; a garment, or the like, having a piece of cloth put in a place thereof that is cut or rent; (Mgh;) as also **مُرَقَّعٌ**. (TA.) — And hence, (O, Mgh,) †Stupid, foolish, deficient in sense; (S, O, K;) in whose intellect is something needing repair; [so I render **رَقِيعٌ** مَرْمَّةٌ] (S, TA,) shattered, or marred, in his intellect; (TA;) as also **رَقِيعٌ**, (TA,) and **مُرَقَّعَانِ** (S, K;) or unsound in intellect, likened to a ragged, or old and worn-out, garment; as though patched: (Mgh;) or a man whose judgment, and state of affairs or circumstances, have become shattered, disorganized, dissipated, marred, or impaired: (A, TA.) fem. [of **رَقِيعٌ**] **رَقِيعَةٌ**, (K,) but this is post-classical; (L, TA;) and [of **مُرَقَّعَانِ**] **مُرَقَّعَاتُهُ** †The first heaven; (K;) i. e. (TA) the heaven of the lower world; (S, TA;) [agreeing with the Hebrew term; an epithet in which the quality of a subst. predominates; for **السَّمَاءُ الرَّقِيعُ**; and therefore, properly, fem.; though an instance occurs of its being used as a masc. noun, as will be seen below;] so called because it is [as though it were] patched with the stars, or with the lights which are therein; as also **الرَّقِيعُ**: (TA:) or the heaven, or sky: (Mgh, K;) and also each one of the seven heavens; (S;) each of them being a cover to that which is next to it [beneath, so that each, except the highest, is as though it were patched over by the next above it, the highest being in like manner covered over by the **كَرُوسِي**] like as the garment is patched with the **رَقْعَةُ**: (TA:) pl. **رَقَاعَةٌ**. (S, Mgh, Mgh.) It is said in a trad., **لَقَدْ حَكَمْتُ بِحُكْمِ اللَّهِ مِنْ فَوْقِ سَبْعَةِ أَرْقَعَةٍ** (S, Mgh) †Verily I have decreed by the decree of God written upon the preserved tablet above seven heavens: (Mgh:) the speaker thus making **رَقِيعٌ** masc., as though he regarded it as meaning **سَقْفٌ**. (S, TA.) [See also **رَقَعَ**.]

رَقِيعٌ [act. part. n. of **رَقَعَ**: see an ex. voce **خَرَقَ**]. — It is said in a trad., **رَأَى رَقِيعٌ فَالْسَّعِيدُ** †The believer is one who becomes unsound in his religion by his disobe-

dience, and who repairs it by his repentance—[therefore the happy is he who dies while he is repairing:] (TA. in the present art.): i. e., one who offends [and] who repents. (TA. in art. وهى.)

رُقِعَ: fem. رُقْعَاءُ: see رُقِيعٌ, in three places. — Also, the fem., applied to a ewe, or she-goat, † Having a whiteness in her side. (K, TA.) — And, applied to a woman, † Having no buttocks: (Isk, K.) or slender in the shanks. (TA.) — [Also + More, and most, stupid, foolish, or deficient in sense] You say, مَا تَحْتَ الرُّقِيعِ أَرْقَعُ مِنْهُ, [There is not beneath the sky a person more stupid, &c., than he]. (TA.)

مَرْقِعٌ [A place of patching; or a place to be patched; as also مَرْقُوعٌ].—[Hence,] مَرَّعَ مَرْقُوعًا: see 1. — لَا أَجِدُ فِيكَ مَرْقُوعًا لِلتَّكْأَمَرِ [I do not, or shall not, find in thee anything requiring amendment, to speak of]. (TA.) — And فِيهِ مَرْقِعٌ † In it, or him, is a place, or subject, for patching, or amendment, for him who will rectify it, or him: like as one says, رُقِيعُهُ مَتَّصِعٌ, meaning a place for sewing (TA.) — And فِيهِ مَرْقُوعًا † I see in him, or it, a subject, or place, for censure, reviling, or satire. (S, TA.)

شَاعِرٌ مَرْقِعٌ † A poet who connects language [skillfully], and repairs (يُرْقِعُ) one part thereof by [inserting] another. (TA.)

مَرْقُوعٌ: fem. with ز: see رُقِيعٌ, in two places.

مَرْقِعٌ A garment, or piece of cloth, much patched, or having many patches. (Mgh.) — [And hence, as being likened to a garment much used.] † A man tried, or proved, by use, practice, or experience; expert, or experienced. (TA.)

مَرْقُوعَةٌ A certain garment worn by the devout Soffees; so called because of the [many] patches that are in it. (TA.) [A garment of this kind, a gown, or long coat or cloak, is worn in the present day by many devotees, reputed saints, and darweeshes; and passing from one to another at the death of the former, at length consists almost entirely of patches; and therefore, the more it is patched, the more it is esteemed: it is also called خِرْقَةٌ; and رُقُقٌ, or رُقُقٌ, or (now generally by the vulgar) رُقُقٌ, from the Persian كَرْدَقُ.] — Also though it be. (TA.) † Obedient to mean A quiver, or a pouch, much patched: whence the prov., زَنْدَانِ فِي مَرْقُوعَةٍ [Two pieces of stick for producing fire, in a quiver, or pouch, much patched.] an allusion to a poor and unprofitable man. (Meyd.)

مَرْقُوعٌ: see رُقِيعٌ. — † A camel having [patches,] traces, marks, or commencements, of mange, or scab. (TA.) — † A man censured, reviled, or satirized. (TA.)

مَرْقُوعٌ: [so in three copies of the S, and in the TA: in Freytag's Lex., مَرْقُوعٌ: see مَرْقُوعٌ in three places: مَرْقُوعٌ. q. d. (T in art. روم.)]

رُقُل

1: see the next paragraph.

4. اِرْقَلْتُ, said of a palm-tree (نَخْلَةٌ), inf. n. اِرْقَلْتُ. It became such as is termed رُقْلَةٌ [q. v.]. (Mgh.) — اِرْقَلْتُ, (S, K,) said of a he-camel, (S,) or ruclet, said of a she-camel, (JK, Mgh, TA,) inf. n. as above, (JK, S, Mgh,) He, or she, went quickly; (JK, K,) went a sort of quick pace, (Mgh,) went a sort of pace of the kind termed رُقْلَةٌ [q. v.]: (S, TA:) or went a sort of run exceeding that termed رُقْلَةٌ: (TA:) and رُقْلَتْ signifies the same as اِرْقَلْتُ. (JK) اِرْقَلْتُ is also said of a man, (S, K,) meaning † He went quickly. (TA.) And you say, اِرْقَلُوا فِي الْحَرْبِ, (TA,) or اِرْقَلُوا, (JK,) † They went quickly in, or to, war, or battle. (JK, TA) And فَلَانٌ رُقْلَانٌ † [Such a one is quick in affairs] (TA.) And اِرْقَلْتُ إِلَيْهِ is metaphorically said, by Abou-Hayeh En-Numeiry, of spears [as meaning † They had been quickly directed towards him]. (TA.) — Accord to Lth and the K, رُقِلَ, also signifies He traversed, or crossed, a desert: and Lth cites the following verse of El-'Ajjaj [as his authority for this explanation]:

لَا هَرَبَ رَبِّ الْبَيْتِ وَالسَّبَقِ * وَالْمَرْقَلَاتِ كُلِّ سَبَبٍ سَبَقِ *

but Az says that this is a mistake of Lth; that كَلِّ is here an adv. n.; and that the meaning is, [O God, by the Lord of the House (of Mekkeh) and of the Musharraḥ (the mosque of El-Kheyyf) and] by the Lord of the swift she-camels in every even plain: and ISd also has notified the same. (TA.)

رُقْلٌ: see the next paragraph, in two places.

رُقْلَةٌ A tall palm-tree: (S, Mgh:) or a palm-tree exceeding the reach of the hand; (K, TA:) above such as is termed جَبَّارَةٌ: or this latter word, accord. to Ag, has this meaning; and the former word, a palm-tree higher than such as [just] exceeds the reach of the hand: (TA:) or a palm-tree of which the trunk has become such as that one may reach [the fruit] from [the top of] it: (JK:) pl. رُقُلٌ (JK, S, Mgh, K) and رُقَلَاتٌ (Mgh) and رُقُلٌ, (K,) or [rather] of this last it is a n. un. (Mgh.) Hence the prov.,

تَرَى الْفَتَيَانَ كَارِبِلَ * وَمَا بِذِيكَ بِالْمَرْقَلِ * [Thou seest the youths, or young men, like tall palm-trees, &c.; but what wilt acquaint thee with the vice, &c., that is, or may be, in them?]. (TA.) [See also another reading of this verse voce دَخَلَ.] [And رُقُلٌ, pl. of رُقْلٌ, as used by a Hudhalee poet, applied to the trunks of palm-trees, signifies Tall. ("Abulfedæ Annales," vol. i. page 404.)]

رُقُلٌ: pl. رُقُلٌ: see what next precedes.

رُقُولٌ A rope by means of which palm-trees are ascended; (S, TA:) so in one of the dialects; (TA:) كُرٌّ. (S.) [q. v.] حَابِلٌ [q. v.] (S, K) and كُرٌّ. (S.)

مُرْقُلٌ (S, K) and مُرْقَلَةٌ (ISd, K) and مُرْقَالٌ (S, K) applied to a she-camel, (S, ISd, K,) That goes quickly: (K:) or that goes in the manner termed رُقَالٌ much, or often: (S, TA:) and مُرْقَالٌ [as pl. of the last] is applied [in like manner] to she-camels. (TA.) [Hence,] فِي الْأُمُورِ مُرْقَالٌ [Such a one is quick in affairs]. (TA.)

مُرْقَالٌ: pl. مَرْقَالٌ: see the next preceding paragraph, in two places.

رَقِع

1. رَقِعَ (Mgh, K,) aor. 2, (Mgh, TA,) inf. n. رَقَعٌ (S, Mgh, TA.) He wrote (S, Mgh, K) a writing, book, or letter. (Mgh.) And He sealed, stamped, imprinted, or impressed. (S, TA.) And رَقِعَ الْكُتَابَ (K,) inf. n. as above, (JK,) He marked the writing with the dots, or points, (JK, K, TA,) and made its letters distinct, or plain. (K, TA.) One says, هُوَ يَرْقِعُ الْمَاءَ, (S,) or هُوَ يَرْقِعُ فِي الْمَاءِ, (JK, TA,) [He writes, &c., upon the water,] a prov., applied to the skilful and intelligent, (JK, TA,) meaning he is so skilful that he writes, &c., (يَرْقِعُ) where the writing, &c., (الرَّقِيعُ) will not remain fixed. (JK, S, TA.) And one says of a skilful workman, clever in sewing skins and the like, تَرْقِعُ فِي الْمَاءِ and هُوَ تَرْقِعُ الْمَاءَ. (TA.) — And رَقِعَ الثَّوبَ, (S, Mgh, Mgh, K,) aor. as above, (JK, Mgh,) and so the inf. n.; (Mgh, TA;) and رَقَعَهُ (S, K,) inf. n. تَرْقِيعُهُ; (S, TA;) He figured, variegated, or decorated, the garment, or piece of cloth; (Mgh, Mgh, TA;) and (TA) made it striped, or marked it with stripes: (K, TA:) or, accord. to IF, he figured it, variegated it, or decorated it, with a certain, or known, figuring or variegation or decoration, such as became a mark [thereof]. (Mgh.) Also the former phrase, (JK, Mgh, TA,) and the latter likewise, (TA,) said of a trader, or dealer, (JK, Mgh,) He marked, or put a mark on, the garment, or piece of cloth, (JK, Mgh, TA,) specifying its price; he put a price-mark upon it: (Mgh:) whence, لَا يَجُوزُ بَيْعُ الشَّيْءِ بِرَقْعِهِ [The sale of the thing by the putting a price-mark upon it shall not be allowable, because the express consent of the seller as well as that of the purchaser is necessary to the ratification of the sale]: (Mgh:) [or] رَقَعْتُ الشَّيْءَ signifies I marked the thing so as to distinguish it from other things, as, for instance, by writing and the like: and hence, الثَّوبُ لَا يَبَاعُ بِرَقْعِهِ وَلَا بِبَيْسِهِ [The garment, or piece of cloth, shall not be sold by the putting a price-mark upon it, for the reason explained above, nor by the feeling it, or touching it: see 3 in art. لِمَس]. (Mgh.) — [Hence,] هُوَ يَرْقِعُ فِي الرَّقْعِ is a phrase used by the relaters of traditions as meaning † He adds to his tradition, and he: from الرَّقْعُ signifying the writing upon a garment, or piece of cloth. (TA.) — You say also, رَقِعَ الْبَحِيرَ † He cauterized the camel. (TA.) [And الرَّقْعُ هِمٌّ † He (a farmer) marked the horse, making lines upon him, with a hot iron: see مَرْقُومٌ, and see also جَاعِرٌ.]

2: see above, in two places. **رَقِيمٌ** signifies [also] *The drawing, and the writing, of a line* [or lines]. (KL)

رَقِيمٌ is originally an inf. n. [of 1, q. v.]: and hence **رَقِيمُ الثَّوبِ** *The writing* [or price-mark, &c.] upon the garment, or piece of cloth. (S.) [Hence also **الرَّقِيمُ الْهِنْدِيُّ** *The Indian notation of numerals*; adopted by the Arabs; whence is formed the notation which we term "the Arabic." — Also *A sort of [the kind of garments called] بُرود*: (S.) or a striped sort of [the kind of garments, or cloth, termed] **وَسْطَى**; or of [the kind of cloth termed] **خَزَر**; or of [the kind of garments called] **بُرود**: (K.) or a garment, or piece of cloth, figured with round forms: (Har p. 418) or **الرَّقِيمُ** signifies a sort of figured, or variegated, or decorated, [garments of the kind called] **بُرود**: (Mgh.) or **رَقِيمٌ** signifies [cloth of the kind termed] **خَزَر** figured, variegated, or decorated; (JK, Mgh.) so accord. to El-Fārābī: (Mgh.) but accord. to IF, **رَقِيمٌ** signifies any garment, or piece of cloth, figured, variegated, or decorated, with a certain, or known, figuring or variegation or decoration, such as is a mark [thereof]; and you say **رَقِيمٌ بُرودٌ** and **رَقِيمٌ الْهِنْدِيُّ** [a garment of the kind called **برود** and garments of the kind called **برود**, thus figured, &c.; using the latter word as sing. and pl. because it is originally an inf. n.]: (Mgh.) and **مَرْقُومٌ** (Mgh, TA) and **مَرْقُومٌ** (TA) signify a garment, or piece of cloth, figured, variegated, or decorated: (Mgh, TA.) and striped, or marked with stripes: and marked, or having a mark [specifying its price] put upon it. (TA.) — See also **رَقِيمٌ**, in two places.

رَقِيمٌ: see **رَقِيمٌ**: — and see also the paragraph here next following. **يَوْمُ الرَّقِيمِ** *The day of Er-Rakam was one of the days [of conflict] of the Arabs*, (S.) well known. (K.)

رَقِيمٌ *A calamity, or misfortune*; (JK, S, K;) as also **رَقِيمٌ** and **رَقِيمٌ**; (K;) all mean thus, and a thing that one cannot accomplish, or manage; (TA;) and **رَقِيمٌ** signifies the same as **رَقِيمٌ**. (JK.) One says, **وَقَعَ فِي الرَّقِيمِ**, (TA,) and **وَقَعَ فِي الرَّقِيمِ**, (S.) meaning *He fell into calamity or misfortune, and he fell into great calamity or misfortune, or into that which he could not accomplish, or manage*. (S, TA.) And **لَقَدْ رَقِمَ** *Such a one brought to pass that which was a great calamity or misfortune*. (Aḡ, TA.) And **بَنَتْ الرَّقِيمَ** signifies the same as **رَقِمَتْ**, *That which is a calamity or misfortune*. (S, TA.) — One says also, **جَاءَ بِالرَّقِيمِ**, meaning [He brought, or did,] much. (K.)

رَقِيمَةٌ + *Any one of several small marks of cauterization upon the shanks of a beast*. (JK, T, TA.) — + *One of what are termed الرَّقِيمَانِ*: (TA:) this signifies *two [horny] things resembling two nails* (JK, S, K, TA) in the legs of a beast (JK, K, TA) or in the legs of a sheep or goat (S,) opposite each other. (JK, S, TA.) and of the ass and horse, two marks in the inner sides of

the two arms: (S:) or *جَاعِرَتَانِ*; (K, TA;) which are two black spots [or marks made by cauterization] upon the rump of the ass: (TA:) or what borders upon the *جَاعِرَتَانِ* of the ass, of the mark made by cauterization: or two portions of [callos] flesh next to the inner side of each of the arms of the horse, having no hair upon them. (K, TA.) Agreeably with all of these renderings has been explained the trad., **مَا أَتَمَّرَمِينَ الْأَمِيرَ إِلَّا** + **كَالرَّقِيمَةِ مِنْ ذِرَاعِ الدَّابَّةِ** [of the nations in general, *than such as is the رَقِيمَةُ of the arm of the beast*] (TA.) — + *A small quantity of herbage*; as in the saying, **مَا وَجَدْتُ إِلَّا رَقِيمَةً مِنْ كَلْبٍ** [I found not save a small quantity of herbage]. (TA.) — *A herb, or leguminous plant, of those termed أَفْجَارٌ* [pl. of **رَقِيمٌ**, q. v.]: (S:) a certain plant; said to be a herb, or leguminous plant, inclining to bitterness, and having a small red flower; (JK,) as some say, (JK, TA,) the *جِيَارِي* [or mallow]. (JK, K, TA.) — *A meadow* (**رَوْضَةٌ**, S, K) is sometimes thus termed. (S.) — Also *The side of a valley*: (S, K:) or the place where its water collects; (K:) the part of a valley, in which is the water. (Fr, JK, TA.)

رَقِيمَةٌ *The colour of the serpent termed رَقِيمٌ*; (JK, TA;) as also **رَقِيمٌ**. (TA.) — See also **رَقِيمٌ**.

رَقِيمَةٌ *A certain plant*, (K, TA,) resembling the *كرش* [i. e. *كرش* or *كرش*, a plant little known, said to be so called because its leaves resemble the villous coat of the stomach of a ruminant animal]: so says Az: and in one place he says, it is a herb that grows *مَشْجُوحًا* [app. a mistranscription for *مُسْتَقَامًا*, a term often used in descriptions of plants, meaning *expanded*], juicy, or sappy, and scarcely ever, or never, eaten by the camels, or cattle, except from want: AḤn describes the **رَقِيمَةُ** [perhaps meaning the **رَقِيمَةُ**, q. v.,] only as a herb, or leguminous plant, of those termed **أَفْجَارٌ**, of which the particular characteristics were not known to him. (TA.) [Forskāl, in his *Flora Aegypti*, Arab. p. cviii., mentions a plant seen by him in El-Yemen, previously unknown to him, which he calls "rokama prostrata," of the class pentandria; writing its Arabic name *رَقِيمَة*, and the pronunciation "Rókama."]

رَقِيمَاتٌ *Certain arrows*, so called in relation to a place in El-Medeneh, (S, K,) named **الرَّقِيمُ**; (K;) or in relation to a place thus named in the way to El-Medeneh; (JK;) or accord. to Nagr, in relation to a water thus named, where they were made, by certain mountains of the same name. (TA.)

رَقِيمٌ, used as a fem. epithet, *Remaining, staying, dwelling, or abiding; and remaining fixed*. (JK.)

رَقِيمٌ: see **مَرْقُومٌ** and **رَقِيمٌ**. It occurs in a trad. of 'Alee, describing the sky, as meaning *Figured, or decorated, with the stars* (TA.) — Also *A book, or writing*. (S.) As used in the *Kur* xviii, **الرَّقِيمِ** is said to mean *A tablet* (JK, S, K*) of lead, (K,) whereon verses are inscribed, (JK, S,) or engraved, *rhaseen*, the names of the People of

the Cave [commonly called the Seven Sleepers], (JK, S, K,) and their ancestry, (JK, K,) and their story, (S,) and their religion, and what it was from which they fled. (K:) so says Suh, on the authority of Fr: (TA:) or a mass of stone; (Suh, JK, K;) [i. e.] a stone tablet on which were inscribed their names, and which was put upon the entrance of the cave: (Bḍ:) or the town, or village, from which they came forth: (JK, K:) or their mountain (Zj, K) in which was the cave: (Zj:) or the valley (AḌ, JK, K) in which was the cave: (AḌ, JK:) or their dog: (El-Hasān, R, K:) or [in the JK and CK "and"] the receptacle for ink: (JK, K, TA:) mentioned by IDrḍ, but with the expression of uncertainty as to its correctness; (TA;) and said to be of the language of the Greeks: (JK, TA:) and the tablet: (K:) thus, also, explained as used in the verse of the *Kur-án*: (TA:) but l'Ab is related by 'Ikrimah to have said, I know not what is **الرَّقِيمِ**; whether a book or writing, or a building: (S, TA:) it is [said to be] of the measure *فَعِيل* in the sense of the measure *مَفْعُول*. (TA.)

رَقِيمَةٌ, applied to a woman, *Intelligent; such as is termed رَقِيمَةٌ* [fem. of **رَقِيمٌ**, q. v.]. (Fr, K, TA.) — **رَقِيمَةٌ** *A great calamity or misfortune*. (JK.)

رَقِيمٌ + *A certain serpent*: (JK:) a serpent in which are blackness and whiteness: (S, M, K:) or a serpent [begotten] between two serpents [app. of different varieties], marked with redness and blackness and duskiness and [the colour termed] **بُتَّةٌ** [q. v.]: (ISH:) or a serpent upon which are white specks: (Ḥam p. 784:) or the most malignant of serpents, and the most wont to pursue mankind: (Ibn-Habēeh, K:) or a serpent like the *جَانِ* in respect of the fear that man have of hilling it, though it is one of the weakest and the least reasonable of serpents; for one fears, in hilling the *الرَّقِيمِ* and the *جَانِ*, the punishment of the *جَانِ* to them who kill them: (Sh:) or, applied to a serpent, *رَقِيمٌ*, q. v. (Mgh:) or the male serpent: (K:) the female is not so called, nor is she called **رَقِيمَةٌ**; (TA;) but she is called **رَقِيمَةٌ**; (K, TA:) when you use the epithet, you say **رَقِيمٌ**; but **رَقِيمٌ** is [used as] a subst. (Ibn-Habēeh) the pl. is **رَقَائِمٌ**, (JK, ISḌ,) a pl. proper to substa, because the quality of a subst. is predominant in it. (ISḌ, TA.) — See also **مَرْقُومٌ**. — For the fem., **رَقِيمَةٌ**, see **رَقِيمَةٌ**, in two places.

رَقِيمٌ inf. n. of 2 [q. v.]. — Also, [as a subst.] *A certain sign, or mark, of the keepers of the register of the [tax, or tribute, termed] خَرَج*, (K, TA,) conventionally used by them, (TA,) put upon [the notes, or billets, or petitions, termed] **رَقْعَةٌ** [pl. of **رَقْعَةٌ**, q. v.], and upon [the writings termed] **تَوَقِيعَاتٌ** [pl. of **تَوَقِيعٌ**, q. v.], and upon accounts, or reckonings, lest it should be imagined that a blank has been left [to be afterwards filled up], in order that no account be put down thereon; as also **تَرْقِيمٌ**. (K.)

مَرْقُومٌ *A writing-reed*; (K;) because it is an instrument for **الرَّقِيمِ**, i. e. *writing*: (TA*) also

called **رَقِيْعٌ** [app. because partly blackened with ink]. (Z, TA.) One says to him who is vehemently angry, (K, TA,) extravagantly, or immoderately, so, (TA,) **طَعَنَ مَرْقِيْعًا** [signifying *Thy pen has exceeded its due limit*], (K, TA,) in some of the lexicons **طَعَنَ**, (TA,) and **جَاسَ** and **مَرْقِيْعًا**, (K,) and **عَلَا**, or **عَلَا**, accord. to different copies of the K, and **طَعَنَ**, (TA,) and **طَعَنَ**, and **رَاقَعَ**, and **مَرْقِيْعًا**: **قَذَفَ مَرْقِيْعًا**: (K, TA:) all [virtually] meaning the same. (TA.) — Also **أَ شَيْءٌ مِثْلَ رَقِيْعٍ** which bread is marked (يُنْقَشُ), (TA:) like **يُنْقَشُ**; in Pers. called **يَرُ نَان** [i. e. a feather, or bundle of feathers, with which bread is pricked by the maker]: pl. **مَرْقِيْعَاتٍ**. (MA.)

مَرْقِيْعٌ: see **مَرْقِيْعٌ** — and **مَرْقِيْعٌ**.

مَرْقِيْعٌ *A writer*; as also **مَرْقِيْعٌ**.

مَرْقِيْعٌ *Written*; (S, Mgh, TA;) as also **مَرْقِيْعٌ**: (Mgh:) and *sealed, stamped, imprinted, or impressed*: (S:) and *a writing marked with the dots, or points*, (JK, TA,) and *having its letters made distinct, or plain*: [i. e. distinctly written:] and **مَرْقِيْعٌ** signifies the same: (TA:) the first occurs in the Kur [lxxxiii. 9 and 20], in the phrase **كِتَابٌ مَرْقُوْرٌ**, (S, TA,) meaning, in both instances, [as some say, a *writing*] *sealed, or stamped*. (Jel.) — See also **مَرْقِيْعٌ**. — Also **أَ شَيْءٌ مِثْلَ رَقِيْعٍ** having small marks of cauterization upon his shanks; every one of which is termed **رَقِيْعَةٌ**: (JK, T, TA:) or **رَقِيْعَةٌ دَابَّةٌ مَرْقُوْمَةٌ** + a *beast having lines of cauterization upon its legs*. (K.) It is also applied as an epithet to a wild ass, because of a blackness upon his legs: (TA:) or **مَرْقُوْمٌ الْقَوَابِرِ**, so applied, and applied to a [wild] bull, means *† Having lines of black upon his legs*. (K, TA.) — And **رَقِيْعَةٌ** *Land (أَرْضٌ) in which is little herbage*: (Fr, S, K, TA:) or in which is the plant called **رَقِيْعَةٌ**. (JK.)

رقو

1. **رَقَا**, aor. **يَرْقُو**, inf. n. **رَقْوٌ**, said of a bird, *It rose, or rose high, in its flight*. (Mgh, TA.)

رَقْوَةٌ, mentioned in this art. in the K, as well as in art. **ترق**: see the latter art.

رقى

1. **رَقَى** aor. **يَرْقِي**, inf. n. **رَقِيٌّ** (JK, K, TA, [but this inf. n. is omitted in the CK,]) and **رَقِيٌّ**, (K, TA, [but this is omitted in my MS. copy of the K,]) *He ascended, إِلَيْهِ [to him, or it]; as also* **وَارْتَقَى**, and **رَقَى**: (K:) or *he ascended a ladder, or a stair*: (JK:) or **رَقِيَتْ فِيهِ** (S, Mgh, TA.) **رَقَى** inf. n. **رَقِيٌّ** (S, Mgh, Mghb) in the Mgh **فِيهِ رَقِيٌّ** inf. n. **رَقِيٌّ** (S, Mgh, Mghb) and **رَقَى** (S, Mghb); and **وَارْتَقَى** (S, Mgh, Mghb), and **تَرَقَّى** (Mgh, Mghb); *I ascended it*; (S:) namely, a ladder, or a stair, (S, Mgh, Mghb), &c.: (Mghb:) and **رَقِيَتْ الْجَبَلُ** (Mghb), and **السَّلْجُ** (Mgh, Mghb, TA,) the verb being thus trans. by itself, (Mgh, TA,) without **رَقِيٌّ**.

(Mgh,) and likewise with **رَقَى**, (TA,) *I ascended, or mounted, upon the mountain, and upon the house-top*: (Mgh.) and **وَارْتَقَى** is in like manner trans. without **فِي**; whence the saying, **لَقَدْ أَتَقَيْتَ مَرْقِيًّا** [Thou hast indeed ascended a difficult place of ascent]. (Mgh.) — [Hence], **ارْقُ عَلَى خَلْعِكَ** *Ascend thou, and go, [according to thy lumping, or halting, i. e.] as far as thou art able to do so, and enpose not upon thyself that which thou art not able to perform*. (S, TA. [Some, instead of **ارْقُ**, say **ارْقَا**; and some, **ارْقُ**, from the verb mentioned in the next sentence; and some, **قِ**: see 1 in art. **رقا**; and see also art.

رَقَا, (JK, S, Mgh, Mghb, K,) aor. **يَرْقِي** (JK, Mgh, Mghb), inf. n. **رَقِيٌّ** (JK, S, Mgh, K) and **رَقِيٌّ** (JK, Mgh, Mghb, K) *He charmed him, syn. عَوَّذَهُ* (JK, Mgh, Mghb), by [invoking] God: (Mghb:) and (Mgh) *he puffed, or spattered, upon his charm*; syn. **نَفَثَ**. **رَقَى** (Mgh, K) [it signifies *he charmed him* from, or against, such a thing; (مِنْ كَذَا) and also *he enchanted him, or fascinated him; by uttering a spell; or by tying knots in a thread, or string, and puffing, or sputtering, upon them, or by both these actions combined*: see the last chap. but one of the Kur-an:] the epithet applied to the performer is **رَاقِيٌّ** [meaning *Charming*; &c.]; (S, Mgh, TA;) and **رَقَا**, (JK, TA;) *A charmer; &c.; or one who habitually practises charming*; &c.: (JK, K, TA:) and the epithet applied to the person who is the object of the performance is **مَرْقِيٌّ** [meaning *Charmed*; &c.]. (JK, TA.) In the saying **ارْقِ عَلَى رَأْسِي مِنَ الشَّدَاغِ**, meaning *Charm thou me (عَوِّذْنِي [or rather charm thou my head against the headache])*, the verb is made trans. by means of **عَلَى** because it is as though it implied the meaning of **ارْقُ** [i. e. "recite thou" a spell] and **أَنْفَثُ** [i. e. "puff," or "sputter," upon knots]. (Mgh.)

2. **رَقَا**, inf. n. **رَقِيَّةٌ**, *He made him to ascend*; syn. **صَعَدَهُ**. (TA.) [See an ex. in a verse of El-Ashbā cited in art. **رَبَّنْ**, voce **صَعَدَ**.] — [And hence, *He elevated, or exalted, him*.] — [Hence also, **رَقَى** inf. n. as above, i. q. **رَقَى** [meaning *He told, or related, a saying against him; he informed against him*; as is indicated by what next follows, and by a meaning of **رَقَى** as quasi-pass. of **رَقَى** thus used]. (S, K.) You say also, **رَقَى عَلَى الْبَاطِلِ**, inf. n. as above, *He brought a false accusation against me; said, against me, what was not the case; and exaggerated [in what he said against me]*. (JM, TA.)

3: see 1, first sentence, in two places. — [Hence], **رَقَى** *He rose by degrees, or step by step, in knowledge, or sciences*. (S, TA.) And hence, **مَا زَالَ يَتَرَقَّى بِهِ الْحَالُ حَتَّى بَلَغَ غَايَتَهُ** *The state, or condition, ceased not to rise with him until he reached the utmost point thereof*. (TA.) — [Hence also, the verb being quasi-pass.

of 2,] **تَرَقَّى إِلَيْهِ الْخَبَرُ** *The news, or information, came to him, or reached him*. (MA.)

6. **رَقَى** [meaning *He exalted himself*] is from the art. signifying **الصُّعُوْدُ** (Har p. 128.)

8: see 1, first sentence, in three places. — [Hence], **ارْتَقَى بَطْنُهُ** *His belly became [drawn up, i. e.] lean, or lank*; syn. **انْطَوَى**: *sail of a camel, and of a sheep or goat*. (JK.)

10. **اسْتَرَقَاهُ** *He asked him, or desired him, to charm him*. (S, TA.)

رَقِيَّةٌ i. q. **عَوْدَةٌ** [as meaning *A charm, or spell, uttered or written*, (K, TA,) by which a person having an evil affection, such as fever and epilepsy &c., is charmed: (TA:) when it is in any other language than that of the Arabs, and one knows not what is in it, it is disapproved, lest it should involve enchantment (سِحْرٌ) and unfaithfulness; but in such as is from the Kur-an or any of the forms of prayer, there is no harm: (Mgh in art. **تر**: [see **تَجِيْبَةٌ**]); [but **عَوْدَةٌ** generally signifies "an amulet to charm the wearer against the evil eye &c."].] "Orweb says,

فَمَا تَرَكَا مِنْ عَوْدَةٍ يَغْرِفَانِهَا
وَلَا رَقِيَّةٍ إِلَّا بِهَا رَقَانِي

[And they two left not any amulet that they knew, nor any charm, or spell, but with it they charmed me]: (TA:) [sometimes, also, it signifies anything by which one enchants, or fascinates: and hence it is said,] **الرَّوَاةُ رَقِيَّةٌ** [Woman is a thing by which one is enchanted, or fascinated]: (Mghb:) pl. **رَقِيٌّ**. (S, Mghb, K.)

رَقَا [The act, or practice, or art, of charming: and also, of enchanting, or fascinating; i. e. enchantment, or fascination:] the subst. (Mghb), of the measure **فُعْلَى**, from **رَقَا**, aor. **يَرْقِيهِ**. (Mghb, TA.)

رَقِيَّةٌ [Ascend; or the act of ascending:] the subst. from **رَقَى**, aor. **يَرْقِي**. (TA.)

رَقَا *One who ascends mountains much or often*. (TA.) — See also 1, last sentence but one.

رَاقٍ: see 1, last sentence but one. The saying in the Kur [lxxv. 27], **مَنْ رَاقٍ** [Who is one that charms?] means that there is no charmer that shall charm him and protect him: or, accord. to I'Ab, the meaning is, *who is he that ascendeth with his soul? shall the angels of mercy [ascend with it] or the angels of punishment?* (TA.) In the saying of a rāyiz,

لَقَدْ عَلِمْتُ وَالْأَجَلُ الْبَاقِي
أَنْ لَنْ يَرِدَ الْقَدَرُ الْوَرَاثِي

[the meaning may be, *Assuredly thou knowest, by the Most Majestic, the Everlasting, that the female charmers will not repel, or avert, that which is decreed; or, that the potent charmers will not &c.: for] the pl. may be that of **رَاقِيَّةٌ** as an epithet applied to a woman, or of this*

same word as an intensive epithet applied to a man. (S.)

رَوَاتِيَّة (with the article الرَوَاتِيَّة): see what next precedes.

مَرْقِي A place of ascent; as also مَرْقِي; (Msb, TA;) and so مَرْقَاة and مَرْقَاة; (Msb-) or these last two signify a series of steps or stairs; or a ladder; syn. دَرَجَة; (S, K;) and سُلَّم; (M and K in art. سَلَم;) the former of them as being a place of ascent, and the latter of them as being likened to an instrument; (S, Msb;) and both of them are authorized by the M; (TA;) but the latter of them is disallowed by A'Obeyd, and said by him to be not of the language of the Arabs: (Msb, TA) the pl. of مَرْقَاة [and of مَرْقِي] is مَرَاة. (TA) You say جَبَلٌ لَا مَرْقِيَّ فِيهِ and جَبَلٌ لَا مَرْقِيَّ فِيهِ A mountain in which is no place of ascent. (TA.)

مَرْقِيَا [in my MS. copy of the K, TA:] The two edges [or ala] of the nose: (K, TA:) so says Th; but the expression commonly known is مَرْقَاة الأَنْب, mentioned before [in art. رَق]. (TA.)

مَرْقَاة and مَرْقَاة: see مَرْقِي, in four places.

مَرْقِي: see 1, last sentence but one.

مَرْقِي: see مَرْقِي, in two places; and see an ex in the first sentence of this article.

رك

1. رَكَّ (S, K,) aor. رَكَ, (K, JM, TA, in the CK, [inf. n. رَكَة, (K, JM) [and app. رَكَة, q. v. infra,] and رَكَّ, [but not in the TA nor in my MS. copy of the K,]) or رَكَة [i. e. رَكَة, like رَقَة and رَقَة, with both of which it is syn.], (JM,) It (a thing, S) was, or became, weak, or feeble; syn. ضَعْفٌ and thin, or of little thickness or depth; syn. رَقَّ (S, K:) [and little, or small, in quantity; and slender: and feeble, or weak, and incorrect; said of a word or an expression: (see the part. n. رَكِيك:) and + unsound, invalid, or incorrect; said of information, an announcement, &c.; as is shown by what follows.] Hence the saying, رَكَةٌ مِنْ حَيْثُ رَكَ, [Cut thou it off from where it is weak, or thin;] for which the vulgar say, رَقَّ مِنْ حَيْثُ رَقَّ. (S.) [And hence also the saying,] فِي هَذَا الْخَبَرِ رَكَةٌ + In this information, announcement, piece of news, or narration, is unsoundness, invalidity, or incorrectness, and so, رَكَةٌ رَكَةٌ. (A) رَكَةٌ النَّاسِ بَعْضُهُ عَلَى بَعْضٍ (R, TA) or simply رَكَةٌ, aor. رَكَ, (K,) inf. n. رَكَ, (TA,) He threw one part of the thing upon another. (S, K.) — رَكَةٌ الْغُلَّ فِي عُنُقِهِ, aor. رَكَ, inf. n. رَكَ, [I put the غُلَّ (or iron collar) upon his neck, and inserted his hand in it; or] I confined his hand to his neck by means of the غُلَّ. (S.) — اَلْزَمْتُهُ اِبَاهُ فِي عُنُقِهِ i. q. رَكَةٌ الذَّنْبِ فِي عُنُقِهِ [Hence,] اَلْزَمْتُهُ اِبَاهُ فِي عُنُقِهِ i. q. رَكَةٌ الذَّنْبِ فِي عُنُقِهِ + [I attached to him responsibility for the sin,

crime, or misdeed]. (S, K) And رَكَةٌ هَذَا اَلْزَمْتُهُ اِبَاهُ [in like manner] means اَلْزَمْتُهُ اِبَاهُ [I attached to him responsibility for the rendering of this right, or due]. (Lih, TA.) — And رَكَةٌ بَعْضُهُ عَلَى اَلْزَمْتُهُ اِبَاهُ, aor. رَكَ, inf. n. رَكَ, i. q. رَكَةٌ بَعْضُهُ عَلَى رَكَةٌ [He reversed the order of parts, or of the parts, of the affair, or case]. (TA.) — رَكَةٌ الشَّيْءِ [I felt the thing, or pressed it lightly, with his hand, in order that he might know its bulk. (IDrd, K, TA.)] aor. رَكَ, inf. n. رَكَ, (IDrd, TA,) He felt the thing, or pressed it lightly, with his hand, in order that he might know its bulk. (IDrd, K, TA.) — And رَكَةٌ الْمَرْءِ (IDrd, K, TA.) inf. n. as above, (IDrd, TA,) He compressed the woman, and distressed her, or fatigued her, in so doing: (IDrd, K, TA:) and so رَكَةٌ, inf. n. رَكَ, (IDrd, K, TA.) — رَكَةٌ رَكَةٌ, inf. n. رَكَ, (IDrd, TA,) God lessened, or diminished, or may God lessen, or diminish, his, or its, increase. (Ibn-'Abbād, TA.)

2. see 4, in two places.

4. اَرَكَتِ السَّمَاءُ The sky rained such rain as is termed رَكَ; (S, K,) as also رَكَةٌ. (Ibn-'Abbād, K.) — And اَرَكَتِ الْأَرْضُ The land was rained upon with such rain as is termed رَكَ, (S,) or with such rains as are termed رَكَة; as also رَكَةٌ. (TA.)

8. اَرَكَتْ (K,) inf. n. اَرَكَةٌ, (TA,) [He was indistinct in his speech, said of a drunken man. (see its part. n. مَرَكَّتْ, below: or,] though seem to be eloquent [when alone (see again the part. n.)], he was impotent in speech in a case of altercation: (K:) or he was, or became, weak, or feeble, (TA:) [like اَرَكَتْ فِي أَمْرِهِ He doubted in, or respecting, his affair, or case. (Yaqkoob, K.)] — اَرَكَتْ is also syn. with اَرَكَتْ [He, or it, was, or became, in a state of commotion or agitation; or of convulsion, or violent motion; or shook, quaked, or quivered]: (K:) accord. to Yaqkoob, it is an instance of substitution [of ك for ج]. (TA.) One says, مَرَرْتُ بِرَكَةٍ [He passed by in a state of commotion &c.]. (TA.)

10. اسَرَكَهُ He esteemed him weak, or feeble. (S, K.)

R. Q. 1. رَكَرَكَ He was, or became, comardly, or weak-hearted. (IAq, TA.) [See also رَكَرَكَ, its inf. n., below.]

R. Q. 2. تَرَكَرَكَ (K,) relating to a skin [of milk], (TA,) means تَرَكَرَكَ [i. e. Its being agitated] with the butter. (K, TA.) [In the CK, تَرَكَرَكَ and تَرَكَرَكَ are put for تَرَكَرَكَ and تَرَكَرَكَ.]

رَكَ: see the next paragraph.

رَكَ, with kesr, Lean, or emaciated: mentioned by J [and in the K] in art. رَكَ, [and there written رَكَ] but Sgh says that this is a mistranscription, and that it is correctly with ر [and with kesr]; (TA in the present art.) and Az says that رَكَ is a mistake, and is correctly with ر. (TA in art. رَكَ.) — Also, (S, K,) and رَكَ and رَكَةٌ, (K,)

Weak rain: (T, S.) or rain little in quantity: [and رَكَةٌ is expl. in like manner by Freytag, as meaning *pluvia tenuis, pauca*; but it seems to be a n. un. of رَكَ, and so رَكَةٌ رَكَةٌ: or exceeding what is termed رَكَ [q. v.]: (K:) accord. to IAar, the first [or lightest and weakest] of rain is that called رَشٌّ; then, رَشٌّ; then, رَشٌّ; and then, the رَكَ: (TA:) or the رَشٌّ exceeds the رَكَ: (TA in art. رَشٌّ:) the pl. [of pauc. of رَكَ] is رَكَةٌ (K) and رَكَةٌ (S, K) and رَكَةٌ (Sgh, TA:) and the pl. of رَكَةٌ is رَكَةٌ. (TA.) — رَكَةٌ applied to a land, or a place: see مَرَكَّتْ رَكَةٌ.

رَكَةٌ and رَكَةٌ: see رَكَ.

رَكَةٌ: see the next paragraph.

رَكَةٌ Weak, or feeble: (S, JM, KL:) so as applied to a man: (TA:) and thin, or of little thickness or depth: (JM:) anything little, or small, in quantity; and slender: applied to water [that is little in quantity, and shallow], and to herbage, and to science: (Sb, TA:) feeble, or weak, and incorrect; applied to a word or an expression; (PS in art. جَزَل:) contr. of جَزَلٌ: (S and K in that art.) [and unsound, invalid, or incorrect; applied to information, an announcement, &c.: see 1.] You say ثَوْبٌ رَكَةٌ النَّسِجِ A garment, or piece of cloth, weak in respect of texture. (S, TA.) And اَبْنَضُ الْوَلَدَةِ الرَّكَةُ [Verily he hates weak rulers, or magistrates]. occurring in a trad. رَكَةٌ being pl. of رَكَةٌ, like as [its syn.] ضَعْفٌ is pl. of ضَعْفٌ. (TA.) [See also a similar saying in what follows.] And رَكَةٌ الْعِلْمِ (K,) and رَكَةٌ الْعِلْمِ (TA,) A man having little knowledge, (K,) and intelligence. (TA.) And رَكَةٌ (K,) and رَكَةٌ (TA,) the latter of which has a stronger signification than the former, like رَكَةٌ in relation to طَوِيلٌ (TA,) and رَكَةٌ (TA,) which has a still stronger signification, (TA,) and رَكَةٌ (K,) all applied to a man, (TA,) signify Low, ignoble, vile, mean, sordid, or possessing no manly qualities; weak in his intellect, and in his judgment or opinion: or one who is not jealous (K, TA) of his wife: i. q. دُبُوتٌ (TA:) or one who is not revered, respected, or feared, by his wife, or his family: (K:) accord. to AZ, رَكَةٌ and رَكَةٌ signify one esteemed weak by the women, not revered or respected or feared by them, and not jealous of them: (TA:) the epithet similarly applied to a woman is رَكَةٌ likewise, and رَكَةٌ: and the pl. is رَكَةٌ. (K.) It is said in a trad., اِنَّهُ لَتَنْ الرَّكَةُ, (S, TA,) [in one of my copies of the S written رَكَةٌ, and in the other copy without the vowel-signs,] meaning Verily he cursed him who is not jealous of his wife. (S.) And in another trad., اِنَّ اللَّهَ يُبْغِضُ اَبْنَضَ الْوَلَدَةِ الرَّكَةُ, i. e. [Verily God hateth the sovereign, or ruling, power] that is weak. (TA.) — رَكَةٌ, [fem. of رَكَةٌ] as an epithet applied to land: see مَرَكَّتْ. — Also Felt, or pressed [lightly with the hand; see 1]; and so مَرَكَّتْ. (TA.)

animal on which to ride. (S.) [See also 2.] — *أَرَكَبَنِي خَلْفَهُ* [He mounted me, or made me to ride, behind him]. (A.) And *أَرَكَبَنِي فَرَسًا قَرِيبًا* [He mounted me on a quick, brisk, sharp, or strong, beast]. (A.) — [Hence, *أَرَكَبُهُ* + He made him to venture upon, embark in, or undertake, an affair. And *أَرَكَبُهُ ذَنْبًا* + He made him to commit a sin, or crime, or the like.]

5. *تَرَكَبَ* It had one part of it put, or set, upon another; as also *تَرَكَبَ* (K:) [it was, or became, set, or fixed, in another thing. it was, or became, composed, constituted, or put together: see 2.] You say, *تَرَكَبَ النِّسْ فِي الْخَاتَمِ* [The stone was set in the signet-ring]: and *تَرَكَبَ السَّيْفُ فِي الشَّعْرِ* [The arrow-head was fixed in the shaft]. (S.)

8. *تَرَكَبَ*: see 1: and 5. You say, *تَرَكَبَ السَّحَابُ* The clouds nere, or became, [heaped, or piled, up.] one above, or upon, [or overlying,] another; as also *تَرَكَبَ*. (TA.)

8: see 1, in eight places.

10. *اسْتَرْكَهُ* *تَأَرْكَهُ* [He asked him to give him, appoint him, or assign him, an animal on which to ride, and he gave him, appointed him, or assigned him, one]. (A.)

رَكَبَ: see *رَاكِبَ*, in three places.

رَكَبَ The *عَانَةُ* (Isk, Mgh, K:) or the place of growth of the *عَانَةُ* (S, K,) or of the hair of the *عَانَةُ* (Mgh:) [i.e. it signifies the pubes, either as meaning the hair of the mons Veneris, or the mons Veneris itself generally the latter; and this is often meant by the term *عَانَةُ* alone:] or the part that slopes down from the belly, and is beneath the *تَنْتَ* [q. v.] and above the pudendum: in all these senses said by Lh to be masc.: (TA:) or the pudendum (Az, Mgh, K) itself: (TA:) or the external portion thereof: (K:) or the *رُكْبَانِ* are the roots of the two thighs, upon which is the flesh of the pudendum, (K, TA,) or upon which are the two portions of flesh of the pudendum: (TA:) the *رَكَبَ* is masc.: (Mgh:) it is common to the man and the woman, (S, Mgh, Mgh, K,*) accord. to Fr. (S, Mgh.) or peculiar to the woman, (S, Mgh, K,) accord. to Kh (S.) El-Farozdak makes it plainly common to both, saying,

* جِئْنَا أَلْتَنَى الرَّكْبَ الْمَحْلُوقَ بِالرَّكْبِ *

[When the shaven pubes met the pubes]: (TA.) [and a similar ex. is given in the S and Mgh, as cited by Fr.] the pl. is *أَرْكَابُ* (S, Mgh, Mgh, K) and *أُرَاكِبُ* (K:) the latter being pl. of the former; but in some copies of the K *أُرَاكِبُ* like *مَسَاجِدُ*. (TA.) = Also *Whiteness in the رُكْبَةُ* [or knee]. (TA.)

رُكْبَةُ A single ride, or act of riding: pl. *رُكْبَاتُ*. (IAth, L.) — [Hence,] one says, *هُوَ يَرْكَبُ رَأْسَهُ* † [i.e. He goes at random, heedlessly, or in a headlong manner, &c., (see 1,)] *هُوَ يَرْكَبُ الرُّكْبَاتِ* † [They go at

Bk. I.

random, &c.]. (A.) [The meaning is there indicated by the context, and is shown by what here follows.] Respecting the phrase *الرُّكْبَاتِ* occurring in a trad., meaning *رُكْبَتُهُمْ* † [He go at random, &c., in that which is false, wrong, or vain, and in factions, or seditions, or the like, following one another without consideration, IATH says that *رُكْبَةُ* [properly] signifies as explained above in the first sentence of this paragraph, and that the pl. *الرُّكْبَاتِ* is here governed in the accus. case by a verb understood, and [with that verb] is a denotative of state relating to the agent in *يَرْكَبُونَ*: it supplies the place of that verb, which it does not require to be expressed, and the implied meaning is *يَرْكَبُونَ الرُّكْبَاتِ*. (L.)

رُكْبَةُ a word of well-known meaning, (S, Mgh,) [The knee; i.e., in a man,] the joint between the lower parts of the thigh and the upper parts of the shank: (A, K.) or [in a quadruped,] the joint between the metacarpus and the radius (مَوْضِلُ الْوُظُفِ وَالْإِبْرَاقِ): this is the right explanation in the K, *مَوْضِعُ* is erroneously put for *مَوْضِلُ* [this explanation is evidently given accord. to the terms employed in the anatomy of quadrupeds as compared to human beings: in that which next follows, there is certainly an omission, which I have endeavoured to supply] or the *رُكْبَتَانِ* of the fore legs of the camel are the two joints that [project forwards, in like manner as do, in the hind legs, those that] are near the belly [meaning the stifle-joints] when he lies down upon his breast with folded legs: the two joints that project behind [in the hind legs, namely, the hocks,] are called the *عَرْقُوبَانِ*: in every quadruped, the *رُكْبَتَانِ* are in the fore legs, and the *عَرْقُوبَانِ* are in the hind legs: and the *عَرْقُوبَانِ* is what is called *مَوْضِلُ الْوُظُفِ* [i.e. the upper joint of the metatarsus]: (TA:) or the *رُكْبَةُ* is *مَرْقُوعٌ* [which in a man is the elbow, but here seems to mean the lower joint] of the *إِبْرَاقِ* [or radius] of anything [i.e. of any beast]: (K.) [from its being said in* the S and Mgh that this *رُكْبَةُ* is "well known," I conclude that there is no real discrepancy in the foregoing explanations: it is perhaps needless to add that the term *رُكْبَةُ* is now universally applied to the knee of a man and to what we commonly call the knee of a horse and the like:] the pl. is *رُكْبَ*, (S, Mgh, K,) i.e. the pl. of muli, and the pl. of pauc is *رُكْبَاتُ* and *رُكْبَاتُ*. (S.) Lh mentions the phrase *بَحِيرٌ مَسْتَوْطِنُ الرُّكْبِ* [meaning A hard-kneed camel]; as though the term *رُكْبَةُ* were applied to each part, and the pl. used accord. to this application. (TA.) — One says [of an agitating affair or event], *أَمْرٌ أَصْطَلَتْ فِيهِ الرُّكْبُ وَحَدَّثَ* [An affair, or event, in which the knees knocked together, and in which the knee rubbed the knee]. (A.) — And of one who has the mark of prostration in prayer on his forehead, between his eyes, (L,) *بَيْنَ عَيْنَيْهِ مِثْلُ رُكْبَةِ الْعِزْرِ* [Between his eyes is the like of the knee of the she-goat]. (A.* L.) And of any two things that are alike, or

correspondent, *هَئِذَا كَرُكْبَتِي الْعِزْرِ* [They are like the two knees of the she-goat]; because her two knees fall together upon the ground when she lies down. (L.) — And it is said in a prov., *شَرُّ النَّاسِ مَنْ مَلَحَ عَلَى رُكْبَتِهِ* [The worst of men is he whose fat is upon his knee]: applied to him who is quickly angered; and to the perfidions: (Meyd, TA.) the phrase *مَلَحَ عَلَى رُكْبَتِهِ* is also used as meaning *The smallest thing makes him angry*: (TA:) and a poet says,

لَا تَلْعَبْ إِيَّاهُ مِنْ غَضَبَةٍ
مَلَحًا مَوْضُوعَةً فَوْقَ الرُّكْبِ

[Blame her not; for she is of a set of people whose fat is placed above the knees: perhaps meaning, for she is but a woman, as women are generally fat in the part above the knee]: (TA:) or *مِنْ نِسْوَةٍ* [in the place of غَضَبَةٍ], meaning of women whose object of anxiety, or care, is fatness and fat: (Meyd, TA:) so that the prov. seems to mean that the worst of men is he who has not such intelligence as bids him to do that which is praiseworthy, but only bids him to do that in which is inconstancy and levity, and an inclining to the dispositions of women, to the love of fatness and fat. (Meyd.) [See other explanations in art. مَلَحَ.] — Also *The lower part (أَصْلُ) of the plant رُكْبَانَةٍ* when it has been cut. (K.)

رُكْبَةُ A mode, or manner, of riding. (S.) You say, *هُوَ حَسَنُ الرُّكْبَةِ* He has a good mode, or manner, of riding. (A.* TA.) — [It is said in the K to be a subst. from *رُكْبَةُ*; as though signifying A riding.]

رُكْبَةُ A company of riders upon camels, (K,) or of owners of camels on a journey, or travellers upon camels, exclusively of other beasts, (S,) but less in number than the company called *رُكْبُ*: (S, K:) [and probably also a company of riders upon any beasts, but less than what is called *رُكْبُ*: accord. to MF, it is a pl. of *رَاكِبَ*. (TA.) [See also *أُرَاكِبُ*.]

رُكْبَانَةُ and *رُكْبَى*: } *رُكْبُوتُ*,
رُكْبُوتَى and *رُكْبُوتُ* }

رُكْبَانَةُ: see *رُكْبُوتُ*, in two places.

رُكْبَانُ [Travelling-camels, used for riding; i.e.] camels (S, K, TA) upon which people journey: (S, TA;) i.e. *مَطْلُوعٌ* (Mgh:) or camels fit for carrying: (Har p. 22:) it has no proper sing.: (S:) the word used for the sing. is *رُكْبَانَةٌ* (S, Mgh, K:) or, as ISH says, in the "Book of Camels," *رُكْبَانُ* and *عِيرُ* are applied to camels that go forth for corn (طَعَامُ) to be brought back upon them, both when they go forth and after they have come back: and the former term is applied also to camels upon which people journey to Mekkeh, on which *مَحَامِلُ* are borne: and hired [or other] camels that carry the goods and corn of merchants: but camels are not called *عِيرُ*, though bearing corn, [unless] if hired: [I insert

the words "or other" and "unless" because it is further said,] **عبر** are not those that bring corn for their owners; but these are called **رِغَاب**: (L, TA:) the pl. is **رِغَبٌ**, (**Ṣ**, **K**,) accord. to A'Obeyd, (TA,) and **رِغَابَاتٌ** and **رِغَائِبٌ**; (**K**);

or, accord. to IAr, رُكْبٌ is not pl. of رُكْبَاتٌ; and others say that it is pl. of رُكْبَةٌ, signifying any beast on which one rides, [an epithet] of the measure مَعْوَلٌ in the sense of the measure مَعْوَلٌ (TA.); but called by ISl a subst.; (TA voce جَزْوٌ); and رُكْبَةٌ is a more special term than رُكْبٌ. (TA in the present art) — [Hauc, رُكْبَاتُ السَّابِ † [The bearers of the clouds; i. e. the winds. (A. K.) Umayyah says,

تَرَدُّدٌ وَالرِّيَّاحُ لَهَا رِكَابُ

[It (referring to a cloud) goes to and fro (تَرَدُّدٌ) being for تَرَدُّدٌ, the winds being its bearers]. (T.A.) = Also [The stirrup of a horse's saddle;] a well-known apperenance of a horse's saddle; (§) the same with respect to a horse's saddle as the غُرْ with respect to a camel's: pl. كُفٌ. (K.)

رَكْبَةٌ and رَكْبٌ: see رَكَابٌ: both signify a beast that is ridden: (S) or a she-camel that is ridden: (K.) or the latter has this meaning: and is metaphorically applied to anything ridden: (Msb.) or the former signifies any beast that is ridden: and the latter is a name for everything that is ridden; applied to one, and to a pl. number: (TA.) or the former signifies ridden, as a fem. epithet: and the latter, one specially appointed for riding; and that is constantly kept to work; of beasts (K, TA) of any kind: (TA.) and the latter and رَكْبَانَةٌ and رَكْبَانٌ and رَكْبَتِي (K) and رَكْبَتِي and رَكْبِي and رَكْبَتِي (K) and TA in art. حَلَب, [see حَلَبٌ in several places,] a she-camel that is ridden; or that is broken, trained, or rendered submissive or manageable: (K.) or رَكْبٌ has this last signification, accord. to AZ: and its pl. is رَكَبٌ: (TA.) the pl. of رَكْبَةٌ being رَكَابِيْنٌ: (TA) وَاوْرُوقٌ and رَكْبَانَةٌ signifies [also] a she-camel fit to be ridden, (S, TA.) like as حَلَابَةٌ signifies fit to be milked: the ت and ن are [said to be] added in order to give intensiveness to the signification: (TA.) [and all the other epithets mentioned above seem also, accord. to some, to have an intensive sense: see حَلَبٌ.] You say, لَا تَرْكَبْ حَمَلَةً وَلَا حَمْلَةً وَلَا حَمْلَةً He has not a she camel to ride, nor one to carry burdens, nor one to be milked. (S, TA.) — Also بَعِيرٌ رَكْبٌ a camel having marks of galls, or sores, on his back produced by the saddle. (TA.) — And بَوْرُقٌ رَكْبٌ A roan ridden upon, (S, TA.) and trodden so as to be rendered even, or easy to be travelled (TA.) = See also رَكَابٌ.

رَكِيبٌ One who rides with another; a fellow-rider. (K.) رَكِيبُ السَّعَاةِ mentioned in a trad., and there promised a place in Hell, means *He who accompanies tyrannical عَمَال* [or collectors of the poor-rates]. (TA.)—See also مَرْكَبٌ.

رَكِيْبٌ (K) مَنْ نَحْلٍ (TA) *Palm-trees planted in a row by a riuulet, or not by a riuulet.* (K, TA) = Also *مَنَارَةٌ* (K), i. e. *سَاقِيَةٌ* [or channel of water for irrigation]. (TA) = *or a riuulet between [two pieces of sown ground such as are termed] دُرْبَتَانِ* (K): *or between two gardens of palm-trees and grape-vines* (so accord to the text of the K in the TA.) *or what is between two gardens of palm-trees and grape-vines* (so accord.) to the CK and my MS. copy of the K) *or grape-vines between two rivers or riuulets* (TA) = *or a place of soil-produce* (K) = *or a clear, or cleared, piece of land, in which one sows.* (T) pl *رَكْبٌ* (K). — [Hence,] *أَهْلُ الرَكِيْبِ* (TA) *The people who stay, or dwell, by water; syn. الحَضَارِ* (TA).

رُكْبٌ dim. of رُكْبٌ. (TA.) See رَاكِبٌ.

رَكُوتٌ : see رَكُوبَةٌ

زَيْتُ رَكَابِي [Olive-oil.] so called because brought
on camels from Syria. (S, A, K.)

وَكَبٌ and كُوبٌ, applied to a man, (K, TA,) the latter on the authority of Th, (TA,) signify the same, (K, TA,) *Who rides much; a great rider:* and كُوبٌ applied to a woman. (TA.) — [Hence,] رَكَبْتُ لِأُمُورٍ † *A man who surmounts, or masters, affairs, [or who often does so; or accustomed to embark in, or undertake, or to surmount, or master, them; or who often embarks in, or undertakes, them, and therefore surmounts, or masters, them.] by his knowledge, and repeated experience, and good judgment.* (K and TA in art. طلع.)

عَلَاهُ الرُّكَّابُ † *The nightmare, or incubus, came upon him. (A.)*

رَكَابَةٌ, see the latter part of the next paragraph.

رَاكِبٌ *Rāḥiq*; or a *rider*: (Mgh, Məb, K.) or properly only a *rider upon a camel*: (ISk, Š, K.) or the letter is its meaning when it is not used as a prefixed noun, as explained below; and is said to be the original signification: IB says that it may signify a *rider upon a camel*, as, horse, or mule, when used as a prefixed noun, as, when you say رَاكِبٌ حِمَارٌ and رَاكِبٌ جَبَلٌ &c.: (L:) accord. to ISk, you term a rider upon an ass فَارِسٌ عَلَى حِمَارٍ (Š, TA,) and a rider upon a mule فَارِسٌ عَلَى بَعْلٍ (TA.); but 'Omarah says, I do not call the owner or rider of the ass فَارِسٌ, but حِمَارٌ; and the reason of his saying so is manifest, for فَارِسٌ is an epithet of the measure فَرَسٌ from الْفَرَسُ "the horse," meaning "an owner, or a rider, of the horse:" (Š, TA:) the pl. is رَحَابٌ (Š, K) and رَحَانٌ (S*, Mgh, Məb, K) and رَحُوبٌ (Mgh, K) and رَحْنَةٌ (MF, TA), and this is a mistake for رَحْنَةٌ [q. v.], (K, TA,) and رَحْبٌ (Akh, Məb, K, TA,) as some say; (TA.); or this last is a quasi-pl. n. (K, TA,) not a broken pl. of رَاكِبٌ; (TA:) and signifies *riders upon camels*; or *owners of camels on a journey*; or *travellers upon camels*; (Š.) consisting of ten

or more. (S, K) and sometimes it signifies *riders upon horses*: (IB, K:) or *riders upon horses and camels*: (IB, L, TA:) or *a company of riders upon horses*; or *upon horses and camels*: (TA:) [or, accord. to Kh, *riders upon any beasts*. (De Sacy's Anthol. Gramm. Ar. p. 54 of the Arabic text:)] in the Kur viii 45, رُكْبُ الرُّكْبِ may signify *the riders upon horses*, or *the riders upon camels*, or *the army composed of both these*: (TA:) the pl. of رُكْبٌ is رُكْبٌ, (S, K:) [a pl. of pauc.], and رُكْبُوتٌ (K.) Accord. to IB, you do not say رُكْبَانٌ nor رُكْبَانٌ. but it is said that رُكْبَانٌ and رُكْبَانٌ حَيْلٌ &c. are allowable. (L.) An instance of رُكْبَانٌ as distinguished from رُكْبَانٌ occurs in a verse cited as one of the exs of the preposition ب. (TA.) رُكْبَةٌ [properly signifying *A small company of riders upon camels, &c.*] occurs as meaning *collectors of the poor-rates*: it is the dim. of رُكْبٌ; and shows that this latter is not a pl. [properly speaking] of رُكْبٌ; for, were it so, the word used as its dim. would be رُكْبُونٌ. (TA.) [See also رُكْبَةٌ and رُكْبَةٌ.] — [Also *A person on board of a ship or boat*: (pl. رُكْبَانٌ). You say رُكْبَانُ الشِّمَةِ (S, TA) *The persons on board of the ship*, or *boat*: and رُكْبَانُ الْبَحْرِ, *the voyagers upon the water*: and Ibn-Ahmar has used in this sense the pl. رُكْبَانٌ, but it is said that this is not allowable; nor is رُكْبُوتٌ; nor رُكْبٌ. (TA) — Also, and رُكْبَانٌ, † *A shoot germinating upon the trunk of a palm-tree, not having any root in the ground*: (S.) or *a shoot on the upper part of a palm-tree, hanging down, but not reaching the ground*; and so رُكْبَانَةٌ and رُكْبَانِيَّةٌ (K.) or as some say, the last of these words is not thus applied, but means a woman “who rides much.” AHn, however, says that it signifies *a palm-shoot or the like thereof, growing forth at the top of the trunk of a palm-tree, and, in some instances bearing with its mother; but when it is cut off it is better for the mother*: and رُكْبَانٌ is also explained in the L as meaning *small palm-trees that grow forth at the lower parts of large palm-trees*: (TA:) or it means *a shoot of a palm-tree not cut off from its mother*: (Ham p. 66: accord. to Ag, when a palm-shoot grows from the trunk, and does not adhere to the ground, it forms a vile kind of palm-tree; and the Arabs call it رُكْبَانٌ and رُكْبَانِيَّةٌ: the pl. of this last [and رُكْبَانِيَّةٌ] is رُكْبَانِيَّةٌ. (TA.) — كَبَانُ الشَّيْبِ means *What first appear, or grow forth, from the شَّيْبُ*, (A, K, TA,) i. e. *the envelope of the grain*, (TA,) *of the ear of wheat*. (K, TA.) — رُكْبَانٌ also signifies † *The head [or summit] of a mountain* (جَبَل), as in [most of] the copies of the K; in some of which is found حَبْلٌ [or rope] (TA.)

رَاكِبَةٌ: see the next preceding paragraph. — Also sing. of رَوَاكِبُ (TA) which signifies *Streaks* [or *layers*] of fat, (A, K, TA,) *overlying one another*, (K, TA,) *in the fore part of a*

camel's hump: those in the hinder part are called رَاوِدَة (A, K, TA.) of which the sing is رَاوِدَة (TA.)

رَاوِدَة: see رَاوِدَة, latter part, in four places.

رَاوِدَة Large in the رُكْبَة [or knee]. (S, K.) — A camel having one of his knees larger than the other. (S, K.)

رَاوِدَة A company of riders upon camels, (K.) or of owners of camels on a journey, or of travellers upon camels, exclusively of other beasts, (S.) but more in number than the company called رُكْبَة: (S, K.) pl. أَرَاكِب. (TA.) [See also رُكْبَة.]

رُكْبَة an inf. n. of رَكِب. (A, K, TA.) — And also a noun of place [properly signifying A place of riding, &c.]. (TA.) [Hence, Anything upon which one rides; and upon, or in, which one is borne or carried:] one of the مَرَاكِب of the land; and [more commonly] of the sea (S, K.): [i. e.] a beast [on which one rides]; (A, TA.) and a vessel, i. e. a ship or boat (A, Mgh, Mghb, TA.) a saddle; and any kind of vehicle borne by a camel or other beast: (the lexicon passim) مَرَاكِب is the pl. (Mgh, Mghb.) You say, نِعْمَ الرُّكْبَة الدَّابَّةُ [Excellent, or most excellent, is the thing upon which one rides, the beast]. (A.) And جَاءَتْ مَرَاكِبُ الْيَمَنِ The vessels, or the ships or boats, of El-Yemen came (A.) — [And hence الرُّكْبَة as the name of † The principal star (α) of Pegasus; because in the place of the saddle.]

رُكْبَة A volt that has become fit for being ridden. (TA.) And دَابَّةٌ مَرْكُومَةٌ A beast that has attained the age at which one may ride him during a warring and plundering expedition. (TA.)

رُكْبَة A man to whom a horse is lent for a portion of the spoil that he may obtain: (IAgr, TA:) or a man who borrows a horse upon which to go forth on a marring and plundering expedition, and who receives one half of the spoil, the other half being for the lender: (K.) or one to whom a horse has been given for him to ride, and who has put his foot into the stirrup. (A.) [Also] Weak in the art of horsemanship, or the management of horses, and the riding of them. (Ham p. 441.) — [Also Put, or set, one part upon another: set, or fixed, in another thing: composed; constituted; or put together. see its verb, 2.] The stone [set] in the signet-ring is termed مَرْكَب and رُكْبَة; and so the arrow-head [fixed] in the shaft: (S:) or رُكْبَة signifies, (K, TA,) as a subst., (TA,) a thing set (مَرْكَب) in a thing, such as a ring-stone in the bezel, or collet, of the signet-ring. (K, TA.) — Also † Origin. and place of growth or germination or vegetation. (S, K, TA.) You say, فُلَانٌ كَرِيمُ الرُّكْبِ † Such a one is generous, or noble, in respect of the origin of his rank among his people. (S, A.)*

ركد

1. رَكَدَ, (S, A, Mghb, K.) aor. 2, (Mghb) inf. n. رَكَوْدٌ, (S, Mghb, K.) It was, or became, still, or motionless, (S, A, Mghb, K;) said of water: (S, A, Mghb.) and fixed, or stationary. (K.) And in like manner, using the verb in the former sense, one says of the wind: (S, A:) [whence] one says also, رَكَدَتْ رِيحُهُمْ [lit. Their wind became still, or calm], meaning † their good fortune ceased, and their affairs, or circumstances, began to retrograde by degrees: and [in like manner,] † طَغَتْ رِيحُهُمْ تَرَاكُدٌ † [their good fortune began to cease by degrees]. (A.) So too one says of the expressed juice of grapes, meaning It ceased to exsude. (L.) And of the heat, i. e. It remitted, or subsided. (L.) [See also رَدَدَ.] And رَكَدَتِ السَّيْفَةُ The ship became still, or motionless, (S, A, Mghb, TA,) or aground. (TA.) And رَكَدَ الْجِيزَانُ The balance was, or became, in a state of equilibrium. (S, A, K.) And رَكَدَتِ الْبُغْرَةُ The sheave of the pulley was, or became, fixed. And also the sheave of the pulley turned, or revolved: thus bearing two contr. significations. (L.) And رَكَدَتِ الشَّمْسُ The sun was, or became, at its midday-height. (S.) or continued overhead, as though not quitting its place. (A.) And رَكَدَ الْقَوْمُ The people were, or became, still, motionless, or silent. (S, A)

4. ارَكَدَ He rendered it still, or motionless; namely, water [&c.]. (Mghb.)

6. تَرَكَدَ [app., in its proper sense, It became still, or motionless, by degrees]. See I.

رَكَوْدٌ † A bowl that is full, (K,) or filled; (S;) or heavy; (A;) or filled and heavy. (L.) And نَاقَةٌ رَكَوْدٌ † A she-camel whose supply of milk is constant; (A, K,) unceasing. (K.)

رَاكِدٌ [Still, or motionless: and] anything remaining fixed in its place; stationary. (S.) You say مَاءٌ رَاكِدٌ Water that is not running. and رِيحٌ رَاكِدَةٌ a wind becoming still, or calm; pl. رِيَاخٌ رَاكِدٌ. (A.) — [Hence,] الرُّوَاكِدُ [and also, accord. to Reiske, as mentioned in Freytag's Lex., الرُّكُودُ,] The three pieces of stone upon which a cooking-pot is set: so called because they remain in their places. (L.)

مَرَاكِدُ [pl. of مَرْكَبٌ, like مَرْكُورٌ] Places in which a man, or some other thing, remains still, or motionless. (S, A. L.) And Much depressed parts of the earth. (L.) Usamah Ibn-Habab El-Hudhalee says, describing an ass [i. e. a wild ass] that had been chased by horses, or horsemen, and had fled for refuge to the mountains, whence, from their ravines, he saw the sky like streaks,

أَرَأَيْتَ مِنَ الْجَبَلِ فِي كُلِّ مَوْطِنٍ
طَبَائِفَ قَمَشَوَاهُ النَّهَارِ الْهَرَكَدِ

[They (the ravines) shewed him, in every spot where he stopped, streaks of the sky, and the much-depressed parts of the earth were his places of abode all the day]. (S, L.) [J quotes this

verse, in the S, but with مَنَزِل in the place of مَوْطِن, and مَرَوَاهُ in the place of مَشَوَاهُ, as an ex. of ارَكَد in the former of the senses explained above.]

ركز

1. رَكَزَ, (S, A, Mghb, K.) aor. 2, (S, Mghb, K) and رَزَزَ, (K,) inf. n. رُكْزٌ, (S, A, Mghb.) He stuck, or fixed, a spear, (S, A, Mghb, K,) and a stick, (A,) or some other thing, (TA,) into the ground, (S, A, Mghb, K,) upright; (TA;) as also رَكَزَ, (K,) inf. n. رُكْزٌ, (TA.) You say also, رَكَزَ الْحَرُّ السَّقَى, aor. 2, inf. n. رُكْزٌ, The heat made the thorn-bushes fast in the ground [by hardening the soil]. (TA.) And رَكَزَ اللَّهُ الْبَعَادُونَ فِي الْجِبَالِ God fixed the metals, or minerals, in the mountains: (A, TA.) or caused them to exist therein. (K, TA.) And رَكَزَ الْبَالُ, inf. n. as above, He buried the property. (TA.)

2: see the preceding paragraph.

4. ارَكَزَ He (a man) found what is termed رُكْزٌ: (S, A, K) or his mine yielded him abundance of silver &c.: (TA:) or he found a [quantity of gold or silver equal to a sum of money such as is termed] مَدْرَّةٌ, collected together, in the mine. (Es-Shúfi'ee, TA.) — It (a mine) had in it what is termed رُكْزٌ: (K:) or what is so termed was found in it. (IAgr, TA.)

8. ارَكَزَ It (a spear) became stuck, or fixed, in the ground. (Mghb.) — He became fixed (K, TA) in his place of abode. (TA.) You say, † دَخَلَ فُلَانٌ مَرَكَزَهُ فِي مَقَلِهِ لَا يَبْرَحُ [Such a one entered, and remained fixed in his place of abode, not quitting it]. (A, TA.) — ارَكَزَ عَلَى الْقَوْمِ † He put the extremity of the bow upon the ground and leaned upon it. (S, A, TA.) And ارَكَزَ عَلَى رُكْبِهِ † He bore (تَحَامَلَ) upon the head of his spear, leaning upon it, in order that he might die. (Mgh, from u trad.)

رُكْزٌ A sound: (Fr, TA:) or a low sound; (S, A, K;) i. q. حَسٌ: (K:) or a sound that is not vehement: or the sound, or voice, of a man, which one hears from afar; such as that of the hunter talking to his dogs. (TA.) So in the Kūr [xix last verse] أَوْ تَسْمَعُ لَهْرَ رُكْزًا [Or dost thou hear a sound of them? &c.]. (S, TA.) [See رُكْزٌ.] — [Golius assigns to it also the signification of Beauty (pulchritudo); app. from his having found, in a copy of the K, وَالْحَسَنُ in the place of وَالْجَسَنُ.] — Also An intelligent, far-bearing, liberal or munificent, man: (A. A:) or a learned, intelligent, liberal or munificent, generous, man. (K.)

رُكْزَةٌ see رُكْزٌ. — † Firmness of understanding; (Fr, K;) strength thereof. (A, TA.) Fr says, كَلِمَتٌ لَفُزْتُ I heard one of the Benoo-Asad say, رَكَزْتُ لَهَا † I spoke to such a one, and I found him not to have firmness of understanding. (TA.)

رُكْزٌ Metal, or other mineral; (A, Mgh, TA;) what God has caused to exist (رُكْزَةٌ, i. e. رُكْزَةٌ).

contended with him in a race, each making his horse to run. (S, K.)

4. رَكَصَتْ, said of a woman, (K.) or of a mare, (A'Obeyd, S, O, L,) † *Her fætus became large in her belly, and moved about*: (S, O, L, K:) or *her fætus moved about in her belly*: (A'Obeyd,) and so رَكَصَتْ, said of a she-camel. (A, TA.)

6. رَكَصُوا تَرَاصُوا [They went forth contending together in urging their horses]. (A.) And تَرَاصُوا [They contended together in urging towards them their horses] (S, A) حَتَّى ارْتَضُوا فِي السَّلَةِ [app. signifies They urged their horses in the race-ground]. (A, TA.)

8: see B. — تَرَكَضَ لَبُوتٌ [I left him struggling with, or convulsed in, his legs, previously to death. see also 1, near the beginning]. (A, TA.) — ارْتَضَ also signifies † *It was, or became, in a state of commotion or agitation*. (S, A, K.) said of a fætus in the belly (S, A) of a mare: (S.) and of water in a well. (A, TA.) — ارْتَضَ فَلَانٌ فِي أَمْرِهِ † *Such a one was, or became, agitated, or disturbed, or disgusted, in his affair*. (S, TA.) and, which implies the same, (TA,) he exercised art, or cunning, (تَلَبَّسَ) in his affair, and strove thereby to accomplish or effect st. (A, TA.) — Hence ارْتَاضَ signifying † *The travelling through, or traversing, countries, or regions*. (Har p. 660.) — See also 4.

رَكْضَةٌ *An impulse. a motion.* (K.) [pl. رَكْضَاتٌ: see an ex. voce infra.] Hence, (TA,) it is said in a trad. of l'Ab, that the blood which continues to flow after menstruation is رَكْضَةٌ مِنَ الشَّيْطَانِ (S, TA,) i.e. *An impulse from the devil*; (S.) whereby he finds a way of putting the woman in doubt respecting the affairs of her religion, and her state of parenthood, and her prayer. (TA.) — [Hence also,] one of the names of [the well of] Zemzem رَكْضَةُ جَبْرِيلَ [The impulse of Gabriel; because it is fabled to have gushed forth on the ground's being struck by Gabriel's wings]. (TA.)

رَكُوضٌ, applied to a bow (قَوْسٌ), † *That sends the arrow swiftly*: (S, TA.) or that impels it vehemently: and رَكْضَةٌ [or perhaps رَكْضَةٌ] signifies the same. (AHu, TA.) — See also رَاكِضٌ.

رَكْضَةٌ: see the next paragraph.

رَاكِضٌ, applied to a horse, † *Running*; as also رَكُوضٌ. (K.) or the correct epithet is رَكُوضٌ. (S:) and رَكْضَةٌ signifies the same, applied to a mare. (TA.) [Hence,] بَثَّ أَرْضَ الْجَوْرِ وَفَى رَوَاكِضَ [I passed the night observing the stars while they moved along in the sky. (A, TA.)

تَرَكَضَ and تَرَكَضَةٌ, the former incorrectly written in the K تَرَكَضَةٌ, [or, in some copies, تَرَكَضَةٌ, and the latter in one copy written

تَرَكَضَةٌ] are there said to be used as examples by the grammarians, but not explained; and the author offers his opinion that they are syn. with رَكُوضٌ: (TA:) but this is a strange defect: for AHu explains them as signifying *A certain gait, in which is a proud and self-conceited air, with an affected inclining of the body from side to side*: and he assigns the ت to be augmentative: (MF, TA.) and in the I they are expl. as signifying a particular kind of gait: or meaning as above (TA.)

مَرَكِضٌ The part of the flank of a horse which the rider strikes with his heel or foot, (A, TA, the latter in this art. and also voce يُغَوِّبُ) on either side (TA.) pl. مَرَاكِضُ. (A.) — [Hence,] مَرَاكِضُ خَوْضٍ † *The sides of a watering-trough, (A, K,) against which the water strikes* (A, TA.)

مُرَكِضٌ, applied to a mare, (A'Obeyd,) or a she-camel, (A,) † *Whose fætus moves about in her belly*: (A'Obeyd, A;) [or whose fætus is large, and moves about in her belly; (see 4:)] as also مَرَكِضَةٌ; (A'Obeyd,) or مَرَكِضَةٌ. (A.) — See also رَكُوضٌ.

مُرَكِضٌ: see مَرَكِضَةٌ, in two places. — Also † *An instrument for stirring a fire*. (A, K.)

مَرَكِضَةٌ † *A mare that beats the ground with her legs* (K, TA) when she runs. (TA.) — See also رَكُوضٌ. — Also † *A certain part of a bow; well known; one of [the two parts called] its مَرَكِضَتَانِ* (S;) or مَرَكِضَتَانِ (IB.) each of the two curved extremities thereof; as also مَرَكِضٌ. (A.) or the side thereof: (K:) pl. مَرَاكِضُ. (TA.)

رَاكِضٌ: see مَرَكِضٌ.

مُرْتَكِضُ الْمَاءِ † *The place in which water collects*. (S, A, K.)

مَرَكِضَةٌ: see مَرَكِضٌ.

ركع

1. رَكَعَ, (Th, S, &c.,) aor. ٤, (Th, TA,) inf. n. رَكُوعٌ (Th, S, Mgh, Məb, K) and رَكَعَ, (Th, TA,) *He bowed, or bent, himself; or became bowed or bent*: (Th, S, Mgh, Məb:) so says Er-Rāghib, adding that it is sometimes used to denote a particular manner of doing so in prayer, and sometimes to denote humility and self-abasement either in worship or in other cases: (TA:) *he lowered his head*: (Th.) and *he (an old man) bowed himself, or bent himself, or became bowed or bent, by reason of age*: (S, Məb, K:) this is [said to be] the primary signification: (TA:) or *he fell upon his face*: (IDrd, IB, K;) and *stumbled*. (IB.) — And hence, from رَكَعَ as used in the first of the senses explained above, (S, Mgh,) or as used in the first of the senses assigned to it above when said of an old man, (TA,) or as used in the last sense explained above, (IB,) رَكُوعُ الصَّلَاةِ (S, IB, Mgh, TA,) or الرُّكُوعُ فِي الصَّلَاةِ, *The lowering of the head, (K, TA,) by a person praying, (TA,) [or in prayer,] after the act of standing in which the recitation [of portions of the Kur-án] is performed, so that the palms of the hands reach the knees; or, so that the back becomes depressed*; (K, TA;) accord to the doctors of practical law, so that if a cup full of water be placed upon the back, it will not be spilled. (TA.) — رَكَعَ إِلَى اللَّهِ — *He lowered his head, or he humbled himself, to God*; syn. رَاغَبًا. (Z, TA.) — رَكَعَ also signifies *He prayed*; (Mgh;) and so رَكَعَ. (TA.) Thus in the Kur [n. 40], وَأَرْكَعُوا مَعَ الرَّاْكَعِينَ And pray ye with those who pray. (Mgh.) You say also, رَكَعَ رَكَعَةً, and رَكَعَتَيْنِ, and ثَلَاثَ رَكَعَاتٍ, *He prayed a rek'ah, and two rek'ahs, and three rek'ahs*. (K.) [See رَكَعَةٌ below.] — Also, accord to IKoot and several others, *He stood to prayer*. (Məb.) — رَكَعَتْ الرِّجْلُ حَتَّى رَكَعَتْ † *The camel became fatigued, or fatigued in the utmost degree, or languid in consequence of fatigue, so that they lowered their heads, and fell upon their faces*. (TA.) — رَكَعَتِ الشَّجَلَةُ † *The palm-trees inclined*: a phrase which may be of classical authority, but [Mtr says,] I have not found it. (Mgh.) — Said of a man, (TA,) رَكَعَ also signifies † *He became poor after richness, or competence, or sufficiency; and his state, or condition, became lowered, or abased*. (K, TA.)

5: see 1, in the latter half of the paragraph.

رَكَعَةٌ [inf. n. of u. of 1: and particularly signifying] *A single act of standing in prayer. and in its legal acceptance, used in a more particular sense, (Məb;) meaning a single act of standing in prayer, followed by the رَكُوع [or lowering of the head in the manner described above (see رَكَعٌ فِي الرُّكُوعِ in the first paragraph)] and two prostrations*: (TA:) [and hence, by a further extension of the meaning, for رَكَعَةٌ, the prayer of one bowing of the head and body; the previous act of standing, and the two subsequent prostrations, being understood as included in this expression.] pl. رَكَعَاتٌ. (Məb, K.) [Using it in the last of these senses,] you say, صَلَّى رَكَعَةً [He performed the prayer of one bowing of the head and body]: (K:) صَلَّى رَكَعَتَيْنِ [he performed the prayers of two bowings of the head and body]. (Məb, K.) [A full description of the act of prayer thus termed may be seen in my work on the Modern Egyptians.]

رَكَعٌ *A deep hollow (هَوْدٌ) in the ground*: (IDrd, K:) asserted to be of the dial. of El-Yemen. (IDrd, TA.)

رَكَعٌ part. n. of 1, *Bowing, or bending himself; or becoming bowed or bent*: [&c.:] (Mgh:) anything, or anybody or any person, (accord to different copies of the K,) *lowering its, or his, head*: (K:) or *falling upon its, or his, face, so that the knees touch the ground, or do not touch it, after lowering the head*: (TA:) — *prostrating himself in thanksgiving*; used in this sense in the Kur xxxviii. 23: (Mgh.) — *praying*: (Mgh:) and applied by the Arabs in the Time of Ignor-

ance to a follower of the true religion, not worshipping idols: (TA.) — **رَاكِعُونَ** (Mgh) and **رُكْعٌ** and **رُكْعٌ** (TA.) — **رَأَيْلُ رَاكِعٍ** [pl. of **رَاكِعَةٍ**] † Camels lowering their heads, and falling upon their faces, in consequence of fatigue, or the utmost fatigue, or languor arising from fatigue. (TA.)

مُرْكِعٌ [A place in which one bows, or bends himself, and particularly, in prayer pl as below] — **أَرْضٌ مُرْكِعَةٌ** upon which one goes and what or the like. pl. **مُرْكِعَاتٍ**. (TA.)

رَكَلَ

1. **رَكَلَهُ**, aor. **رَكَلَ**, (S, TA.) inf. n. **رَكْلٌ**, (S, K, TA.) He kicked him; i. e., struck him with his foot, or leg; namely, a horse; in order that he should run: (K, TA.) and (K) he struck him with one foot, or leg: (S, K, TA.) and some say, he struck him with the feet, or legs. (TA.) One says, **لَأَرْكَلَنَّكَ رَكْلَةً** † I will assuredly kick thee with one kick after which thou shalt not eat one meal. (TA.) And **الْفَارِسُ يَرْكُلُ الدَّابَّةَ بِرِجْلِهِ** The horseman puts the beast in motion with his foot, or leg, for the purpose of [his] running. (S) And **تَرْكُلٌ**, also, [inf. n. of **رَكَلَ** in like manner] signifies The striking a thing with the foot or hoof. (KL.)

2: see what next precedes.

3: see 6, in two places.

5. **مَسَحَاحَةً** **رَكَلَ** He struck his **مَسَحَاحَةً** [or spade] with his foot, (S, K, TA.) and pressed upon it with his haunch, (TA.) in order that it might enter into the earth. (S, K, TA.)

8. **رَكَلُوا** They kicked one another: (S, K, TA.) said of boys, meaning they struck (ركلوا) one another with their feet, or legs: and **مُرْكَلَةٌ** signifies the same as **تَرَكَلٌ**: you say, **رَكَلَ الصَّبِيُّ صَاحِبَهُ** [The boy kicked his companion, or fellow, being kicked by him]. (TA.)

رَكْلَةٌ: see 1 [of which it is the inf. n. of un.].

مُرْكَلٌ The part, of a beast, where one strikes him with the foot, or leg, (K, TA.) when putting him in motion for the purpose of [his] running: (TA.) the two such parts are termed the **مُرْكَلَانِ**: and the pl. is **مُرْكَلٌ**. (S, TA.) — And **أَرْضٌ مُرْكَلَةٌ** (S, K, TA.) because it is beaten with the foot. (TA.)

مُرْكَلٌ The foot, or leg, [as being the instrument with which the action termed **رَكَلَ** is performed:] in the copies of the K, **الرَّجُلُ** is erroneously put for **الرَّجْلُ**: or, accord. to the L, the foot, or leg, of the rider. (TA.)

أَرْضٌ مُرْكَلَةٌ Ground trodden by the hoofs of horses or similar beasts. (S, K.)

رَكَمَ

1. **رَكَمَ الشَّيْءُ**, aor. **رَكَمَ**, (S, M.) inf. n. **رُكْمٌ**, (M, K,) He heaped up, piled up, or accumulated, the

وَكَنَ — رَكَعَ

thing; i. e. he collected together the thing, and put, or threw, one part of it upon another; (S, K, TA.) or he put, or threw, one part of the thing upon another. (M, TA.)

8. **رَكَعَ** **أَثَرُهُ** (a thing) was, or became, heaped, or piled, up, or together, or accumulated, i. e., collected together, (S, K, TA.) one part upon [or overlying] another. (TA.) You say, **رَكَعَ السَّحَابُ** The clouds were, or became, [heaped, or piled, up,] one above, or upon, [on overlying,] another, as also **رَكَعَ**. (TA in wt. رَكَعَ.) And **رَكَعَ لَحْمُ الشَّعَامَةِ** [lit. The flesh of the she-camel became accumulated], meaning the she-camel became fat. (TA.) [And **رَكَعَتِ الظُّلُمَةُ** † The darkness became condensed, or dense. In the Arabs describe thick darkness as “darknesses one above another:” see Kur xiv. 40.] And **رَكَعَتِ الْأَعْيَالُ** † [Occupations, or the occupations, became accumulated]. (TA.)

8: see the next preceding paragraph, in two places.

رُكْمٌ: see **رَكَمَ**.

رُكْمٌ, (S, K, [so in my copies of the S,]) with damm, (K,) in [some of] the copies of the S **رُكْمٌ**, (TA.) Clay, or mud, (S, K, TA.) and earth, or dust, (TA.) collected together [and app. heaped up]. (S, K, TA.)

مُرْكَمٌ (S, K) and **رُكْمٌ** (fAg, K) and **مُرْكَمٌ** (S, K) and **مُرْكَمٌ** (TA) Clouds (**سَحَابٌ**) collected together, and heaped, or piled, up: (fAg, S, K, TA.) and so sand; (S, TA.) and the like: (S:) [or, as the explanations seem to indicate, the first and second are used as substantives, implying what is collected together &c.; and the rest only as epithets:] and you may also **رُكْمٌ** **سَحَابٌ** (TA) and **رُكْمٌ** **رَمْلٌ** (K, TA.) and **رُكْمٌ** means a thing accumulated, one part upon another. (TA.) — And **رُكْمٌ** † A large herd or flock or the like: (K, TA.) likened to the **رُكْمُ** of clouds or of sand. (TA.)

مُرْكَمٌ: see the next preceding paragraph. — [Hence, **مُرْكَمَةٌ** † A fat she-camel. (TA.) (See 6.)] — **مُرْكَمٌ** is applied by Dhu-r-Rummeah as an epithet to midnight (**جَوْزُ اللَّيْلِ**) [meaning] **مُرْكَمٌ**, i. e. **مُرْكَمٌ**, as though its darknesses were heaped one upon another: see 6]. (TA in art. هَظَنَ.)

مُرْكَمٌ † The main part, or middle, of a road. (S, K, TA.)

مُرْكَمٌ } see **رُكْمٌ**.
مُرْكَمٌ }

رَكَنَ

1. **رَكَنَ إِلَيْهِ**, (S, Mgh, Mgh, K,) aor. **رَكَنَ**, (S, Mgh, K,) of the dial of the lower (سُفْلَى) [app. in territory] of Muḍar, and said by Az to be not chests [though it, or the third, seems to be the most common of the dial vars. here mentioned]; (Mgh) and **رَكَنَ**, aor. **رَكَنَ**, (S, Mgh, K,) man-

nated by Az; (S;) and **رَكَنَ**, aor. **رَكَنَ**, (S, Mgh, K;) which is a combination of two dial vars., [namely, the first and second of those above mentioned,] (S, Mgh,) because neither the medial nor the final initial letter is faural, (Mgh;) said to be the only instance of its kind except **رَكَنَ**, aor. **رَكَنَ**, (T in art. رَكَنَ) and **رَكَنَ**, aor. **رَكَنَ**, which is likewise an instance of the combination of two dial vars., like **فَضَلَ** and **نَعِمَ**, aor. **نَعِمَ** and **نَحَضَرَ** and **نَعِمَ**; (TA;) inf. n. **رُكْنٌ** (S, Mgh, Mgh, K) and **رُكْنَانَةٌ** and **رُكْنَانَةٌ** (TA);

(TA;) He inclined to him, or it, syn. **مَالَ**: and he trusted to, or relied upon, him, or it, so as to be, or become, easy, or quiet, in mind; syn. **تَكَنَّ**. (S, Mgh, K;) or he leaned, rested, or relied, upon him, syn. **اعْتَمَدَ عَلَيْهِ** (Mgh); or he inclined to him in the least degree: (Bd in xi. 115;) **رُكْنٌ** signifying slight inclining. (Ksh and Bd.) **وَلَا تَرْكُنُوا إِلَى الَّذِينَ ظَلَمُوا** [And incline ye not, &c., to those who have acted wrongfully]: (S, Mgh;) or, incline ye not in the least degree [&c.]: (Bd:) thus generally read; and also **يَرْكُنُوا** (Ksh, Bd, TA.) accord. to the dial of Temem; and **رُكْنٌ**, in the pass. form, from **رُكْنٌ**. (Ksh, Bd.) — **رُكْنٌ**, aor. **رَكَنَ**, inf. n. **رُكْنٌ**, He kept tenaciously to the place of alighting, or abode, (ضَمَّنَ) and did not relinquish it. (TA.)

رُكْنٌ, inf. n. **رُكْنَانَةٌ** (S, K) and **رُكْنَانَةٌ** (Ksh and Bd.) and **رُكْنَانَةٌ** (TK) [primarily it is access, and of a mountain, meaning It was inaccessible, or difficult of access, having high, or strong sides, or angles: see Hur p. 561; and see **رُكْنٌ** below; and 5. — And hence,] † He (a man) was, or became, firm, (Hur p. 561,) still, or motionless, (TA,) grave, staid, steady, sedate, or calm. (S, K, TA.)

[2. **رُكْنٌ** is said by Collins, as on the authority of the KL, to signify *He made like*, “similitudinē,” and hence Freytag also thus explains it: but it is **رُكْنٌ** that has this signification. In my copy of the KL, **تَرْكُنٌ** (not **تَرْكُنٌ**) is expl. by **مانند کردن**.]

4. **رَكَنَ** **إِلَى غَيْرِهِ** **أَرَكَنَهُ** *He made him to incline* [to another]; syn. **أَمَالَ**: [and to trust to, or rely upon, another, so as to be, or become, easy, or quiet, in mind: or to lean, rest, or rely, upon another: see 1:] whence a reading in the Kur xi. 115. (Ksh, Bd.) See 1.

5. **رَكَنَ** said of a man, (TA,) [or primarily and properly, of a thing, like **رُكْنٌ**], *He*, [or it] was, or became, firm, or strong, (K, TA.) and inaccessible, or difficult of access. (TA.) — And [hence,] † *He endeavoured, or constrained himself, to be grave, staid, steady, sedate, or calm; syn. تَوَقَّرَ, (K,) and **تَوَقَّرَ**. (TA.)*

رُكْنٌ The **جَرَدٌ** [or large field-rat]: and the **رُكْنٌ** [or common rat or mouse]; as also **رُكْنٌ**. (K.)

رُكْنٌ The **جَانِبٌ** [meaning side, or outward part,] of a thing: (Mgh;) or the strongest **جَانِبٌ**

[i. e. *sides*, or *outward part*], (S, K, TA) of a thing (S, TA) of any kind: (TA:) the *corner*, or *angle*, (زَاوِيَة) of a house or room or the like: (K in art رَوَى) [and this is perhaps what is meant by the "strongest جانب" for the strongest outward part of the house is unquestionably the corner, or angle, thus the angle in which is the Black Stone, of the Kaabeh, is specially called رُكْنُ قَصْرِ of رُكْنُ رُكْنُ: رُكْنُ بَيْتِ اللَّهِ. i. e. the رُكْنُ of a قصر [or palace, or pavilion, &c.] is its جَانِب [or its strongest جانب], and so of a mountain: (TA: [see رُكْنُ and رُكْنُ]) the pl. is أَرْكَانُ and رُكْنُ [each properly a pl. of pauc., but the former is used as a pl. of mult.]: (Mgh, TA:) the أَرْكَانُ of anything are its جَوَانِب [or *sides*, or *outward parts*, or its *corners*, or *angles*], upon which it rests, and by which it is supported: (TA:) and the أَرْكَانُ of a land are its *extremities* [or *sides* or *corners*]. (Ham p 478.) — [Hence, + A stay, or support, of any kind: see an ex. voce *مَرْكَبُ*: whence, perhaps,] one says, مَسَّحَتْ بَأَرْكَانِهِ, meaning [i. e. I looked for a blessing by means of him, or it]. (TA:) + A thing whereby one is strengthened (يَه) مَا يَقْوَى بِهِ [in the CK مَا يَقْوَى], such as *dominion* (مُلْك) [in the CK مَلِك], and an army, or a military force, &c. (K:) and this has been explained as occurring in the Qur [li. 30], where it is said, وَخَوَّى بِرُكْنِهِ, (TA:) i. e. + And he turned away from belief with his forces, because they were to him like the رُكْنُ [properly so termed]. (Jel.) + A man's *kinsfolk*; or *nearest*, or *nearest relations*; or *clan*; or *tribe*; syn. عَشِيرَةٌ. (AHeyth, TA:) + a man's *people*, or *party*; and the *higher* among them, and the *persons* by whom he is aided and strengthened: though by ISl to be thus called by way of comparison [to a رُكْنُ properly so termed]: and thus it has been explained as used in the Qur [xi. 82], where it is said, أَوْأَوَى إِلَى رُكْنٍ شَدِيدٍ, + [Or that I might have recourse to a strong people, or party, &c.]: (TA:) or it here means عَشِيرَةٌ [explained above]. (Jel.) And + A noble, or high, person; as in the saying, مِنْ رُكْنٍ قَوْمِهِ, + [He is a noble, of the nobles of his people]. (TA.) And أَرْكَانُ الْإِنْسَانِ means + The members, or limbs, of the man, with which things are gained or earned, or with which he works; as *his hands* or *arms*, and the *feet* or *legs*. (TA.) — Also + *Might*, and *resistance*: (S, K:) so in the saying, هُوَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ, + [He has recourse to strong, or vehement, might and resistance]: (S:) and so it has been explained as used in the words of the Qur last cited above. (TA.) — And + A thing, an affair, a case, an event, or an action, of great magnitude or moment, momentous, formidable, or terrible. (AHeyth, K.) Thus AHeyth explains it as used in the saying of En-Nabighah [Edh-Dhubaynee],

* لَا تَقْدَرِي بِرُكْنٍ لَوْ كَفَاكَ لَهْ
[By no means reproach thou me with a momentous, or a formidable, thing or action, or an enormity, that has not its equal; though (he

proceeds to say) the enemies incite thee, with companies of men aiding one another]. (TA.) — In the conventional language [of the schools], رُكْنُ means + [The essence of the thing; or] that whereby the thing subsists: from الْقَوْمُ; because the قَوَامُ [or subsistence] of the thing is by its رُكْنُ: not from الْقِيَامُ: else it would necessarily be the case that the agent would be a رُكْنُ to the action; and the substance, to the accident; and the thing to which a quality is attributed, to the quality: (KT:) it is + that without which the thing has no subsistence: (Kull) and is [also] applied to + [an essential, or essential part, of the thing; i. e.,] a part of the مَاهِيَّة [or essence] of the thing, (Kull, [and in like manner] رُكْنُ الشَّيْءِ is explained in the Mgh as meaning the parts of the مَاهِيَّة of the thing,) as when we say that الْغِيَامُ is a رُكْنُ of الصَّلَاة; as well as to + the whole مَاهِيَّة [of the thing]. (Kull.) [thus] أَرْكَانُ الصَّالَاتِ means + the fundamentals [or essentials] of the services of religion, by the neglect, or non-observance, of which they are ineffectual, or null, or void: (TA:) or, as some say, رُكْنُ الشَّيْءِ means that whereby the thing is complete; and this is intrinsic therein; differing from the شَرْطُ [or condition] thereof, which is extrinsic thereto. (KT.)

أَرْكَانُ A mountain having high رُكْنُ [i. e. sides, or angles]. (S, K) or having strong رُكْنُ: (TA:) or inaccessible, or difficult of access, having رُكْنُ. (Har p. 501.) — And hence, (Har ibid.) A man (S, K, &c.) firm, (Har), still, or motionless, (TA,) grave, staid, steady, sedate, or calm. (S, K, Har, TA.)

رُكْنُ see رُكْنُ.

رُكْنُ A great دِفْعَانُ (K, TA,) i. e. *headman*, or *chief*, of a village or town: [app. from the Greek ἀρχων; though it is said that] he is thus called because the people of the village or town trust to him and incline to him. (TA.)

مَرْكَبُ A hind of vessel, well known, (K, TA,) like a تَوْر [q. v.], of leather, used for water: (TA:) or i. q. جَانَّةُ [q. v.], (S, Mgh, Mgh, TA,) in which clothes and the like are washed; (TA:) called in Pers. تَغَارُ (Mgh:) pl. مَرَاكِبُ and مَرَاكِبُ. (TA.) One says, فِي مَرَاكِبِ الْمَرَاكِبِ [They sowed the sweet-smelling plants in the مَرَاكِبِ]. (TA.)

مَرْكَبُ A thing having رُكْنُ [here meaning corners, or angles]. (TA.) — [Hence,] مَرْكَبُ أَرْكَانُ A great udder; as though having رُكْنُ: (S, TA:) and an udder that has opened [or expanded] in its place so as to fill the أَرْغَا [or groins], and is not very long. (TA.) Turufah says,

* وَتَرَبُّبُ مَرْكَبَةِ دُرُورٍ
[And her udder is great, having much milk: or, accord. to AA, مَرْكَبَةُ [here] signifies مَجْمَعَةٌ [app. meaning collecting much]. (TA.) And

you say also نَاقَةٌ مَرْكَبَةُ الشَّرْعِ (S, TA) [A she-camel great in the udder; or] whose udder has رُكْنُ by reason of its greatness. (TA.)

ركو

1. رُكُوْ (ISd, K, &c.) [ar. رُكُوْ] inf. n. رُكُوْ (ISd, TA,) He dug, or excavated, (ISd, K, TA,) the ground, forming an oblong hollow. (ISd, TA.) — He made, formed, or fashioned, in a suitable manner, a small watering-trough such as is termed مَرْكَبُ (AZ, TA,) or a watering-trough [in an absolute sense]; as also رَاكِي. (TA.)

4: see what next precedes.

رُكُوْ (S, Mgh, Mgh, K, &c.) and رُكُوْ (ISd, K, &c.) all well known, but the first is the most chaste, (MF,) A certain thing for water: (S) it is [a small drinking-vessel] like a تَوْر, of leather; (ISd, TA;) a small drinking-vessel of skin: (Nh, TA:) or a small دُوْ for bucket, generally of leather, (Mgh, Mgh,) well known: (Mgh:) all of these explanations have been strangely neglected by the author of the K: (TA:) pl. رُكُوْ (S, Mgh, Mgh) and رُكُوْ (S, Mgh) the latter allowable. (Mgh.) The prov. صَارَتِ الْقَوْسُ رُكُوْ [lit. The bow became a رُكُوْ, app. meaning the bow became exchanged for a vessel such as is called رُكُوْ, but see what follows,] is applied in relation to the resting of good fortune, and reverse in the state of affairs. (S, K.) — A small زَوْر [or ship]. (ISd, K.) — رُكُوْ [or piece of cloth, or rag,] beneath the عَوَاصِرُ (K,) which means three stones [with which grapes are pressed so as to force out the juice,] placed one above another: so in the M. (TA.) [Hence, accord. to the TK, the prov. above mentioned: but I see not why.] — The فَرْجُ of a woman; i. e. her *clitoris* [or vulva]: so in the copies of the K: but in the T, her فَرْجُ [i. e. the prepure of the clitoris], on the authority of IAbu; as being likened to the رُكُوْ of water: (TA:) the pl. [app. in all its senses] is رُكُوْ and رُكُوْ [as above], (K,) or in the last sense رُكُوْ. (TA.)

رُكُوْ see what next follows, in two places.

رُكُوْ A well. (S, Mgh, K:) or a well containing water; (MA;) otherwise a well is not thus called: (Durrat el-Ghohwag, in De Saey's Chrest. Ar. ii. 332:) or a well not made neat; or not constructed [or cased] with bricks [q. v.]: (MA:) pl. رُكُوْ (S, Mgh, K) and رُكُوْ (S, and so in some copies of the K,) or the former is the pl. and the latter is [properly speaking] a gen. n., [i. e. a coll. gen. n.,] and often occurs as a sing. and as a pl., (Nh, TA,) or the pl. is also رُكُوْ (so in some copies of the K and in the TA:) accord. to ISl, it is from رُكُ in the first of the senses assigned to this verb above. (TA.)

مَرْكَبُ [pass. part. n. of 1: — and hence, as a subst.] A large watering-trough or tank: (AA, T, S, K:) [in the S and K is added, وَالْمَرْكَبُ الْمَرْكَبُ, which may mean either that the small watering-

though is called **جرمز**, and such is the case, or that **مِرْكُو** also signifies a *small حرمز*, agreeably with what here follows, and with an explanation of this word in the TA vocs **مِرْكُو** :] Az, after mentioning AA's explanation given above, says, but what I have heard from the Arabs is, that **مِرْكُو** is a *small watering-trough or tank, which a man makes, or forms, or fashions, in a suitable manner, with his hands, at the head of the well, when he has not, and cannot procure, a vessel in which to give water to a camel or to two camels* : and that which is large is not thus called. (TA) [But see an ex. vocs **سَنَن**.]

۴۴

1. **رَمَى**. (S, M, Mgh, Msh, K.), aor. **رَمَى** (T, S, M, Msh, K.) and **رَمَر**, (S, Msh, K.), the latter [irreg. as aor. of a trans. v. of this class, and] said by MF to be unknown, but there are other instances of the same kind, as **رَمَرَهُ**, aor. **رَمَر** and **رَمَرَهُ**, and **رَمَرَهُ**, aor. **يَعْلُ** and **يَعْلُ** (TA.), inf. n. **رَمَرٌ** (Lth, T, S, M, Mgh, Msh, K.) and **رَمَرَةٌ** (Lth, T, S, Mgh, K.) *He repaired it; or put it into a good, sound, right, or proper, state*; (Lth, T, S, M, Mgh, Msh, K.) *after a part thereof had become in a bad state*; (Lth, T,) namely, a thing, (Lth, T, S.), as, for instance, a rope becoming old and worn-out, or a house, (Lth, T,) or a building, (Mgh,) or a wall, &c.; (Msh;) as also **رَمَرْتَهُ** and (S.) or **رَمَرْتُ** referring to a house (J): (Lth, T.) and in like manner, *he rectified it*, namely, an affair, *after it had become disorganised, or disordered*: (Lth, T.) and **رَمَرٌ** signifies the same in an intensive sense; [i. e. *he repaired it, &c., much, or well*.] (Msh.) and **رَمَرَمَرٌ** *he repaired, or rectified, his affair, case, state, or condition*. (TA.) The saying, **رَمَرْنَا أَهْلَ ثِيَابِهِ وَرَمَرْتَهُ** (T, S.) occurring in a trad., (S.) accord. to the relatives thereof **رَمَرْتَهُ** and **ثِيَابِهِ**, but A'Obeid holds the former reading to be the right, (T, S.) means, accord. to AA, *We were the fit persons to put it into a good, sound, right, or proper, state*: (T:) or, accord. to A'Obeid, *to put it into such a state, and to eat it*. (T, S.) [See another explanation of the verb in what follows.] — You say also, **رَمَرْتُ**, meaning 1 [He made his arrow even, or straight, by means of his eye; or] he looked at his arrow until he made it even, or straight. (TA.) — **رَمَرٌ** also signifies The act of eating; and so **الرَّمَرُ** (Ish, T.) You say, **رَمَرَهُ**, (T, S, K.) aor. **رَمَر** (T, S,) inf. n. **رَمَرٌ** (TA.) *He ate it*. (T, S, K.) And it is said in a trad., **رَمَرُوا بِالْأَنْعَامِ الْبَقَرِ** [Keep ye to the milk of cows, for they eat of all the trees]; (T, S, TA.) i. e. **تَأْكُلُ** or, accord. to our reading, it is **تَرَمَرُ**. (TA.) **رَمَرْتُ الشَّاةَ الْحَشِيشَ** aor. **رَمَرْتُ**, inf. n. **رَمَرٌ**, means The sheep, or goat, took the dry herbage, or fodder, with its hips. (M.) And **رَمَرْتُ الشَّاةَ الْأَرْضَ** *The sheep, or goat, ate from the land*. (S.) **رَمَرْتُ الْبَهْمَةَ** (M,) or **رَمَرْتُ الْبَهْمَةَ** (K.), inf. n. as above; (TA.) and **رَمَرْتُ**; (Lth, T.)

1. a. [The lamb, or kid, or the heifer, or quadruped-] reached and took the branches (M, K).
 وَفِي يَمِينِهِ كُلُّ زَمَامٍ (K).
 He eats every [kind of] زَمَامٌ [q. v.]. (T.) And
 He ate off the flesh from the bone; syn. تَعَرَّقَهُ or he left the bone like the رَمَقُ [q. v.]: in [some of] the copies of the K, تَرَمَى الضَّمَرُ is erroneously explained by تَعَرَّقَ [in my MS. copy, and in the CK, by تَعَرَّقَ;] the right reading being تَعَرَّقَ, as in the A. (TA.) And it is said in a trad., respecting the she-cat, وَلَوْ أَتَيْتُهَا تَرَمَرْتُ مِنْ حَسَابِ الْأَرْضِ meaning [And I did not send her] for her to eat [of] the creeping things of the earth. (TA.) زَمَامٌ الضَّمَرُ, nor زَمَرٌ, (T, S, M, Mgh, Msh, K), inf n زَمَرٌ, (T, M), or رَمَقٌ, (S), or both, (K, TA, [the former written in the CK, رَمَقٌ] and زَمَرٌ; (M, K, A) and أَرَمْتُ; (M, K; [but see what follows];) The bone became much as is termed رَمَقٌ; (M, TA;) [i. e.,] became old and decayed; (MA, KL; syn. بَلَى. (T, S, Mgh, Msh, K). Accord. to AQa, one says, رَمَقٌ عِظَامُهُ and أَرَمْتُ, meaning His bones became old and decayed; syn. بَلَيْتُ but others explain أَرَمْتُ الضَّمَرُ differently, as below see 4 (T.) In the saying, mentioned in a trad., يَا رَسُولَ اللَّهِ كَيْفَ تَعْرِضُ صَلَاتَنَا عَلَيْكَ وَقَدْ أَرَمْنَاكَ meaning O Apostle of God, how shall our blessing be offered, or addressed, to thee when thou shalt have become decayed in the world? (T, S, Mgh, Msh, K, TA.) أَرَمْنَاكَ [i. e. O Apostles of God, how shall we bless thee when thou shalt have become decayed in the world?], the last word is originally أَرَمْنَا; one of the two َرَم being rejected; like as is done in ACHST, for أَحْسَنْتُ; (IAth, K, TA: [in the CK, رَمَقٌ is put in the place of تَعَرَّقُ:] accord. to one relation, it is أَرَمْتُ; accord. to another, رَمَقْتُ; and accord. to another, أَرَمْتُ; but the first is the proper manner of relation. (TA.) رَمَقٌ الْحَبْلُ The rope became [old and worn out or rotten, (see رَمَقٌ) or] ragged, or dis-
 mandered. (M.)

4. *رَافِرٌ*, said of a bone, *It had in it, or contained*, *رَفْرَفٌ*, i. e. marrow, (T, S, K,) running therein. (S.) One says of a sheep or goat (S, M) that is lean, or emaciated, (S,) and of a she-camel, (M,) *مَا يَرُفُّ مِنْهَا مَظُوبٌ*, (S, M,) meaning *Not a bone of her that is broken and from which the marrow is [sought to be] extracted [contains any marrow]:* (M:) i. e., if any of her bones be broken, no marrow will be found in it. (S.) And *ارْمَتْ* is said of a she-camel in the first stage of fatness when becoming in good condition of body; and in the last stage thereof when becoming lean; (M, TA:) meaning *She had in her somewhat of marrow.* (TA.)—See also 1, in the latter part of the paragraph, in four places.—Also, (T, S, M, K,) *رَافِرٌ* inf. n. *رَافَرٌ* (T) *He* (a man, T) *was, or became, silent;* (T, M, K;) in a general sense; or, as some say, *from fear, or fright:* (M.) [and in like manner a bird: *إِذَا أَقْبَسَ طَيْرٌ ن. رَافَرٌ* (M.)] *or they* (a company of men) *were, or be-*

came, silent. (S.) [See also R. Q 2.] اَرْتَبَّ إِلَى الهُو He inclined to diversion, sport, or play. (Iagr, M, K) — And اَرْتَبَّ He was cheered, or delighted, and pleased, or was diverted, by reason of such a thing; like اَرْتَبَّ لَهُ (T in art. رتب.)

5. *ترصمه* *He proceeded gradually, by degrees, step by step, or time after time, with the repairing of it, or with the putting it into a good, sound, right, or proper, state* (TA.) = See also 1, near the middle of the paragraph, in two places.

8. see 1, in the middle portion of the paragraph, in four places — ارت is also said of a young camel as meaning *He began to be in that state in which one could feel his hump.* (K.)

10 *استمر* *It* (a wall, §, MA, Mgh, K, or a building, KL) *needed, or required, its being repaired*; (M, MA, K, KL; expl in the M and K by *دَعَا إِلَى إِصْلَاحِهِ*;) *having become old*: (MA:) *or attained to the time in which it should be repaired*; (§, Mgh;) *a long period having elapsed since it was plastered with mud.* (§.)

R. Q 1. ⁵⁰رَمَرَمَ: see 1, in two places.

R Q 2 تَرَمَّرَ *He moved his lips, (T), or his mouth, (S), to speak: (T, S):* تَرَمَّرُوا *they put themselves in motion to speak, but spoke not: (M, K.)* but it is said to be mostly used in negative phrases. (TA.) One says, مَا تَرَمَّرَ فَلَنْ يَرْجَبَ *Such a one uttered not [a letter, or a word]: (T, TA.): or put not himself in motion [thereunto]. (IDrI, TA.)* And تَرَمَّرَ كَلِمَةً *He spoke to him and he returne'd not a reply. (M, TA.)*

٢٤٠ an inf. n. of 1 [q. v.]. (Lih, T, S, &c.) —
 One says, مَا لِي بِمَنْعِ خَيْرٍ وَلَا شَرٍّ *There is not for me any avoiding it, or escaping it:* (S.) or
 مَا لِي عَنْ ذَلِكَ خَيْرٍ وَلَا شَرٍّ (T, TA) *There is not for him any avoiding, or escaping, that thing, or affair.* (TA.) and some say خَيْرًا وَلَا شَرًّا: so says Lih: [accord. to ISd,] in the saying مَا عَنِ ذَلِكَ خَيْرٍ وَلَا شَرٍّ, meaning *There is no avoiding, or escaping, that*, ٢٤١ is an imitative sequent; (M;) and so says Lih. (T. [But see the next paragraph.]) See also another signification assigned to ٢٤١ in the last sentence but one of the next paragraph. [And see the last sentence also of that paragraph.]

مر : see 1, second sentence: — and are also the paragraph next preceding this, in two places. — Also *a. q.* بَيْتٌ مَرْمَةٌ (ISK, T, S, M,) i. e. *Household-goods; or the utensils and furniture of a house or tent.* (M. [This explanation, from the M, I have found, in the TT, since I composed art. تَرْمَر in which I have said that, accord. to analogy, مَرْمَةٌ بَيْتِ app. signifies *the means by which a house, or tent, is put into a good state; and therefore good furniture and utensils.*]) So in the saying, مَا لَهُ تَرْمَرٌ وَلَا مَرْمَةٌ (ISK, T, S, M,) and مَا يَمْلِكُ بَيْتٌ وَلَا مَرْمَةٌ (ISK, T, S,) i. e. *He has not,*

and he possesses not, such household-goods as water-skins, or milk-skins, and vessels, (Isk, T, M,) nor any of the utensils and furniture of the house or tent. (Isk, T, M) This explanation is better than the saying of Lith [that *رَمَ* is an imitative sequent: see the next preceding paragraph]. (T.) One says also, *رَمَ لَهُ خَيْرٌ وَلَا رَمَ*, meaning *He has not anything* (S:) or *he has neither little nor much*. (TA voca *خَيْرٌ* [q. v.])

[See also *رَمَ*.] — Also *يَرَمُ* [us meaning *An object, or a thing intended or meant or determined upon or desired, in the mind: and perhaps also anxiety; or disquietude, or trouble, of mind*].

(M, K) [This signification, *رَمَ*, Freytag has assigned to *رَمَ*, not to *رَمَ*; rendering it "cura, sollicitudo," as from the K, in which the word bearing it is expressly said to be "with damm."] So in the saying, *مَا لَهُ رَمٌ غَيْرَ كَذَا*, [*He has not any object in his mind except such a thing*]. (M)

And so in the saying, *وَلَهُ خَيْرٌ وَلَا رَمٌ*, [*He has not any object in his mind except thee*]. (TA in art. *رَمَ*) — Also *A company of men* occurring in a trad. applied to a company of [the people called] *أَكْرَاد*, abiding [in a place] like *أَخَى* [or tribe] of the Arabs of the desert: [perhaps correctly *رَمَ*, from the Pers. word.] said by Abou-Moosà to be app. a Pers. word. (TA.)

رَمَ The herbage and other things that are upon the land: whence the current saying, *جَاءَ فَلَانٌ بِالْبَطْرِ وَالْبَرِّ*, meaning *Such a one brought everything of what is on the land and in the sea*: [or, of what is in the sea and on the land; for] *الْبَطْرِ* means "the sea;" and is originally *الْبَطَر*, but is pronounced [in this case] *الْبَطْرِ* to assimilate it to *الْبَرِّ*. (T.) [Or] *ي. q. ثَرَى* [app. as meaning *Good of any kind; and particularly wealth*; as appears from what immediately follows]: one says, *جَاءَهُ بِالْبَطْرِ وَالْبَرِّ*, meaning *He brought him much wealth*. (S.) [Or] *جَاءَ بِالْبَطْرِ وَالْبَرِّ* means *He brought what was of the sea and what was of the land*: *بِالْبَطْرِ* (and *بِالْبَرِّ*) [so in MS. copies and in the CK: in the copy of the K followed in the TA, and in like manner in the M, *بِالْبَحْرِ*, which, I think, is evidently a false reading:] or *moist and dry: or earth and water*: (M, K:) or *much wealth*, (K:) as in the S: (TA:) and it is said in the copies of the K, [and in the M,] that *الْبَطَرُ* signifies *what is borne [on its surface] by the water*; but this is a signification of *الْبَطْرِ* and *الْبَرِّ* signifies *what is borne by the mind*: (TA:) or *what is upon the ground, of fragments of dry herbage*. (M, K.) [See also art. *طَر*.] — Also *Mavron*. (T, S, M, K.)

رَمَ The remains of a rope after it has become ragged, or dissundered: (T:) or a piece of a rope (S, M, Msh, K) that is old and worn out or rotten; (S:) as also *رَمَةٌ* (M, K:) pl. [of mult.] *رُمَمٌ* (T, S,) or *رُمَرٌ* (M, K,) and *رِمَامٌ* (S, M, K) and [of pauc.] *رُمَامٌ* (M, K:) and they said

also *رِمَامٌ* and *رِمَرٌ* [or *رُمَرٌ*] (M, K:) [like *رُمَامٌ* and *رُمَرٌ* &c.]; thus using the pl. as though every part [of the rope] were termed a single thing. (M) — Hence the saying, *أَعْطَيْتُهُ الشَّيْءَ بِرُمَتِهِ*, + *I gave him the thing altogether*: (T:) or *دَفَعْتُ إِلَيْهِ الشَّيْءَ بِرُمَتِهِ*, + *He gave him the thing altogether*: (S:) or *أَخَذْتُ بِرُمَتِهِ*, + *He took it altogether*: (M;) and the like is said in the Msh:) and *أَتَيْتُكَ بِالشَّيْءِ بِرُمَتِهِ*, + *I brought thee, or have brought thee, the thing altogether*: (M:) or *أَعْطَاهُ بِرُمَتِهِ*, + *He gave it altogether*: (K:) originally meaning the rope that is put upon the neck of the camel (T:) [i. e.] originating from the fact that a man gave to another a camel with a rope upon his neck: (S, K) or from the fact that a man sold a camel with a rope upon his neck; and it was said, Give him with his *رَمَةٌ* (Msh:) or, as some say, from the bunging a captive bound with his *رَمَةٌ*; but this is not a valid assertion. (M) In all the copies of the K, *الرَّمَّةُ* is also expl. as syn. with *الحَمَّةُ*; but [SM says,] I have not found it in the originals from which it is derived, and may-be the right reading is *الْجَمَّةُ*. (TA.) 'Alec said, dispraising the present world, *رِمَامٌ*, meaning [Its ties (lit. ropes) are] old and worn out or rotten. (TA.) — *رُمَامٌ* [perhaps as pl. of *رَمَةٌ*] also signifies *The last remains of herbage*. (M, TA)

رَمَةٌ Old and decayed bones: (AA, T, S, M, Msh, K:) or the old and decayed, of bones (Mgh:) pl. *رُمَامٌ* and *رُمَرٌ*. (S, Msh.) The performance of the act termed *الاستِسْجَاءُ* therewith is forbidden. (Mgh, TA) [See also *رُمِيرٌ*.] — [And] *A bone in which is marrow*. (Freytag, from the "Kitāb al-Aqdād.") — See also *رَمَةٌ*, first sentence. — Also *A two-winged ant*: (M, K:) so accord. to Abou-Hatim; but disallowed by El-Bekree. (TA.) — And *The أرضة* [or wood-fretter], (M, K,) in some one or more of the dialects. (M, TA.)

رُمِيرٌ Clever, ingenious, skilful, or intelligent, girls, or young women: (IAr, K:) app. pl. of *رَامَةٌ*, [as it is said to be in the TK, whence Freytag (who has mentioned it as from the K, explaining it as an epithet applied to a girl meaning "ingenious, prudent,")] appears to have taken it,] which signifies a female skilful in repairing. (TA.)

رُمَامٌ see *رُمِيرٌ*. — It is applied as an epithet to *رُمَامٌ*, in a saying of 'Omar, explained in art. *رُمَامٌ*, accord. to some, it means that *whereof the heads are grown, so that they are eaten* (تُرْمَرُ, i. e. تَرْمَلُ): it is also applied to a herb, or leguminous plant, such that the cattle pluck it with their mouths, obtaining but little thereof: and to herbage that had dried up when becoming green. (T.)

رَمَامٌ A sheep, or goat, that eats that by which it passes. (M, TA.)

رُمِيرٌ A bone old and decayed: (S, M, Msh, K:) and *رُمَامٌ* signifies the same (K, TA) in an in-

tensive sense: (TA:) or the former is like *رَمَةٌ* (A'Obayd, T, and Ksh in xxxvi. 78:) i. e. it is a subst., signifying the old and decayed, of bones; (Ksh and Bā ibid:) not of the measure *فَعِيل* in the sense of the measure *فَاعِلٌ* or *مَفْعُولٌ* (Ksh ibid:) or it is used in the sense of the measure *مَفْعُولٌ*, [meaning *eroded*,] from *رَمَعْتُه* ["I ate it": (Bā ibid:) its pl. is in most instances *رُمَامٌ* [when it is used as a subst. or as an epithet], like *رِمَامٌ* pl. of *رَمِلٌ* [or *أَقْرَبٌ* pl. of *قَرِيبٌ*]; and *رَمَامٌ* also occurs [when it is used as a subst., for *رَمَةٌ*, of which *رِمَامٌ* is a pl., or when it is used as an epithet], like *كِرَامٌ* pl. of *كَرِيمٌ*: (Msh:) or you say *رَمِيرٌ* and *رَمِيرٌ* also; or *رَمِيرٌ* may have the meaning of a gen. n., and therefore be used in the place of a pl. (M.) It is said in the Kur ubi supra, *مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيرٌ* [Who will quicken the bones when they are old and decayed &c.]; the last word being without *ة* because it is a subst., as expl. above, (Ksh, Bā, Jel,) not an epithet, (Ksh, Jel) or because it is used in the sense of the measure *مَفْعُولٌ*, as stated above; (Bā:) or because words of the measures *فَعِيل* and *فَاعِلٌ* are sometimes used alike as masc. and fem. [and sing.] and pl., like *صَدِيقٌ* and *رَسُولٌ* and *عَدُوٌّ*. (S.) And Hātim, or some other, says,

أَمَّا وَالَّذِي لَا يَعْلَمُ السَّرَّ عَيْبُهُ
وَيَحْيِي الْعِظَامَ الْبَيْضَ وَهِيَ رَمِيرٌ

[Verily, or now surely, by Him beside whom none knoweth the secret, and who quickeneth the white bones when they are old and decayed &c.], in which *رَمِيرٌ* may have the meaning of a gen. n., as observed above. (M.) — [Hence,] + *Anything old and decayed or worn out*. (M.) One says, *أَحْيَى رَمِيرَ الرِّمَامِ*, [*He revived what had become decayed of generous qualities or actions or practices*]. (TA.) — And *The remains of the herbage of the year preceding year*: (Lh, M:) from the same word in the sense first expl. above. (M.) *رَمِيرٌ* is one of the names of *The east*, or *easterly wind*; *الصَّبَا*: and is also a proper name for a woman. (M)

رَامَةٌ A sufficiency of the means of subsistence, (K, TA,) *when thy life becomes, or is held to be, in a good, or thriving, state*. (TA.)

رَمَاءٌ, applied to a ewe, *White*, (S, M,) *without any colour upon her*. (M.)

رَمَامٌ قَتَانٌ One who collects what has fallen of food, and the worst thereof, to eat it, not preserving himself from its uncleanness. (T, as heard by its author from the Arabs.)

رَمَامٌ is of the measure *فَعْلَانٌ* accord. to Sb: accord. to Abū-l-Hasan [i. e. Akl], of the measure *فَعْلَالٌ* (M, TA,) and is [therefore] mentioned in the S and K in art. *رَمَن* [q. v.]: (TA:) the n. un. is with *ة*. (M.)

رَمَامٌ The *حَشِيشَ* [or herbs, or dry herbage,] of the [season called] *رَبِيعٌ*: and also a certain species of trees, (S, M,) of sweet scent: n. un. with *ة*: (M:) or *رَمَامَةٌ* signifies a certain well-known

رَمَحَ

1. رَمَحَهُ (S, A, L, K.) aor رَمَحَ , (L, K.) inf n. رَمَحَ (L.) *He thrust him, or pierced him, with a spear, or lance.* (S, A, L, K.) — And رَمَحَ aor, and inf n. as above, *He* (a solid-hoofed animal) *struck with his hind leg.* (Mgh.) You say, of a horse, (S, A, K.) and of an ass, and of a mule, (S, A,*) or any solid-hoofed animal, (TA,) رَمَحَهُ (S, A, K.) aor. as above, (K.) and so the inf n, (TA,) *He kicked him;* (K;) or *struck him with his hind leg,* (S, A, TA,) or *with both his hind legs.* (TA.) and accord. to Az, it is sometimes metaphorically said of a camel, (Mgh, TA,) and رَمَحَتْ is sometimes said of a she-camel. (TA.) — [In the vulgar modern language, it means *He* (a horse or the like) *galloped.*] — [Hence,] said of the [locust termed] جَبْدٌ, *It struck the pebbles:* (so in three copies of the S) or *it struck the pebbles with its hind leg,* (L and A) or so, accord. to the TA, in the S, *or with its two hind legs* (K.) — And, said of lightning, *It gleamed* (A, K) *with gleams slight and near together.* (A.)

3. رَامَحَهُ, inf n رَمَاحَةٌ, *He contended with him in thrusting, or piercing, with the spear, or lance.* (A, TA.) [The meaning is indicated in both, but not expressed.]

8. تَرَامَحُوا *They contended, one with another, in thrusting, or piercing, with the spear, or lance.* (A, TA.) [The meaning is indicated in both, but not expressed.]

رَمَحَ *A certain weapon,* (L, TA,) well known; (L, Mgh, K;) [i. e. a spear, or lance; one with which one thrusts, not which one casts; accord. to El-Hareere, (cited by De Sacy in his "Christ. Ar.," sec. ed., ii. 332,) not so called unless having its iron head mounted upon it:] pl. رَمَاحٌ and رَامَاحٌ (S, L, Mgh, K.) the former of mult. and the latter of pauc. (L.) [Hence the saying,] كَسَرُوا بَيْنَهُم رَمَاحًا [lit. *They broke a spear between them, or among them; moaning*] *tewil, or mischief, [or enmity, or contention,] happened between them, or among them.* (A, TA.) And رَمَحَ بِيَوْمٍ كَظَلَّ الزَّمْعَ *IVe were tried with a long and distressing day.* (A, TA.) And هَرَعَ عَلَى بَنِي كَلَانَ رَمَحًا *[They are in league against the sons of such a one as one man].* (A, TA.) And كَانَ عَيْنُهُ فِي رَمَحَيْنِ *[As though his two eyes were upon two spears]* is said of one in fear and flight, and looking hardly, or intently; and sometimes of one in anger. (TA.) [The dim. is رَمَحِيْنٌ. And hence the saying,] أَخَذَ رَمَحًا أَبِي *He* (a man, K, TA, or an old man, TA) *stayed himself upon a staff by reason of extreme old age, or decrepitude:* by *أَبُو سَعْدٍ* is meant Lukmān the Sage, (K, TA,) who is mentioned in the Kur-ān: (TA:) or Murthad Ibn-Sa'd: or it is a surname applied to old age, and decrepitude. (K, TA.) — See also رَامَحَ. — [As a measure in astronomy, accord. to modern Arabian astronomers, it is *Four degrees and a half; the eighteenth part of a great circle; and accord. to*

various works on practical law, it consists of twelve أَشْبَار (or spans): but there is reason to believe that ancient usage differed from the modern, with respect to both these measures, and was not precise nor uniform: in an instance mentioned voce رَمَحَ, it appears to be about twice the measure stated above; i. e., about nine degrees, and to consist of five cubits, a measure perhaps equal to twelve spans.] أَخَذْتُ رَمَاحًا, said of the [species of barley-grass called] يَبْمَى (T, S, A, TA,) and of any similar pasture, (T, TA,) *† It assumed, or put forth, its prickles,* (A, TA,) or *became dry in its prickles,* (T, TA,) and thus (T, A, TA) *resisted the attempts of animals to pasture upon it.* (T, S, A, L, TA.) Also, said of camels, *† They became fat,* (S, K, TA,) or *yielded milk plentifully;* (S, TA;) as though they prevented one's slaughtering them; (K;) or because their owner is prevented from slaughtering them: (S) or they became goodly in the eyes of their owner so that he was prevented from slaughtering them, (A, TA;) and so أَخَذْتُ رَمَاحًا (TA.) One says also *أَخَذَ زَاتُ رَمَحٍ* *fat she-camel,* and *أَخَذَ زَاتُ رَمَاحٍ* *fat camels;* because their owner, when desiring to slaughter them, looks at their fitness and their goodly appearance, and is prevented from slaughtering them. (A, TA.) — الْفَاعُونَ *† [The pestilences termed] رَمَاحُ الْجَنِّ* (A, K.) [See the following verses.] رَمَاحُ الْعُقْبَرِ *i. g. شَوْلَاهَا* [evidently a mistranscription for شَوْكُهَا, i. e. *The stings of scorpions, with which they strike;* the عقرب being here used, as it seems to be in some other instances, as a coll. gen. n.: that such is the case is shown by the verses here following, quoted in the TA as an ex. of رَمَاحُ الْجَنِّ]. (K.) A poet, cited by Th, says,

لَعَنَكَ مَا خَشِيتُ عَلَى أَبِي
رَمَاحَ بَنِي مَقْبِدَةِ الْحَبَارِ
وَلَكِنِّي خَشِيتُ عَلَى أَبِي
رَمَاحَ الْجَنِّ أَوْ إِيَّاكَ حَارِ

[*By thy life, or by thy religion, I feared not, for Ubel, the stings of the scorpions; but I feared, for Ubel, the pestilence, or thee, O Harith; حَارِ being for بنى مقبدة الحبار he means the scorpions.* (TA.) — [The dim.] رَمَحِيْنٌ is a proper name of *† The penis;* (K, TA;) like as شَرِيْحٌ is a proper name for "the vulva of a woman." (TA.) — رَمَحُ ذُو الرَّمِيْحِ means *† A species of jerboa,* (K, TA,) *long in the hind legs, in the middle [?] of each وظيف* [here meaning *metacarpus*] *having a nail in excess [of those of the hind feet, for the four feet have each five toes of which one only has no nail, and the hind feet have each but three toes, all of which have nails]:* or it means *any jerboa:* and its رَمَحِيْنٌ [evidently a mistranscription for رَمَحِيْنٌ] is its *tail* (TA.) [It is there added, *ورمحه شولاها*, another mistranscription, and an obvious solecism; or probably some words which should have preceded these have been omitted by the copyist.]

رَمَحَهُ: see رَمَاحٌ. — and see also the paragraph here following.

رَمَاحٌ pl. رَمَاحٌ. (S &c.) = Also [The vice of kicking, or striking with the hind leg or with both the hind legs:] a subst. from رَمَحَ said of any solid-hoofed animal. (Mgh, TA:) it is a vice for which an animal that has been sold may be returned. (TA.) One says, *هُوَ ذُو رَمَاحٍ* [*He has a vice of kicking*]. (A.) And *إِلَيْكَ مِنَ الْجَبَاحِ* [*I am irresponsible to thee for the vice of overcoming the rider and running away with him, and the vice of kicking*]. (TA.) [And رَمَحَةٌ, in like manner, signifies *A trick of kicking* see an ex. voce سِحْجَةٌ.]

رَمَاحٌ and رَمُوحٌ [A horse, or the like, that has a habit of kicking]. You say *رَمُوحٌ عَصُوفٌ* [*A kicking, biting, beast*]. (A.) And *نَاقَةٌ رَمُوحٌ* *† A kicking she-camel.* (TA.)

رَمُوحٌ: see رَمَحَ, [of which it is the dim.], in three places.

رَمَاحَةٌ The art of making رَمَاحٍ [spears, or lances]. (S, A, K.) See the next paragraph.

رَمَاحٌ *A maker of رَمَاحٍ [spears, or lances].* (S, A, Mgh, K.) You say, *هُوَ رَمَاحٌ حَادِقٌ فِي* [*He is a maker of spears or lances, skilful in the art of making them*]. (A.) — See also رَمَاحٌ. — See also رَمُوحٌ, in two places. —

رَمَاحَةٌ *A bow that propels [the arrows] vehemently.* (K.) The word رَمَاحَةٌ used [app. in this sense, without a subst.,] by Tufeyr El-Ghannawee is expl. by some as meaning *A thrust, or piercing, with the رَمَحُ*; but no way of resolving this is known, unless it be used in the place of رَمَحَةٌ, as the inf. n. of un. of رَمَحَ. (L.) = Also *† Poverty, need, or want.* (K, TA.) This meaning is erroneously assigned in Freytag's Lex. to رَمَحَ.)

رَامِحٌ Thrusting, or piercing, another with a رَمَحَ [i. e. spear, or lance]. (S, Mgh.) — Also رَمَحٌ [in the Mgh "or"] A man having a رَمَحَ [spear, or lance]; (S, Mgh, K.) and so رَمَاحٌ: (L:) the former an epithet [of the possessive kind,] similar to لَابِنٌ and لَابِيْنٌ, having no verb. (S) — السَّمَاءُ الرَّامِحُ is the name of *† [The star Arcturus;] a certain star, before, or preceding, the قَوْسٌ [or Corona Borealis], preceded by another star, [the star η in the left leg of Bootes,] which is called it رَمَحٌ [or spear, i. e. السَّمَاءُ الرَّامِحُ, and simply الرَّمَحُ, (S, K,) whence its name: it is one of two stars which are together called السَّمَاءَانِ; and is not one of the Mansions of the Moon: (S:) it is also called الجُوزُورُ of the Moon: (Az, TA:) the other called سَبَاح [is Spica Virginis, the Fourteenth Mansion of the Moon, and] is called الْأَعْمَلُ, because it has no star [near] before*

it. **الرامح** is more red. (TA.) — **رَامِحٌ** also signifies *A bull*; so called because of his pair of horns: (A:) [i. e.] *a wild bull*, thought by ISD to be so called because of his horn: (TA:) or **رَامِحٌ تَوْرٌ رَامِحٌ** signifies *a [wild] bull having a pair of horns*. (S. K.)

ومد

1. **رَمَدُوا**. (Sh, T, M, A, L, *L*.) [aor., app., *z*,
inf. n. **رَمَدَ**; (M, *L*); and **رَامَدُوا**; (Sh, T, M,
L), for which A'Obeyd erroneously says **رَمَدُوا**,
with *keep* to the *m*; and **رَامَدُوا**, with *tosled*
to the *d*; (T, *L*.) *They* (a people, or party),
perished: (Sh, T, M, A, *L*); or *became like* **رَمَاد**
[or *ashes*]: (A') **رَمَدَ عَيْشِيرَ** (L, *L*) or **رَامَدَ**
عَيْشِيرَ (TA,) has the former meaning. (L, TA.)
And **رَمَدَ**, [so in the T and L and TA, not **رَمَدُ**],
aor. *z*, **رَمَدُوهُ**. *It* (a garment, En-Nadr, T,
or a thing, TA) *perished by becoming old and worn-out*,
or *it had no goodness and lastingness*. (En-
Nadr, T, L, TA.) **رَمَدَتِ الْغَنَمُ** (S, M, K, *K*) aor. *z*,
(S, K, *L*) inf. n. **رَمَدَ**. (S.) *The sheep, or goats*,
perished by reason of cold, or of heat-frost or
famine. (S, M, K, *L*) = **رَمَدَ**, (AZ, Isk, T, S, Nh,
Msb.), aor. *z*, (AZ, T, *L*) or *z*, (Msb.) or both,
(Isk, S.) inf. n. **رَمَدَ**; (AZ, Isk, T, S, Msb.) or
(God, M., MT, *T*) and **رَامَدَ** (M, Nh, *L*) *He*,
(God, M., TA, or a man, Msb.) or it, (a company
of men, Isk, S.) destroyed (AZ, Isk, T, S, Msb.)
a person or thing, (L, Msb.) or people: (AZ,
Isk, T, S, M.) or *destroyed, and rendered like*
ashes. (Nh.) = **رَامَدَ**, (S, M, L, K, *K*) aor. *z*, (S,
L) inf. n. **رَمَدَ**; (S, M, *L*) and **رَامَدَ**, or **رَامَدُ**,
(accord. to different copies of the K;) *He* (a
man, S) *was, or became, affected with pain and*
swelling of the eyes; (M;) *with inflammation*
thereof; or with ophthalmia; syn. **حَاجَتَ عَيْنَهُ**.
(S, L, K, *K*.) **رَامَدَتْ عَيْنُهُ** (T, A, L, Msb.),
aor. *z*, (L, Msb.) inf. n. **رَمَدَ**; (T, A, L, Msb.,
K;) and **رَامَدَتْ**; (T, Msb.) or **رَامَدَتْ**, (TA,)
inf. n. **رَامَدَا**; (K, TA.) *His eyes was, or became,*
painful and swollen, inflamed, or affected with
ophthalmia; syn. **حَاجَتَ عَيْنَهُ**. (L, K, *T*, A.)

2. رَمَدَ، (M, A.) inf. n. تَرَمَيْدُ، (S,) *He put ashes into it*, (M, *A.) or *upon it*; (M;) namely, to roast meat: (M, A.) or *he put it (a thing) into ashes*. (S.) It is said in a prov., نَوَى أَخُوكَ حَتَّى إِذَا أَضْمَعَ رَمَدَ [Thy brother roasted, until, when he had thoroughly cooked the meat, he put ashes into it, or put it into the ashes]: (T, S, M, A.) meaning † *Thy brother did a good deed and then narrated it*: (A:) [i.e.] it is applied to him who mares, or corrupts, that which he has put into a good, or right, state: (T:) or to him who does a kind act, and then mares it by reproach, or cuts it short. (IAth.) — Also *He put it* (namely, flesh-meat to be roasted,) *into his coals*. (M.) — See also 1. — رَمَعَتْ، (AZ, T, S, M, K,) inf. n. تَرَمَيْدُ؛ (S;) and رَمَعْتُ؛ (S, K;) said of a ewe, or she-goat, (AZ, T, S, M,) and of a she-camel, (S, M, K,) and of a cow, (S,) *She secreted milk in her udder a little before her bringing forth*:

رصد — رمح

syn. أَصْرَبْتُ (S, K) or she showed herself to be pregnant, and became large in her udder; as also أَصْرَبْتُ (AZ, T) or she secreted a little milk at the time of bringing forth. (T) or she showed herself to be pregnant, and became large in her belly and swollen in her udder and her udder or she secreted somewhat [of milk] at the time of bringing forth, or a little before it the epithet applied to her in this case is مُرْبِطَةٌ [with-out ة]. (M) [See also أَصْرَبْتُ.] One says, رَمَبَتِ الشَّاةُ فَرْيَقَ نَمْلٍ [The ewe have secreted milk in their udders, &c.] (IAar, T, S) therefore prepare thou the أَرْبَاقَ - prepare thou the أَرْبَاقَ [i. e., the loops into which their heads are to be inserted] for the ewes secrete milk in their udders only عَلَى رَأْسِ الْوَلَدِ [i. e. at the time of bringing forth, or when about to produce the young]. (S.) And [in like manner,] رَمَبْتُ الْمِعْزَى فَرْيَقَ نَمْلٍ [The ewe also arts. رَمَبْتُ and رَمَبْتُ.]

4. **ارمد**, as an intrans. v. : see 1, first sentence, in two places. — Also, (S, K,) inf **ارمَدُ** *arimadu*, snail of a man, (S,) *He was, or became, poor, needy, or indigent* (S, K.) **ارمد القومُ** *arimadu al-qawmu* 'The people were, or became, afflicted with drought, barrenness, or death, (A, K, TA,) and their cattle perished (K, TA) in consequence thereof. (TA.)' — See also 1, last two sentences. — And see 2. — As a trans v. : see 1, in the middle of the paragraph **ارمد عينُه** *arimada 'aynuhu* (Roll, S, M, I, L, K,) and it, (weeping, A, TA,) caused his eye to become painful and swollen, inflamed, or affected with ophthalmia. (S, M, L, K, TA.)

8. **ارمید** : see I, first sentence. — **ارمید**, said of a man's face, *i. q.* **اِزید** [as meaning *It became like the colour of* **رَمَد**, or ashes; or it became altered by reason of anger]. (A, TA.) = See uleó 1, last two sentences. = Also, inf. n. **ارمید**, said of a camel, accord. to AA, *He ran vehemently*; and so **اَرَمَدَ**, or, accord. to Aḡ, both signify *he went at random, heedlessly, headlong, or in a headlong course; and quickly* (T.) or *he went quickly, or a quick pace*; accord. to some, specially said of the ostrich: (M, L.) or *he ran in the manner of the ostrich*: **رَمَد** [meaning ostriches] (A.)

Q. Q. 4. اِرْمَدَادٌ [inf. n. of اِرْمَدٌ] The going, or acting, vigorously, or with energy. (M, TA.)

رَمَادَةٌ : رمم.

رَمِدٌ, applied to water, *Turbid*: (T): or altered for the worse in taste and colour, though still drinkable; (Ee-Sijistāne, §, A, K); as also رَمِيدٌ. (Lb, L.) — And, applied to a garment, or piece of cloth, *Faded*, syn. فَاَسَحَ; as also رَمِيدٌ [q. v.] (A, TA.) = Also, (S, L, Mṣb, K,) and رَمِيدٌ, (S, M, A, L, Mṣb, K,) and رَمِيدٌ, or رَمِيدٌ, (accord. to different copies of the K,) A man affected with pain and swelling of the eye; with inflammation thereof; or with ophthalmia: (S, M, A, L, Mṣb, K.) fem. of the first: رَمِيدَةٌ (Mṣb,) and of the second رَمِيدَةٌ, (M, Mṣb,) [and pl. of the second رَمِيدٌ.] And

عَيْنٌ رَمَدَةٌ (S, M, L) and رَمْدَةٌ (M, A, L). An eye painful and swollen, inflamed, or affected with ophthalmia: (S, M, A,¹ L) pl. of the latter عَيُونٌ رَمَدٌ. (A)

رَمَدٌ *Ash-colour; the colour of رَمَاد; as also رَمْدَةٌ (A in art. رَمِد) a colour like رَمْدَةٌ, inclining to blackness; and so رَمْدَةٌ (T in that art.) a colour inclining to that of dust. (M.)*

حَتَّانِ, مَا تَرَكُوا إِلَّا رِمْدَةَ حَتَّانِ (as in different copies of the K,) a phrase expl. in art حَتَّ.

رَمَدٌ (S, M, K) and رَمَدٌ (K), which latter is abnormal, (TA,) or رَمَدٌ, (so accord. to a copy of the T;) and رَمَدٌ and رَمَدٌ (M, K) *Adves perishing, or coming to naught* (S, K:) or *much in quantity, and very fine or minute*: (M, K) or *reduced to the finest, or most minute, state* (I¹, TA:) or رَمَدٌ signifies *burnt to the utmost degree, and reduced to the finest, or most minute, state*. (IAth, TA.)

رَمَادُ ۵۵۵ : رَمْدَاءُ

رمدد sec : رمدید

رَمَادَ *Ashes*; i. e. charcoal reduced to particles (T, M) by being burnt; (T, γ) burnt coals that have become mixed with dust, and extinguished, and reduced to particles: (M, γ) and رَمَادًا signifies the same; (S, M, K, γ) as also رَمَادًا, like رَمَادًا, (so in some copies of the K, and in a copy of the S,) or رَمَادًا, like رَمَادًا, (so in other copies of the S,) or رَمَادًا; (so in two copies of the S, there said to be like رَمَادًا, and so in the M, γ) as some say; or رَمَادًا is a pl. of رَمَاد, as is also رَمَادًا; and رَمَادًا, which is mentioned on the authority of Kr, and which is [said to be] the only word of its measure, [though رَمَادًا also is mentioned by JIsh], is a quasi-pl. n.: (M: [رَمَاد] is a coll gen. n.:] and رَمَادًا [is a coll n., and so such] signifies a *portion*, *thereof*. (M, [House] on says, فُلَانٌ كَثِيرُ الرَّمَادِ [lit. *Such a one has many ashes of the cooking-pot*]; meaning *1* such a one is very hospitable; has many guests: (Mgh in art. عرض: [and so هو كَثِيرُ الرَّمَادِ: [كَثِيرُ الرَّمَادِ] + he has many guests: because the ashes become much in quantity in consequences of cooking. (L, from a trad.) And سَبَى الرَّمَادِ فِي وَجْهِهِ [lit. *Ashes were blown and scattered in his face*]; meaning *1* his face became *skered*. (A, TA.) — مَاءُ الرَّمَادِ is a term applied in the present day to *Limetium*, or *lys*, i. e. water infused with wood-ashes.)

رَمَاةٌ *Perdition, destruction, or a state of destruction*; (S, Mḡb.) as also رَمْدٌ. (T, S.) Hence, (S, Mḡb.) عَامُ الرَّمَاةِ *The year of perdition or destruction*, (S, Mḡb, K,) or of drought, (A,) in the days of 'Omar, (S, Mḡb, K,) the seventeenth or eighteenth year of the Flight, (TA,) in which man perished (S, M, Mḡb, K) in great numbers, (M,) and cattle also (S, K,) in consequence of drought (S, Mḡb) long continued.

is called رَامِسٌ (ISH.) — It also occurs as a possessive epithet, or as an act. part. n. in the place of a pass. part. n. (M.)

رَامِسٌ : } see رَمَسَ; for the latter, in two places
رَمَسٌ : }

رَمَسٌ Buried; as also رَمِسٌ (M, TA.) having dust, or earth, poured upon it; as also the latter epithet. (TA.) — خَبَرٌ مَرْمُوسٌ Concealed news or information. (TA.)

وَقَعُوا فِي مَرْمُوسَةٍ مِنْ أَمْرِهُمْ They fell into a state of confusion in respect of their affairs, or case. (IAer, M.)

رمص

1. رَمَصَتْ عَيْنُهُ (S, Mgh, K.) aor. ٤, (Mgh, K.) inf n. رَمَصٌ (Mgh.) His eye had in it what is termed رَمَصٌ [q. v.] (S, Mgh, K.) And رَمَصَ, [aor. and] inf n. as above, *He had what is termed رَمَصٌ*. (M.) = رَمَضْتُ إِلَيْهِ, aor. ٤, inf. n. رَمَضٌ, I looked towards him, or at him, with the most secret look. (O, TA.)

4. رَمَصَهُ (disease) caused him to have what is termed رَمَصٌ. (M.)

رَمَصٌ Filth, [or foul matter,] (S, Mgh,) or white filth, (K,) or tough, or dry, white filth, (A,) that collects, (S, A, K,) or concretes, (Mgh,) in the inner corner of the eye: (S, A, Mgh, K.) if fluid, it is called غَمَصٌ (S) or it is *vis the side of the eyelashes*. (ISH, TA in art. غَمَصٌ) or what is fluid, what is concrete being termed غَمَصٌ: or i. q. غَمَصٌ, i. e. dirt which the eye emits, or smallness and sticking of the eye. (M.) You say, رَمَصَ فِي زَاوِيَةِ الْعَيْنِ رَمَصٌ سَوِيٌّ [Him whom tough, or dry, white filth collecting in the inner corner of the eye vexes, fluid matter therein rejoices]: for غَمَصٌ is a fresh fluid; and that is better than the tough, or dry. (A, TA.)

الشَّعْرَى [dim. of رَمَصَةٌ, fem. of رَمَصٌ] رَمَصِيَّةٌ [i. q. النِّجْرَى القَمِيصَةُ, i. e., Procyon; (see الشَّعْرَى)] one of the two stars of the ذِرَاعُ as called because of its smallness and its littleness of light [in comparison with the other رَمَصِيَّةٌ, which is Syriac]. (M.)

أَرَمَصَ A man (S, Mgh, Mgh) having, in his eye, what is termed رَمَصٌ: (S, M, Mgh, Mgh, K.) fem. رَمَصَةٌ (Mgh, K.) and pl. رَمَصٌ. (TA.)

رمض

1. رَمَضَتِ الْأَرْضُ (Mgh,) and الْحِجَارَةُ (A, Mgh,) [aor. ٤,] inf. n. رَمَضٌ (A,) The earth, or ground, (Mgh,) and the stones, (A, Mgh,) became vehemently heated by the sun. (A, Mgh.) — رَمَضَ يَوْمًا (S, A, Mgh, K.) aor. as above, (S, Mgh,) and so the inf. n., (S, A, Mgh,) Our day became intensely hot. (S, A, Mgh, K.) — رَمَضَ said of a man, (A, Mgh, TA.) aor. as above, (TA,) and so the inf. n., (Mgh, TA.) He had his feet burnt (A, Mgh, TA) by the ground, or stones, vehemently heated by the sun, (A,) or by the

vehemence of the heat: (Mgh, TA.) or he was smitten, or affected, by the heat of the sun: (Ham p. 173) and رَمَضَتْ قَدَمُهُ his foot was burnt by the ground, or stones, vehemently heated by the sun. (S, Mgh, K.) In like manner you say, رَمَضَتِ الْفَصَالُ The young camels, or young veaned camels, felt the heat of the sun from the ground, or stones, vehemently heated thereby: then is the prayer of the period called الضَّحَى (S) or had their feet burnt by the ground, or stones, thus heated: (Mgh, Mgh) or lay down in consequence of the intense heat of the sand, and the burning of their feet. (IAth.) And رَمَضَتِ الْغَنَمُ The sheep, or goats, from pasturing in intense heat, had their livers ulcerated, (S, K,) and their lungs affected with dropsy: (S) or had their lungs and livers affected with dropsy, and ulcerated (L.) And رَمَضَتْ عَيْنُهُ His eye became hot, so that it almost burned: the verb occurs in this sense in a trad., as some relate it, with ض [instead of ص]. (TA.) — Also, said of a man fasting, *He is insidiously become vehemently hot* (Fr, K) by reason of intense thirst. (Fr, TA.) — And, said of a man, *He went upon ground, or stones, vehemently heated by the sun*. (TA.) — And *He returned from the desert to the region of cities, towns, or villages, and of cultivated land* (I, TA.) — You say also, رَمَضْتُ مِنَ الْأَمْرِ and رَمَضْتُ لَهُ (meaning I was distressed and disquieted by reason of the thing, or affair: or I grieved for it): (A.) [for مِنْ ضَا] ارتبضُ signifies *he was distressed and disquieted by reason of such a thing*: (S, K, TA.) and ارتبضُ فُلَانٌ *he grieved for such a one*; i. q. هَاجَرَ, accord. to the [S] and [L] and [CK]: or i. q. حَذَبَ, [but this I think a mistranscription, for you say حَذَبَ عَلَيْهِ, not حَذَبَ] accord. to the O and [some copies of the] K. (TA.) = رَمَضَهُ (TA.) = رَمَضَ الْغَنَمَ (K, TA.) aor. ٤, inf. n. رَمَضٌ (TA.) *He pastured the sheep, or goats, upon ground vehemently heated by the sun*, (K, TA,) and made them to lie down upon it; (TA.) as also رَامَصًا; and رَمَضًا; and رَمَضِيٌّ. (TA.) — رَمَضَ النَّعْءَ, aor. ٤, (S, M, K,) inf. n. رَمَضٌ (S, M,) *He claved the sheep, or goat, leaving its skin upon it, and threw it upon heated stones, and put hot ashes upon it, in order that it might become thoroughly cooked*: (S, K.) or he kindled a fire upon stones, then claved the sheep, or goat, with its skin upon it, then broke its ribs from within, in order that it might be steadily upon the ground, with the heated stones beneath it, and hot ashes above it, a fire being kindled over it: when it is thoroughly cooked, they skin it and eat it: (M, TA.) you say also رَامَصَ رَمَضَ (TA.) = رَمَضَ الْخَبْرَ and النَّعْءَ: (TA.) = رَمَضَ, if used, is the verb whereof رَمَضَةٌ, which is mentioned by Sh and in the K, is the inf. n.; and accord. to the explanation of the latter in the K, signifies *It (a large or broad knife or blade) was, or became, sharp*. (TA.) = رَمَضَ النُّصْلَ (S, K,) and رَمَضَ الْوَسْوَ (A,) aor. ٤, (S, K,) *He put the blade between two smooth stones, and then beat it, to make it thin*: (ISK, S, K: [but in the text of

the K, as given in the TA, the word rendered "stones" is omitted:]) or he beat the razor between two stones, in order that it might become thin; as also رَامَصَ. (A.)

2. رَمَضَهُ, inf n. رَمَضِيٌّ (S, A, K,) originally signifies *He attributed to him إِمْرَاضٌ* [meaning the causing one to be burnt by the heat of the sun, or by the vehemently-heated ground: or + the giving pain:] and hence, as this results from tardiness, (A, TA,) — *He waited expecting him a while*. (Ks, Jm, S, A, O.) or a little while, and then went away. (Sh, K) IF says that the *مر* may be original, or it may be a substitute for *ب*. رَمَضْتُ الْقَوْمَ = رَمَضَ. رَمَضَ رَمَضَ I purposed fighting or the fast [app. during the month of رَمَضَانَ]. (Sgh, K)

4. أَرَمَضَنِي الرَّمَصَةُ The ground, or stones, vehemently heated by the sun, burned me. (S.) And أَرَمَضَ الْحَرُّ أَرَمَضَهُ The heat burned him. (K, TA;) as also رَمَضَهُ, aor. ٤. (TA.) And أَرَمَضَ الْقَوْمَ أَرَمَضَ (Jm, A, K) The heat distressed the people, or company of men, (Jm, K;) so that it hurt them. (K.) You say also, أَرَمَضُنَا أَرَمَضُنَا (Jm, A) Make ye the camels to lie down with us during the vehement midday-heat [for ye have caused us to be burnt by the heat of the sun, or by the vehemently-heated ground]. (Jm, TA.) — [Hence,] رَمَضَ It (anything, AA) pained him. (AA, K.) And أَرَمَضَ الْأَمْرُ [The thing, or affair, pained him] is a phrase which has originated from the first of the phrases mentioned in this paragraph. (S, TA.) ارمض الساعة: see 1. ارمض الغنم: see 1. = ارمض البوصى: see 1, last signification.

5. تَرَمَضَ الظَّبَاةُ He drove the gazelles upon the ground, or stones, vehemently heated by the sun, until their hoofs became disordered, or dislocated, and so they were taken: (A.) or he hunted them during the vehement midday-heat, (S, K,) pursuing them until, their legs being deluded by the vehemently-heated ground, he took them. (S, TA.) — التَّرَمَضُ also signifies *The heaving of the soul [or stomach]; or its being agitated by a tendency to vomit*; syn. غَثِيَانُ النَّفْسِ. (IAer, K.)

8. اَرَمَضَ He burned by reason of vehement heat, or + of grief. (Har p. 442.) — اَرَمَضَتْ كَبِدُهُ His liver became in a corrupt, or disordered, state. (S, O, K.) And اَرَمَضَ الرَّجُلُ The man became in a corrupt, or disordered, state, in his belly and his stomach. (IAer, L.) — See also رَمَضْتُ مِنَ الْأَمْرِ, in three places. — اَرَمَضَتْ الْفَرَسُ The horse, or mare, leaped with him: (K:) so said Mudrik El-Kilābe: as also اَرَمَضَتْ. (Abou-Turāb, TA.)

رَمَضَ The vehemence of the action (lit. of the falling) of the sun upon the sand &c.: (S, A, K:) or vehemence of heat; (Mgh, Mgh;) as also رَمَضَةٌ (Mgh, TA:) or the heat of the stones, arising from the intense heat of the sun: or the burning of the intense heat of summer: or heat. (TA.) — [Hence the saying,] تَدَاخَلْنِي مِنْ هَذَا [Distress and disquietude, or grief,

crept into me from, or in consequence of, this thing: see رَمَضْتُ مِنَ الْأَمْرِ.] (A, TA.)

أَرَّسَ رَمَضَةً (A, TA, ʾ), أَرَّسَ رَمَضَةً (TA, ʾ), حَصَى رَمَضٍ
 [Pebbles, and ground or land,] vehemently heated
 by the sun; or intensely heated by the vehement
 action of the sun thereupon. (A.) And أَرَّسَ
 رَمَضَةَ الْجِبَاةِ Land of which the stones are vehe-
 mently heated by the sun. (S.) [See also رَمَضَةٌ.
 — رَمَضَةٌ A woman whose thighs rub each other.
 (Ibn-ʿAbbād, Sgh, K.)

وَجَدْتُ فِي حَسَدِي رَمَضَةً + *I felt in my body*
what resembled مَلِيْلَةٌ [or fever in the bones]. (TA.)

رَمَضًا, a subst. (TA,) [or rather an epithet in which the quality of a subst. predominates,] *Ground* or *land*, (S, K,) or *stones*, (A, Mgh, Mgh,) or *sand*, (IATH,) *vehemently hot*: (K) or *vehemently heated by the sun* - (S, A, Mgh, Mgh) or *vehemently hot and burning*. (IATH.) [See also رَمَضٌ.] — It is also *syn* with رَمَضًا as expl. above. see the latter word. (Mgh, TA.)

مَطَرٌ رَمَضِيٌّ and سَحَابٌ رَمَضِيٌّ *Clouds, and rain, in the end of summer and the beginning of autumn* · (K, TA.) because arriving at the period when the sun is [intensely] hot. (TA.) — الْحَبَّةُ الرَّمَضِيَّةُ *The wheat, or corn, that is brought, or purveyed, when the earth becomes burnt [by the sun, about July].* (M in art رَمَضِيٌّ [See art. مِير]

بَشْرُ رَمَضَانَ (S, Mgh, Mḡb, K,) and رَمَضَانُ alone, for the latter, though disapproved by some of the learned, occurs in a trad., (Mgh, Mḡb, TA,) and in poetry, (TA,) but not الرَّمْضَانُ, for this is incorrect, (Mgh,) *The ninth of the Arabian months*: (TA:) so called because, when they changed the names of the months from the ancient language, they named them according to the seasons in which they fell, (Jm, S, K,) and this month, (Jm, S,) or رَمَضَانُ (K,) for this was its ancient name, (TA,) agreed with the days of vehement heat: (Jm, S, Mgh, Mḡb, K:) [see رَمَضَ:] or from رَمَضَ said of a man fasting, explained above: (Fr, K:) or because [its effect is as though] it burned [and annulled] sins; (K;) from رَمَضَ the жар, expl. above; but [SM says,] I know not how that is; for I have not seen any one [except Fr] mention it: (TA:) the pl. رَمَضَانَاتُ (S, Mḡb, K) and رَمَضَاتُ (S, Mḡb) (L, K) رَمَضَةٌ (Mḡb, K) and رَمَاضِينَ (Yoo, Sgh, L, Mḡb) like رَمَضَانُ (Mḡb), and رَمَضُ, which is anomalous, (IDrd, K) is asserted by some of the lexicologists to be another pl., but this is not well established nor received. (IDrd.) — It is said in a trad. that رَمَضَانُ is *One of the names of God*, but this trad. is pronounced by El-Beyhake to be of weak authority; and that it is so is evident as no learned man has transmitted this word as such: (Mḡb:) [except Mujāhid; for] it is related that Mujāhid disapproved of forming a pl. from it, saying, It has been told me that it is one of the names of God: (TA:) if it be so, it is not derived (K, TA) from what has been here men-

+ *The Forgiving*; or *He who obliterates sins.* (K.)

رَمَضٌ: رَمَضٌ. = Also *Made thin by being beaten between two stones*: (A.) sharpened (S, K); sharp: (K, TA.) applied to a knife; (Sh); and to such as is termed رَمَضَةٌ (S, K); and to a نَصْل [or blade]; (S); and to a razor (مَوْسَى), as also رَمَضَةٌ; (A, TA.) and in the last of the above-mentioned senses, to anything: (S.) it is of the measure تَعْيِل in the sense of the measure مَفْعُول (TA.); or it may be in the sense of the measure فاعل, from رَمَضٌ, though this verb may not have been heard. (Sgh, TA.)

رَمَضٌ: see رَمَاضٌ.
رَمَضٌ said to be an anomalous pl. of رَمَاضٌ,
q. v. (IDrd, K.)

مَرْمَضٌ The place in which a sheep, or goat, is dressed in the manner described above in the explanation of مَضَّ النَّهْ. (S, TA.)

مَرْمُوسٌ *Flesh-meat dressed in the manner*
described above in the explanation of *رَمَسَ* (S.):
(S.): or roasted flesh-meat, such as is termed
مُغْسٍ, [a word with which I have not met
except in this place,] *which is nearly the same as*
مُغْنِدٌ, save that what is called by this last epithet
is divided into fragments, and then a fire is
huddled over it; as also *مِضٌّ*. (TA.)

رمق

1. رَفَعَهُ, (S, Mgh, K,) aor. 2, (S, Mgh,) inf. n. رَفَعَ, (S,) *He looked at him, or at; (S, TA:)* as also رَفَعَهُ: (TA:) or he glanced lightly at him, or at; looked at him, or it, lightly, from the outer angle of the eye: (IDR, K, TA:) or he looked long at him, or it; (Mgh:) or رَفَعَهُ بِعَيْنِهِ aor. and inf. n. as above: (Mgh:) whence, in a trad., رَفَعَهُ النَّاسُ بِأَبْصَارِهِمْ [And the people looked long at him]: (Mgh:) or رَفَعَهُ بِبَصَرِي and رَفَعَهُ signify *I followed him with my eye, paying attention to him, and watching him*: (TA:) and رَفَعَهُ, (TA,) inf. n. رَفَاقٌ, (K,* TA,) *he looked at him from the outer angle of the eye with a look of enmity: (K,* TA:)* and رَفَعَهُ, inf. n. رَفَعِي, *he looked at him long from the outer angle of the eye with anger or aversion: (TA:)* and رَفَعِي, inf. n. as above, *he continued looking; like رَفَعَ*. (S, TA.)

2. *مَقَّة* *He*, or it, *stayed*, or *arrested*, *what remained in him of life*. (TA.) [*Hana*], *هَمَّ* *They* *gave him something sufficient to stay, or arrest, what remains in him of life*. (O, TA.) — [*The inf. n*] *تَرْمِي* also signifies *The scanting of fodder and drink*. (JK.) — [*And*] *The drinking little by little*. One says, *يَقْدَرُ رَمَقًا* *المَرْءُ قَوْمًا*, meaning [*The she-goats have secreted milk in their udders - therefore drink thou their milk little by little; drink thou &c.* (IF, K, TA.)] because *they* *secrete milk* some days before their bringing forth: (*IF*, TA.) or because

they will bring forth after a while. (K, TA. [See also art. رَمَدٌ and رَمَى and see 5 in the present art.]) — Also *The doing a work not well, yet so as to satisfy oneself, or to attain one's desire, thereby.* (K, TA. [See also 3.]) You say, هُوَ يَرْمِيْ فِي النَّفْسِ *He does not exert himself, or take pains, or exceed the usual bounds, in doing the thing.* (TA.) رَمَى عَلَى مِرَادَيْكَ *Repair thou thy pair of leathern water-bags sufficiently to satisfy thyself.* (O, TA.) — And *The interlarding, or embellishing, of speech, or discourse, with falsehood; الكَلَامُ تَرْمِيْهُ signifying تَلْمِيْهُهُ* (Ibn-'Abbād, K;) as also تَرْبِيْعُهُ. (Ibn-'Abbād and K in art. رَمَى) You say, رَمَى الكَلَامَ *He interlarded, or embellished, the speech, or discourse, with falsehood, (نَقَعَهُ, Z; or لَقَعَ رَبْعَهُ, JK.)* [adding] *thing after thing, or thing by thing.* (Z, TA.) — See also 1. in two places.

3. [*Ṣ*.] *ṣamīḥ* seems to signify *He strove, or contended, to retain what remained in him of life*. And hence, as implying this meaning, *He was at the last gasp*: see *مُرَامِشٌ*, below. Whence, app., the inf. n. *مُرَامِشَةٌ* signifies † *The having little friendship [remaining in the heart]*. (KL.) [See, again, *مُرَامِشٌ*.] One says, *هَذِهِ النَّحْلَةُ لِرَامِشٍ يَعِشِي*, or *لَا تَحْيَا وَلَا يَمُوتُ*; [as though meaning, accord. to the former reading, *This palm-tree strives to retain life with a root, being neither alive nor dead*; or, accord. to the latter reading, *with a root that is neither alive nor dead*;] (§; [in one of my copies of which I find only the former reading; and in the other, both readings;]) or *هَذِهِ النَّحْلَةُ لِرَامِشٍ يَعِشِي* means *this palm-tree is neither alive nor dead*. (K.) And *لَنْزَلِ بِرَامِشٍ عَيْشَهُ* [app. meaning *Such a one strives by artful means to preserve his life*]. (TA.) — [The inf. n.] *رَمَاشٌ* also signifies *The being hypocritical, or acting hypocritically*; (K, TA;) [like *رَفِيقٌ*; see 3 in art. *رَفِيقٌ*] which is nearly the same in meaning as *مُدَارَاةٌ*; because the hypocrite strives to deceive by lying: mentioned by Hr in the “*Gharabeeyu*.” (TA.) — *رَامَعَ الْأَمْرَ* (S, K,) inf. n. *مُرَامَفَةٌ*, (TA,) *He did, or performed, the thing, or affair, unfavorably, or unsoundly*. (S, K, TA. [See also 2.]) = See also 1. in three places.

4. [ارمق] is said by Golius, on the authority of a gloss in the KL, to signify *He rendered water turbid*; for ارنق.]

5. *ترمق* *He drank milk little by little.* (K.
[See also 2.]) And *He supped, or sipped, water,*
(S, K,) &c., *sup after sup, or sip after sip.* (K.)

9. *It* (a skin, or hide, إهاب, ^أ) *was, or became, thin.* (K.) — Hence, said of life or the means of subsistence (العيش) [as meaning + *It was, or became, narrow* in its circumstances, or scanty; like رقيق]. (TA.) — *It* (an affair, ^ش, or a thing, IDrD, ^ك) *was, or became, weak;* (IDrI, ^س, ^ك;) and so *أمرق* said of a rope: (^س, ^ك;) or the former verb, said of a rope, *it was, or became, weak in its strands.* (IDrD, TA.) *أمرقت الغنم.* The sheep, or goats, died: (IDrD, ^ك;) and *أمرقت* they (sheep, or goats), *worished, or died.*

* إِنَّ لَكَ الْفُضْلَ عَلَى صُحْبَتِي
* وَأَلَيْسَ قَدْ يَتَّصِفُ الرِّامِكَا

[Verily thou hast such excellence as renders thee above my companionship; but much sometimes unites with company.] (S, O.) — [رامك from the Pars. رامك, is also the name of A certain astringent medicine, used as a remedy for dysentery &c. In the printed edition of the "Kānoon" of Ibn-Senā (Avicenna), book ii p. 253, it is erroneously written رمل.]

رَمْلٌ *Of the colour termed رَمْلٌ* (S, Mgh, K; applied to a camel. fem. رَمْلَةٌ. (S, Mgh.) The رَمْلَةُ is said by Honeyf-el-Hanāmī, who was one of the most skilled of the Arabs respecting camels, to be the most beautiful of she-camels. (TA.) The fem. is also applied, tropically, to a woman. (Th, TA.) — A poet says, [applying it to dust,]

* وَأَحْبَلُ تَجَانِبَ النَّبَارِ الْأَمْكَا

[And the horses, or horsemen, cleave the dark brown, or ash-coloured, &c., dust]. (TA.) — And it is said in a trad., [but to what it relates I know not,] The name of the higher, or highest, land is رَمْلَةٌ; said by IATH to be fem. of الرَّمْلُ. (TA.)

رمل

1. رَمَلٌ as syn. with رَمَلَ: see the latter in two places. — رَمَلُ الْحَصِيرِ, [aor. app. ʔ, and inf. n. رَمَلٌ]; and رَمَلَةٌ; *He move* (نَسَجَ, A'Obayd, T, or سَفَ, A'Obayd, S) *the mat* [of palm-leaves or the like]. (T, S.) [Or] رَمَلُ السَّرِيرِ, [and so in the M, but in the K "or"] *the cushion*, aor. ʔ, inf. n. رَمَلٌ, *He ornamented the couch, and the mat, with جوهر* [i. e. jewels, precious stones, gems, &c.], and *the like*. (M, K.) [Or] رَمَلُ الْحَصِيرِ, *and رَمَلَةٌ*, *He made the weaving of the mat thin* (Har p. 55.) And رَمَلُ النَّسْجِ, (M, K.) aor. and inf. n. as above; (TA.) and رَمَلَةٌ, *and رَمَلَةٌ*, (M, K.) the last omitted in the TA; *He made the woven thing, or the weaving, thin*. (M, K.) And رَمَلُ السَّرِيرِ, (S, K.) [aor. and] inf. n. as above; (TA.) and رَمَلَةٌ; *He move* (رَمَلَ) *شَوِيط* [or palm-leaves split and then plaited together], (S, O, K.) or some other thing, (S, O.) and *made the same a back* (جَعَلَهُ ظَهْرًا) *to the couch*. (S, O, K.) [What is here called the "back" of the couch is app. so called as being likened to the back of a beast on which one rides. see رَمَلٌ.] Accord. to IKt, رَمَلْتُ السِّرِيرَ [app. a mistranscription for السَّرِيرَ] and رَمَلْتُهُ signify *I move the سير* [or the سَرِيرَ] *with a شَوِيط* of leaves, or fibres, of the palm-tree. (TA.) — [Hence,] رَمَلْتُ الْقَوْلَ [i. e. composed, the saying and the description]. (Phrases cited in the TA from two modern poets. = رَمَلٌ, (T, S, M, Mgh, Mgh, K.) aor. ʔ, (T, Mgh, Mgh.) inf. n. رَمَلٌ (T, S, M, Mgh, Mgh, K.) and رَمَلٌ (S, M, &c.) and رَمَلْتُ, (K.) said of a man, i. q. هَرَلَ [i. e. He went a hind of trotting pace, between a walk and a run]; (S, Mgh, Mgh, K; [in the M said to be "less than هَرَلَ and above العُدُو" app.,

Bk. I.

as is remarked in the TT, through inadvertence of a writer;]) i. e. (TA) *he was quick in his manner of walking*, (T, TA.) and *shook his shoulder-joints*, (TA.) *leaping*, (so in the T accord. to the TT,) or *not leaping*, (so in the TA,) *in doing so*; (T, TA.) while performing the circuiting round the Ka'bah, (T, Mgh, TA.) but only in some of those circuitings, exclusively of others, (TA.) which one does in imitation of the Prophet and his Companions, who did thus in order that the people of Mekkah might know that there was in them strength; (T, TA.) and in going between Es-Safa and El-Marwah. (S, TA.) [It is also said of a camel: see رَمَلٌ.] — رَمَلَتِ السَّنَةُ وَرَمَلَ الْعَامُ signifies The year's having little rain. (KL.) — رَمَلْتُ مِنْ زَوْجِيَا see 4.

2. رَمَلَةٌ, (M, TA.) inf. n. رَمَلٌ, (TA.) *He put رَمَلٌ* [i. e. sand] *into it*; namely, food; (M, TA.) and (TA) so رَمَلَةٌ, (Ibn-'Abbād, K, TA.) aor. ʔ, inf. n. رَمَلٌ; but the former verb is the more chaste. (TA.) Hence, in a trad. respecting [the eating of the flesh of] domestic asses, أَمَرْنَا ثَنَّا أَمْرًا أَنْ تَكُنَّا الْقُدُورُ وَأَنْ يَرْمَلَ الْخَمْرُ بِالْأَرَابِ meaning [He ordered that the cooking-pots should be turned upside-down, and] that the flesh should be stirred about and mixed with dust, in order that no use might be made of it. (TA.) — And *He defiled, or smeared, him, or it, with blood*; (S, M, TA.) namely, a man, (S,) or a garment, and the like; (M, TA.) and (TA) so رَمَلَةٌ; (K, TA.) but in this sense also the former verb is the more chaste. (TA.) And رَمَلْتُ فُلَانًا بِالْأَرَابِ Such a one *was defiled, or smeared, with blood* (T, TA.) [See also 4 and 5.] — In relation to speech, or language, (TA.) الرَّمْلُ signifies *i. q. التَّزْيِيفُ*; (K, TA; [in the OK, erroneously, التَّزْيِيفُ]; i. e., [as inf. n. of رَمَلَ, The adulterating it, corrupting it, or rendering it unsound, or untrue; and as inf. n. of رَمَلٌ its being [adulterated, corrupted, or] unsound, or untrue. (TA. [See the pass. part. n., below.]) — See also 1. — And see 4.

4. رَمَلٌ *It* (a place) *became sandy; had رَمَلٌ in it or upon it*. (Mgh) — [And *He came to the sand*.] — And [hence,] † *He became poor*: (Mgh.) or † *his provisions, or travelling-provisions, became difficult to obtain, and he became poor*: (Mgh.) or † *his travelling-provisions went*: (Mgh.) and أَرَمَلُوا † *their provisions, or travelling-provisions, became exhausted, or consumed*. (A'Obayd, T, S, M, K, TA.) from الرَّمْلُ; (Mgh, TA.) as though [he or] they *claved to the sand*; (TA;) like أَدْقَعُوا, (Mgh,) or أَدْقَعُوا, (TA,) from الدَّقْعَةُ; (Mgh, TA.) or from رَمَلَ meaning "little rain:" or from الرَّمْلُ أَرَمَلُ meaning "he made the weaving of the mat thin:" (Har p. 55.) and أَرَمَلُوا زَادَهُمْ † *They exhausted, or consumed, their provisions, or travelling-provisions*. (K, TA.) [In the TT, as from the M, الخَدُو is erroneously put for الْقُدُورُ, the explanation in the TA.] — And [hence,] رَمَلْتُ أَرَمَلْتُ مِنْ زَوْجِيَا or, accord. to Sh, أَرَمَلْتُ مِنْ زَوْجِيَا

رَمَلْتُ, or رَمَلْتُ مِنْ زَوْجِيَا; (T, accord to different copies;) and رَمَلْتُ [alone], (K, TA, [said in the latter to be on the authority of Sh, and therefore it may perhaps be taken from a copy of the T,]) inf. n. رَمَلٌ; (TA;) † *She* (a woman) *became such as is termed رَمَلَةٌ*, (T, Mgh, K, TA.) i. e. *without a husband*; (T, Mgh.) because of her being in need of one to expend upon her; [for] Az says that she is not thus called unless she is also poor. (Mgh.) or [she became a widow;] *she lost her husband by his death*. (S.) — And رَمَلٌ said of an arrow, *It became defiled, or smeared, with blood*, (Ibn-'Abbād, K, TA,) and *had the mark thereof remaining upon it*; (Ibn-'Abbād, TA;) and so رَمَلْتُ رَمَلْتُ مِنْ زَوْجِيَا (TA. [See also 2 and 5.]) — Said of a poet, it is from الرَّمْلُ, like الرَّمْلُ from الرَّمْلُ; (TA;) i. e. *He versified, or composed verses, in the metre termed الرَّمْلُ*. (Ibn-Buzurj, L in art. قصد.) — As a trans. v.: see I, in five places. — Also *He lengthened, or made long, a rope, or cord*: (K;) and in like manner, *he lengthened, and widened; or made long, and wide; a shackle, or shackles*: you say, *رَمَلْتُ لِي فِي قَبِيهِ* *He lengthened, and widened, or made long, and made wide, for him his shackle, or shackles*. (Ibn-'Abbād, TA.)

5. رَمَلْتُ *He became defiled, or smeared*, (T, S,) with his blood, (T,) or with blood; as also رَمَلْتُ رَمَلْتُ مِنْ زَوْجِيَا (S. [See also 2 and 4.])

6. رَمَلْتُ *see 4 and 5.* — You say also, رَمَلْتُ رَمَلْتُ مِنْ زَوْجِيَا † *Such a woman maintained, or undertook the maintenance of, her children, her husband having died*. (O, TA.) [But in both I find رَمَلْتُ, an obvious mistranscription, for which I read رَمَلْتُ لِي فِي قَبِيهِ, in the explanation, in both, رَمَلْتُ عَلَيْهِم, for which I read رَمَلْتُ عَلَيْهِم.]

رَمَلٌ [Sand;] *a kind of dust or earth*, (M,) well known: (Lth, T, M, Mgh, K;) رَمَلٌ is its n. un.; (M, K;) a more special term than the former; (S;) signifying *a piece, or portion, [or tract, or collection,] thereof*: (Lth, T, TA.) [and the former word is also sometimes used as meaning a tract, or collection, of sand:] the pl. [of mult.] is رَمَالٌ (Lth, T, S, M, Mgh, K) and [of peac.] رَمَلٌ; (M, K;) [and رَمَالٌ is used as a pl. pl., i. e. pl. of رَمَلٌ occurring in a verse cited in the TA, art. هَجَ رَمَالٌ. — [Hence,] رَمَالٌ a name of The hyena. (Isk, S.) — [Hence also,] الرَّمْلُ, (TA in this art, [in the Lexicons of Golius and Freytag, erroneously, (رَمَلٌ),] عِلْمُ الرَّمْلِ, i. q. عِلْمُ الْخَطِّ (IAq, TA in art. رَمَلٌ.) [Geomancy,] a certain well-known science. (TA in the present art. [See a description of it voce رَمَلٌ.])

رَمَلٌ *Weak rain*: (IAq, T;) or *little rain*: (Har p. 55.) or *a small quantity of rain*: (El-Umawee, T, S, M, K.) one says, رَمَلٌ مِنْ مَطَرٍ *A small quantity of rain fell upon them*: (El-Umawee, T, M;) but Sh says, "I have not heard رَمَلٌ in this sense except on the authority of El-Umawee." (TA.) the pl. is رَمَالٌ. (T, S, M.) — [Hence, perhaps,] رَمَالٌ مِنْ إِبِلٍ *A number of camels in a state of dispersion*. (TA.) —

this sometimes means *stumps*, as well as *roots*, &c.,] of the عرج. (M.)

مَرْمُولٌ : see مَرْمَلٌ.

مُرْمِلٌ A man whose provisions, or travelling-provisions, are exhausted, or consumed. (A'Obeyd, T.) See also أَرْمِلٌ, first sentence. = See also المَرْمِل.

مِرْمَلٌ *A small قَيْد* [i. e. *shackle or pair of shackles*]. (IAar, T, K.)

طَعَامٌ مَرْمَلٌ [Food, or roheat,] into which sand
(الرَّمْلُ) has been thrown. (TT, as from the T.)
And خَبِضٌ مَرْمَلٌ [A mess of dates and clarified
butter mixed together] into which dust, or earth,
and sand, have been put: (so in a copy of the T:
[but this seems to be a mistake, occasioned by the
omission of what here follows:]) [or] such as has
been much stirred about and turned over (K, TA,
and so in the TT, as from the T) [app. with coarse
flour (see حَبْسَنٌ)] so that it has complicated
streaks. (TA, and so in the TT, as from the T.)

— And **كَلَامٌ مُّرْمَلٌ** † [*Speech, or language, adulterated, corrupted, or*] rendered unsound, or untrue: like **طَعَامٌ مُّرْمَلٌ**. (TA.)

المُرْمِلُ *The lion*; [app. because he smears his prey with blood;] as also المُرْمِلُ. (O, K.)

مَرْمُولٌ A mat woven [of palm-leaves or the like
(see 1)]; as also مَرْمَلٌ. (A'Obeyd, T, TA)

يَرْمُولُ Palm-leaves (خوص) woven together.
(K,*TA.)

ومن

رَمَانٌ [The pomegranate;] a certain fruit, (T,) the produce of a certain tree, (M,) well known: (T, S, M, K:) n. un. with s: (S, M, MjB, K:) the sweet sort thereof relaxes the state of the bowels, and cough; the sour sort has the contrary effect; and that which is between sweet and sour is good for inflammation of the stomach, and pain of the heart: the رَمَان has six flavours, like the apple; and is commended for its delicacy, its quick dissolving, and its niceness, or its elegance (K:) رَمَان is of the measure مَعْلَان accord. to Sb: (M in art. ر.ر.) Kh, being asked by Sb respecting رَمَانِ (in art. ر.ر.) when used as a proper name, (S,) said that he declined it imperfectly (S, M) when [thus made] determinate: (S;) and that he made it to accord to the majority, because its derivation is unknown, (S, M,*) i. e., that he regarded its ل and ن as augmentatives: (S:) but accord. to Akh, the ن is radical, (S,) [i. e.] he held it to be of the measure مَعْلَان, making it to accord to many similar names of plants, (M,) like حَبَاسٌ &c., (S, M,) مَعْلَان being more common than مَعْلَان: (S;) he meant, as applied to plants; for otherwise the contr. is the case: (TA:) [Fei says,] the measure is مَعْلَان, the ن being radical, and therefore the word is perfectly decl., unless when used as a proper name, in which case it is imperfectly decl., being made to accord to the majority [of proper

names ending with ل and ن, as عُمَانُ &c.]. (Msb.) [Freytag mentions several varieties of رَمَان, as follows: but the names, as given by him and here transcribed, require verification or cor-

rection: "رمان، رمان البرسي، رمان القطبي، رمان
رمان، رمان الترحيم، رمان الخزاي، رمان
البرسي، qui ad speciem dulcium pertinent: tum
رمان dulce et corticem tenuissimum habens.
رمان املبيسي Malum Puniceum maximum, esu
gratissimum et acinorum expers: رمان السحي
eunt minores magnitudinis, formæ rotundæ
رمان السقيا Malum Puniceum magnitudinis et sapore prestantissimum,
a vivo Sefri dicto ita appellatum, quod a Syria
Cordubam regnante Abdul-Ahrhmano habet speciem
transulteral:" and he refers to "Casiri, Bibl. Ar.
Hisp. T. i. p. 329; and Avicenn. L. ii. p. 254;"
the latter of which authors only mentions the
properties of the رمان [رمان السقيا] (in the

وَك [السَّائِي] *The white خَشَاش [or poppy]: or a species thereof.* (K. [The heads of the poppy are called رَمَان خَشَاشِي because of their resemblance to pomegranates.]) رَمَان الْأَنْثَر [Androsacnum, or hypericum majus] *the large species of* هَيُولِيُون (K.). — [In the present day, رَمَان and more properly مَبَاتِن are said as meanings † A young woman's breasts, when small and round, they being likened to pomegranates. In a saying of Umm-Zarrā, (mentioned in the M in art. م.)

رَمَانٌ seems to be used in this sense, or as meaning a woman's *posterior*. — The n. n. رَمَانٌ, رَمَانٌ, is also used, vulgarly, as meaning + The *قُلْبَة* [or *third stomach*, commonly called the *martyplies*, and by some the *millet*, of a ruminant animal: (K in art. قطن:) or it signifies + the *thing* [or *par*] in *مِشْك* is the *fold* of the horse. (M and TA in art. رم and in the present art.) One says, سَلَتِ الدَّابَّةُ رَمَانَهَا [The *beast* filled its *رَمَان*].

(TA.) *وَأَكَلَ حَتَّى تَلَّتْ رِمَانَهُ*, meaning *He ate until his navel with the parts around it projected.* (TA.) [† *A knob of metal, of wood, and of silk, &c.: so called as resembling in shape a pomegranate.*] And [for the same reason] † *The weight of a steelyard, or Roman balance.* (MA.) [Also applied in the present day to † *The steelyard itself; and so رِمَانَةٌ.*]

رُمَّانُ n un of رَمَّانٌ [in the proper sense of this word, and also in several tropical senses expl. in the latter part of the next preceding paragraph]. (S, M, Mab, K.)

[Of, or relating to, the pomegranate. —] *رُمَّانِي*
A seller of رُمَّان [or pomegranates]. (TA.) —
[Of the colour of the pomegranate. — † Ruby-
coloured. — And, accord. to Golus, on the au-
thority of a gloss in a copy of the KL, † The
ruby itself.]

رَمَانِيَّةٌ *A kind of food prepared with pomegranates.* (KL.)

رُمَيْنَةٌ dim. of رُمَانٌ [or rather of رُمَانَةٌ, the
n. un.]. (TA.)

مَرْمَۃٌ *A place of growth of* مَرۡءٍ [or pomegranates], (T, K,) when they, (K,) or their stems, (T,) are numerous therein. (T, K.)

رمو

مِثْلًا, mentioned under this head in the M, see the art. here following.

رمی

1. يَرْمِي (T), رَمَى (S, M, K), رَمَى الشَّيْءَ (T) inf. n. رَمَى (T, M,) رَمَى بِهِ (M, K); *H* threw, cast, or flung, the thing, (S, K). مِنْ يَدِهِ from his hand; (S, TA.); as also رَامِيَ (M, K.), اِرْمِ الشَّيْءَ مِنْ يَدِهِ (M: [in the K it is implied that one says also اِرْمِ; agreeably with a phrase mentioned in what follows:]) you say, ارْمَيْتُ الصَّخْرَ مِنْ يَدَيَّ I threw the stone from my hand- (S): اِرْمِ الْفَرْسَ بِرَاكِبِهِ (S): The horse throw, or throw down, [i e throw off] his rider- (T): اِدَّا رَمَيْتَهُ بِكَ رَمَيْتَ الرَّجُلَ is said اِرْمِ بَكَ رَمَيْتَ الرَّجُلَ (T):

[1 e., as meaning رَمَيْتُهُ بِيدِي which may be rendered *I threw him (the man) with my hand*; and also *I threw, or shot, at him (the man) with my hand*]; but when you remove him from his place, you say, *أَرَمْتُهُ عَنِ الْعَرَسِ وَغَيْرِهِ* [*I threw him, or threw him down or off, from the horse*]; c.: (Mab:) عَنْ بَرَسِهِ طَعْنَهُ قَامًا, mean-

ing [*He thrust him, or pierced him, with his spear,*] and threw him, or threw him down [or off], from his horse' (El-Fārābee, §, Mab:) and
الْحِمْلَ عَنْ ظَهْرِ الْجَبَرِ أَزْمَيْتُ *I threw down the load from the back of the camel.* (T.) وَمَا رَمَيْتُ
يُذِي رَمَيْتُ وَلَكِنَّ اللَّهَ رَمَى in the Kur [viii. 17], is

snail by Aboo-Is-hák to be tropical, and to mean
 † And thou didst not cast [in effect, or] so as to
 attain the point that was attained, [when thou
 didst cast,] but God [cast in effect, i. e.,] over-
 ruled the casting: or, accord, to Abu-l-'Abbás,
 the meaning is, † thou didst not cast fear, or
 terror, into their hearts, when thou didst cast the
 pebbles, [but God cast the fear, or terror:] or,
 accord, to Mbr, † thou didst not cast with thy
 strength, when thou didst cast, but with the
 strength of God thou didst cast [so that in effect
 God cast]. (T. [See also another explanation in
 what follows.]) — رَمَى بَسْمَهُ He cast forth his

excrement, or ordure, or properly, in a thin state, is a phrase of frequent occurrence.] — You say also, رَمَيْتُ بِالسَّهْمِ [*I shot the arrow*], inf. n. رَمَى

and رِمَايَةٌ. (S.) And رَمَى عَنِ الْقَوْسِ, (S, M, M_ṣb,)

or *عليها*, (Mgh, K), *رمى السهم عن القوس* (S, M, Mgh, Mḡb, K), inf. n. *رمى* (Mgh, Mḡb, K) and *رَمَاةً*, (Mgh, K), [*He shot, or shot the arrow, from, and upon, meaning with, the bow;* and accord. to El-Ghoorse, *رَمَا* also; (Mgh;) but

one should not say رَمَى بِهِ, (S, M, Msh, K,) unless meaning "he threw it from his hand;" though some make it to mean رَمَى عَنْ يَمِينِهِ, or رَمَى عَنْ يَسَارِهِ.

(Mṣb.) — And رَمَى الْقَنْصَ (S, M,) or الصَّيْدَ
[He shot or shot at the animal or animals.]

the chase,] inf. n. رَمَى and رِمَايَةً, (Mab,) or رَمَى, and none other. (M.) [And رَمَاهُ بِكَذَا He threw at him, cast at him, or shot at him, with such a

news, or information, came to him; or came to him by degrees. (MA) — **تَرَامَتْ سَفَرَتُهُ** + *His journey was, or became, distant, or far-extending.* (Har p. 34) — **تَرَامَهُ الْقَبَابُ** *Youthfulness, or youthful vigour, attained its full term [in him].* (Skr, M)

8. **ارْتَمَى** *It was, or became, thrown, cast, or flung.* (S, K, TA.) *It fell to the ground:* so in the saying, **ارْتَمَى الْجَبَلُ عَنْ ظَهْرِ الْجَبْرِ** [The load fell to the ground, or it may mean was thrown down, from the back of the camel]. (T.) — Also *He shot, or shot at, an animal, or animals, of the chase.* (T, S, M.) — See also 6, in three places

رَمَى [originally an inf. n.]: see **رَمَى**.

رَمَى The sound of a stone (T, K) thrown at a boy (so accord. to a copy of the T) or thrown by a boy; (K;) on the authority of I. Aqr. (T.) — **رَمَا** [thus written in the M]: see **رَمَا**.

رَمَتْهُ *A single throw, or cast, or fling:* and a single shot: (Mgh, Mgh, TA.) pl. **رَمَاتٍ**. (Mgh, TA.) **رَمَتْ رَمِيَةً مِنْ غَيْرِ رَامٍ** [Many a hitting shot, or scarce any hitting shot, is there without a skilled shooter] is a prov. [applied to the case of an unexpected success obtained by an inexperienced person:] meaning many a [hitting] shot, or scarce any [hitting] shot, originates from a shooter that [usually] misses. (Meyl)

رَمَاً (S, I, Ath, K, in a copy of the T and in a copy of the S without any vowel-sign,) with fet-h and medd, (I, Ath, and so in a copy of the S, in which it is added that it is said by Ka to be with medd,) like **سَمَاً** (K;) or **رَمَاً** (Mgh, and so in a copy of the T;) or **رَمَاً**, said by Lh to be formed by substitution [of **ر** for **ب**, as is shown by what follows]; (M:) *An excess, or an addition;* i. e., (A'Obeyd, T, Mgh,) i. q. **رَبَاً**, (A'Obeyd, T, S, M, K,) or **رَبَاً** (Mgh, and thus written in some copies of the S and K, or in most of the copies of the K, [meaning usury, and the like,]) or *an excess, or addition, over what is lawful.* (T, I, Ath.) Hence the trad. of 'Omar, **لَا تَتَّبِعُوا رَمَاً**, (A'Obeyd, T,) or he said **لَا تَتَّبِعُوا رَمَاً**, (S,) **رَمَاً وَهَماً**, or **رَمَاً وَهَماً**, [i. e. **رَمَاً وَهَماً**], (accord. to different copies of the T and S,) adding, (T, S,) **وَأَيُّ أَخَافَ عَلَيْكُمْ الرَّمَا**; [i. e. *Exchange not ye gold for silver, except it be done hand with hand, meaning, except there be no delay between the giving and receiving, take and take. verily I fear for you the practice of usury;*] or he said, **رَمَاً وَهَماً**, meaning, [by saying] *take and give:* (A, TA in the **الْيَنَةِ** and **الْيَنَةِ**); and, as some relate it, he said, **رَمَاً وَهَماً**; [i. e. *which means the same;*] using the inf. n. (T, Mgh)

رَمَاً: see the next preceding paragraph.

رَمَى, applied to the male of the goat-kind, or mountain-goat, or of the gazelle, [and any male animal of the chase,] and likewise, without **رَمَى**, to the female, i. q. **رَمَى** [i. e. *Thrown at, or cast*

at, or shot at, or shot]: but when they do not distinguish a male from a female, the word applied to the male and to the female is **رَمَى**, [with **رَمَى** added, i. e. to transfer it from the category of epithets to that of substantives]: or, accord. to Lh, **رَمَى** and **رَمَى** are both applied, as epithets, to the female; but the former is the more approved: the pl of the former [and of the latter also] is **رَمَاً**. (M, TA) — Also, (M,) accord. to Aq, i. q. **سَقَى**, i. e., (T, S,) *A cloud of which the rain-drops are large, and vehement in their fall,* (T, S, M, K,) *of the clouds of the hot season and of the autumn:* (S:) or, (M, K,) accord. to Lh, (T,) *small portions of clouds,* (T, M, K,) *of the [apparent] size of the hand, or somewhat larger;* but the approved explanation is that given by Aq: (T:) and **رَمَى** is a dial var. thereof: (TA:) the pl is **رَمَاً**, (T, S, M, K,) like as that of **سَقَى** is **سَقَاً**, (S,) and **رَمَاً**, (Lh, T, M, K,) [each, properly, a pl. of pauc.], (M, K.)

رَمَى: see the next preceding paragraph, in two places. [As a subst.,] it signifies *A thing*, (S, M,) meaning (S) *an animal* (Aq, T, S, M, *Mgh, Mgh) *of the chase*, (Aq, T, S,) *that is thrown at, or cast at, or shot at, or shot,* (Aq, T, S, M, Mgh, Mgh,) *by its pursuer; and any beast thrown at, cast at, shot at, or shot;* (Aq, T;) applied to the male and the female: (Aq, T, Mgh, Mgh:) it is originally a word of the measure **فَعِيلَةٌ** in the sense of the measure **مَفْعُولَةٌ** (Mgh:) [or rather] it is made fom., (Aq, T,) [i. e.] it has **رَمَى**, (S,) because it is made a subst., (Aq, T, S,) not an epithet. (Aq, T.) it is not **رَمَى** converted into **رَمَى** (S:) or, accord. to Sb, the **رَمَى**, in general, is affixed to show that the act has not yet been executed upon the object thereof; [so that the meaning is, *an animal to be thrown at, cast at, shot at, or shot;*] and thus **رَمَى** is applied to "a sheep, or goat, [to be slaughtered or sacrificed,] not yet slaughtered [or sacrificed];" but when the act has been executed upon it, it is [said to be] **رَمَى**: (M:) the pl. is **رَمَاً**, (Mgh.) One says, **بَشَرُ الرَّمَى**, **رَمَاً** and **رَمَاً**, meaning *Very bad is the thing of those that are [or are to be] thrown at, or cast at, or shot at, or shot, the hare.* (S, M.) — Also, + *An impost which the governor imposes* [so I render **رَمَى** upon his subjects. (TA.)

رَمَى, (S, TA,) thus correctly written, like **رَمَى**; in the copies of the K like **رَمَى**, (TA,) [and in two copies of the T written **رَمَى**; in a copy of the M, **رَمَى**]; **رَمَى** (T, S, *) or **رَمَاً** (K:) or **رَمَى** (M:) or it is an intensive inf. n. from **رَمَى**, of the measure **فَعِيلٌ**, like **هَجَرٌ** and **كَانَتْ نَهْبُهُ رَمَاً** (Nh, TA:) one says, **رَمَى نَهْبُهُ رَمَاً** (T, S, M, *TA) *one says, he took his booty by a reciprocal throwing of stones,* (T, TA,) [or *shooting of arrows or the like, or a great, or vehement, throwing, &c.*] then there

intervened between them [an intervention, or a vehement intervention, or] a person, or persons, who withheld them, one from another, (T,) or then they withheld themselves, [or withheld themselves much,] one from another. (TA.)

رَمَى act. part. n. of 1; (Lh, T, TA;) *Throwing, &c.*: (TA:) [pl. **رَمَاً**]. — [Hence, **الرَّمَا** a name of *The constellation Sagittarius; the ninth of the signs of the zodiac:* thus called in the present day; but more commonly, **الرَّقُوسُ**.] — [Hence likewise, **رَمَى** also signifies + *One who assails with reproach, &c.*: + *one who reproaches, or upbraids; or who gives an ill name:* (KL:) + *one who accuses, or suspects, another:* see **رَمَى**.]

رَمَى [More, and most, skilled in throwing, or casting, or shooting]: see an ex. voce **رَمَى**.

رَمَى: see 3 [of which it is a quasi-inf. n.].

رَمَى *A place [of throwing, or casting, or] of shooting arrows;* (KL;) *the place of the butt at which arrows are shot:* (TA:) [pl. **رَمَامٍ**]. — [Hence,] + i. q. **مَقْصِدٌ** [meaning *A place, and an object, to, or towards, which one directs his aim or courses*]: (TA, and Har p. 54:) pl. **رَمَامٍ**. (Har ibid.) whence the trad., **رَمَى وَرَأَى إِلَهُ مَرْمِيٍّ**, i. e. + [There is not, beyond God's, any object (مَقْصِدٌ) towards which to direct hopes. (TA.)]

رَمَى *An instrument for throwing, or casting, or shooting:* pl. **رَمَامٍ**. (Har p. 54.) [Hence,] **رَمَامِي نَارٍ** [Engines for throwing fire upon the enemy]. (S and K voce **رَمَامِي**.) [See also **رَمَامِي**.]

رَمَى i. q. **رَمَى** [as meaning *The limit of a shot or throw*]. (K in art. **رَمَى**.) — See also the next paragraph.

رَمَى *An arrow with which one shoots* (Aq, I, Aqr, T) *at a butt:* (Aq, T, Mgh:) *an arrow with which one learns to shoot;* (M, K, TA;) *which is the worst kind of arrows:* (TA:) or a small, weak arrow: (Aq, M, K:) or an arrow with its [head of] iron: (Th, TA in art. **رَمَى**;) or, like **رَمَى**, a round arrow-head: (AA, [so in the S, but in the TA it is I, Aqr, S, TA:] [and app. a missile of any kind: (see **رَمَى**)] pl. **رَمَامٍ**. (M.) When they see many **رَمَامٍ** in the quiver of a man, they say,

وَبَشَرُ الْعَبْدِ أَكْثَرُهُمَا الرَّمَا

[And the arrows of the slave, most of them are those that are small and weak]: a prov., said to mean that the free man purchases arrows at a high price, buying the broad and long iron head, because he is a man of war and of the chase; but the slave is only a pastor, and therefore is content with what are termed **رَمَامٍ**, because they are cheaper if he buy them; and if he ask for them as a gift, no one gives him ought but a **رَمَاً**. (M.) [See also the last sentence of this paragraph.] — It is also used, tropically, as meaning + **رَمَامِي** [or *kind of engine for casting stones*

at the enemy; app. such as was called by the Romans "onager," or the like thereof]: because, like the رَمْطَة before mentioned, it is an instrument for casting, or shooting. (Mgh.) [See also art. مَرْمِي.] And [the pl. مَرْمِي] also signifies †Thunderbolts; syn. ضَواعِق. (Bd in xviii. 38.) — Also A cloven hoof (S, Mgh, K) of a sheep or goat; because it is of the things that are thrown away: (Mgh:) [or,] accord to A'Obeyd, (T, S,) a thing that is between the two hoofs of a sheep or goat, (T, S, M, K;); as also مَرْمَاة. (A'Obeyd, T, M, K;); thus, he says, it is explained; but I know not what is its meaning: (T, S;); its dual occurs in the following trad.: لَوْ أَنَّ أَمْدَهْرَ دَعَى إِلَى مَرْمَاتَيْنِ لَرَجَابٌ وَمَوْ لَرَجَبٌ إِلَى الصَّلَاةِ (T, S;); related also, with some variations, in the M and Mgh; in which it is said to be the dual of مَرْمَاة in the former of these two senses; [i.e. If any one of you were invited to partake of two hoofs of a sheep or goat, he would obey the invitation, but he will not obey the invitation to prayer;] (S, Mgh;); or, accord. to A'Obeyd, it is here the dual of this word in the latter of the same two senses: (T, S;); accord. to IAgar, (T, A;); or Abou-Sa'ad, it here means the kind of arrow called مَرْمَاة. (T, Mgh, TA;); but in another, and similar, trad., مَرْمَاتَيْنِ is followed by أَوْعَرِي [i. e. "or a bone with some meat remaining upon it"]. (T, Z, TA.)

مَرْمِي pass. part. n. of 1; Thrown, &c.: (TA.)

رَنْبَى. [thrown at, or cast at, or shot at, or shot: see رَنْبَى.] — [Hence, †Smitten, or afflicted, with some bane, or malady, &c.: †assailed with reproach, &c.: †reproached, or upbraided, or stigmatised with an ill name: †accused, or suspected.] You say امْرَأَةٌ مَرْمِيَةٌ بِسُوءٍ A woman accused, or suspected, of evil. (TA in art. رَطِبَ.)

رَنْبَى A scout (T, K) لِقَوْمٍ [to a people or party]: (T, K.) and so مَرْمِيٌّ. (T.)

رن

1. رَنْبَ, aor. رَنْبَنَ, inf. n. رَنْبَنَ; and رَنْبَ, (Mgh, K;); It (a thing) emitted a sound: (Mgh;); or he cried aloud; (K;); or رَنْبَتُ, aor. and inf. n. as above; and رَنْبَتُ she cried aloud, said of a woman: (S;); or رَنْبَ and رَنْبَ signify he raised his voice in weeping: (Ham p. 11.) or رَنْبَنَ signifies the crying aloud in weeping; (Lth, T;); or the uttering a plaintive, or mournful, voice or sound or cry: (M;); and رَنْبَانٌ [inf. n. of رَنْبَ] the uttering a loud, or vehement, sound or cry; (Lth, T, M;); or the uttering of the sound of reiterating the breath with weeping: (IAgar, T;); or رَنْبَنَ and رَنْبَانٌ signify the crying out loudly, or vehemently; and the uttering a plaintive, or mournful, voice or sound or cry, in singing, or in weeping: (M;); you say of a woman, رَنْبَتُ, inf. n. as above; and رَنْبَتُ; (T, M;); and رَنْبَتُ, inf. n. of رَنْبَتُ [which is properly inf. n. of رَنْبَنَ as belonging to art. رَنَوَ]; all meaning she cried

out loudly, or vehemently; and she uttered a plaintive, or mournful, voice or sound or cry, in singing or in weeping: (M;); and رَنْبَتُ the women cried loudly, or vehemently, in their wailing. (T.) See also 4 = رَنْبَ, and رَنْبَ, and رَنْبَ, He gave ear, hearkened, or listened, to him, or it. (K.)

2. رَنْبَتُ الْقَوْسَ, inf. n. رَنْبَنَ [I twanged the bow;] I made the bow to produce a sound [by pulling the string and letting it go suddenly]. (S) — See also 1.

4. رَنْبَ, inf. n. رَنْبَانٌ: see 1, in seven places. رَنْبَتُ is said of a woman in her wailing [as expl. above]; and of a pigeon (حَبَامَةٌ) in its cooing [app. as meaning It uttered plaintive sounds]; (M;); and of a bow (قَوْسٌ), (T, S, M, Mgh, TA.) on the occasion of its string's being pulled and let go, (T;); accord. to the K, رَنْبَتُ, but this is a mistake, (TA.) meaning it [twanged, or] produced a sound, (S, M, Mgh;); accord. to AII, above what is termed حَبْنٌ (M;); and of a cloud (سَحَابَةٌ) in its thundering [app. as meaning it resounded]. (M.) And رَنْبَ is also said of an ass in his braying, (T, M;); and of water in its murmuring, or gurgling, or running vehemently. (M.) — رَنْبَتُ أَرْنَتُ فُلَانٌ Such a one was cheered, or delighted, and pleased, or was diverted, by reason of such a thing; as also رَنْبَتُ, and رَنْبَ له, and رَنْبَتُ له. (T.) — رَنْبَ: see 1, last sentence.

رَنْبَ A sound, voice, or cry, (IAgar, T, S, K;); [in an absolute sense, or] in joy or sorrow: (IAgar, T;); or a plaintive, or mournful, cry; whence one says عَوْدٌ ذُو رَنْبَ [a lute having a plaintive sound]: (Lth, T;); [or a moaning:]; or a cry; (Mgh;); or a loud cry: (M, Mgh;); and also a plaintive, or mournful, voice or sound or cry, in singing, or in weeping: (M;); pl. رَنْبَاتٌ. (IAgar, T)

رَنْبَنَ A certain thing that utters a cry [or sound] (يَطْلُعُ [in one of my copies of the S] in the water, (S, K;); or in still water, (so in one copy of the S;); in the صَيْف [i.e. spring or summer], (S;); or in winter. (K.) A poet says,

وَلَمْ يَصْخُحْ لَهُ الرَّنَنُ

[And the رَنَن did not raise its voice at him, or it]. (S.) — Also A small quantity of water. (TA.)

رَنْبَنَ inf. n. of 1. (T, S, M, &c.) — [Accord. to Gohus, El-Meydān explains it also as meaning A woman afflicted and oppressed by misfortune; and Gohus adds, as though moaning, or lamenting.]

الرَّنْبَى Mankind, or all created beings. (AA, T, K.) One says, مَا فِي الرَّنْبَى مِثْلُهُ [There is not among mankind, or all created beings, the like of him]. (AA, T.) — Also, (AA, T;); without ال, (K;); The month Jumādā: (AA, T;); or a name of Jumādā-l-Akhīr; (K;); and so رَنْبَ, [said to be from رَنْبَتُ, (see art. رَنَوَ) though app. belonging to art. رَنَوَ, being] without teshdeed: pl. رَنْبَى Abou-Amr Ez-Zahid disallowed رَنْبَى

and pronounced it to be a mistranscription: but accord. to Kṯr and IAm and Abu-ṭ-Tayyib 'Abd-El-Wāhid and Abu-l-Kāsim Ez-Zejjāji, it is رَنْبَى only; because in it were known the results of their wars; from رَنْبَى applied to a ewe or she-goat: and الْحَبْنُ was a name of Jumādā-l-Oolā: see also art. رَب, in which is said what somewhat differs from the statement here. (TA.)

رَنْبَ, like رَنْبَانٌ, with teshdeed, accord. to Th, رَنْبَ: (TA.) or so رَنْبَ, without teshdeed, (M, TA.) accord. to A'Obeyd: the latter is mentioned in its proper place [in art. رَنَوَ, q v.]. (TA.)

رَنْبَانٌ, an epithet applied to a day, meaning Vehement in respect of anything, is of the measure أَفْعَالٌ, from الرَنْبَانُ, accord. to IAgar; but accord. to Sh, of the measure أَفْعَلٌ, from رَنْبَوَ, meaning "harshness," and "grievousness," of a thing, or an affair, or event: it is mentioned in art. رَوَن. (M.)

رَنْبَ is applied as an epithet to birds [app. as meaning Uttering plaintive sounds]: (S;); and, as also رَنْبَانٌ, as an epithet to a bow [as meaning twanging], and so to a cloud (سَحَابَةٌ) [app. as meaning resounding with thunder]: (M;) and such is applied to a bow [itself]; (S, K;); and the latter, to a cloud [itself]; as an epithet in which the quality of a substant. is predominant [so as to imply, app., the meaning of resounding with thunder, or because it is hoped that it will resound with thunder, or because it often does so]. (M.)

رَنْبَانٌ: see the next preceding paragraph.

رنب

رَنْبَ [The hare; and now applied to the rabbit also;] a certain animal, (TA,) well known, (M, A, K, TA,) like the رَنْبَ عَنَاق [?], having short fore legs and long hind legs, that treads the ground with the hinder parts of its [hind] legs: (TA;); a certain very prolific animal, called in Pers.

خَرْكُوش [or خَرْكُوش]: it is said that it is one year a male and another year a female, and menstruates like women; and its fore legs are shorter than its hind legs: when it sleeps, it keeps its eyes open; and when it is sick, it eats green canes (قَصَب), and its sickness ceases: (Kaw;) the word is a gen. n., (TA,) of the fem. gender, (Mgh, TA.) accord. to El-Jāhīd; (TA;); but (Mgh) applied to the male and the female; (M, A, K, TA;); as is also رَنْبَ, (Mgh,) which is a dual. var.: (Mgh, Mgh;); or to the female [only]; the male being called رَنْبَ; (T, M, K, TA;); accord. to Lth; but others allow its application to the male: (T;) the female is also called عَكْرَبَةُ

and the young, خَرْكُوش: (TA;) the pl. is رَنْبَانٌ (T, S, M, Mgh, K) and رَنْبَانٌ (Lth, S, M, K;); the latter, like تَعَالُف, occurring in poetry, (S, M, &c.) and not allowed by Sb except in poetry. (M.) The 1 in رَنْبَانٌ is augmentative, accord. to Lth: accord. to most of the grammarians it is disjunctive, (so in a copy of the T and in the TA,) or radical: (so in another copy of the T;) Lth says that no word commences with a radical 1 but such as

is trilateral; as **رُتِقَ** and **رُتِقَ**. (T, TA.) [Hence,] one says of the low, abject, or ignominious, and weak **رُتِقَ** **رُتِقَ** [He is only a hare]; because that animal cannot defend itself, and even the hawk will endeavour to make it its prey. (A, TA.) See another ex. below, voce **أَرَبَنَة**. [Hence, also,] **الرُّتَب** is the name of + A certain constellation, [Lepus,] comprising twelve stars in its figure, having no observed stars around it, situate beneath the feet of **الجَّار** [i. e. Orion], and facing the west. (K̄z.) — Also, (K̄z.) or **رُتَب** accord. to the L, (TA.) or both, (M,) and **رُتَب** **أَرَبَنَة** [on large field-rat], (M, L, K̄z.) like the jerboa, (M, L,) having a short tail. (M, L, K̄z.) — **الرُّتَب** **الرُّتَب** accord. to K̄z, A certain marine animal, the head of which is like that of a hare [or hare], and the body like that of a fish: or, accord. to Ibn-Seuab, a small testaceous animal, which is of a poisonous quality when drunk [app. meaning in water]: so that, accord. to this explanation, the resemblance [to the **أَرَب** commonly so called] is in the name, not the form. (TA.) — Also A sort of ornament worn by women. (M, K̄z.)

أَرَبَنَة The ear, or tip, [i. e. the lower portion, or lobule,] of the nose: (T, S, A, K̄z.) this is [also] called **أَرَبَنَة** (Mgh, Mgh.) it is one of the parts that touch the ground in prostration [in prayer]: (TA.) pl. **أَرَابَن**. (T, A, TA.) You say, **جَدَعَ أَرَبَنَتَهُ** [lit. He cut off the end of his nose;] meaning + he held him in mean estimation, or in contempt. (A, TA.) And **وَجَدْتُهُ مَجْدَعِي** and **وَجَدْتُهُ مَجْدَعِي** [I found them to be held in contempt, (lit. having the ends of their noses cut off), more fearful than hares]. (A, TA.) — See also **أَرَبَنَة**.

أَرَبَنِي [Cloth of the hind called] **أَرَبَنِي** of a blackish colour (أَرَبَنِي). (K̄z.) — See also **أَرَبَنِي**.

أَرَبَن A large **فَارَة** [or rat]: (K̄z.) omitted in some copies of the K̄z. (TA.) See **أَرَبَن**. — See also **أَرَبَن**.

أَرَبَن: see **أَرَبَن**.

أَرَبَنَة A villous [garment of the hind called] **أَرَبَنَة**. (T, K̄z.) — See also **أَرَبَنَة** **أَرَبَنَة**.

أَرَبَنِي A **كِسَاء** [garment of the hind called] **أَرَبَنِي** that is of the colour of [or hare]; (T, M, A, K̄z.) as also **أَرَبَنِي**. (A.) See also the next paragraph.

أَرَبَن A **كِسَاء** [garment of the hind called] **أَرَبَن** of which the thread is interwoven with the soft hair of **أَرَب** [or hare]; (T, S, M, K̄z.) as also **أَرَبَن**, (so in a copy of the M,) or **أَرَبَن**, like **مَقْعَد**. (A, K̄z.) or, as some say, **أَرَبَن**. (T.) — See also the next paragraph.

أَرَبَن A land in which are **أَرَاب** [or hares]: (S:) or abounding therein; (T, K̄z, M, and so in some copies of the K̄z.) as also

أَرَبَن, (M, and so in some copies of the K̄z, and in a copy of the A,) and **أَرَبَن**. (T, M, A.)

أَرَبَن: see **أَرَبَن**.

رنج

رَنَج, (El-Farábee, S, A, Mgh, Mgh, K̄z,) or **رَنَج**, (Mgh,) The Indian nut, or cocoa-nut: (AHn, S, A, Mgh, Mgh, K̄z, TA.) thought by AHn to be an arabicized word: (TA:) [J says,] “I do not think it to be Arabic.” (S) pl. **رَوَانَج**. (Mgh.) — Also A kind of smooth date, (Mgh, K̄z,) so some say, (Mgh,) like that called **نَعُوض**: [a coll. gen n.] n. un. with 5. (K̄z.) **رَنَج** is a name given by the children of Mekkah to The **مُفَل** [or fruit of the **دَوْف**, i. e. **cucifera** Thebaica, or Theban palm]. (A.)

رنح

رَنَحَ, [inf. n. as below,] said of wine (رَنَحَ), It made him to incline from side to side. (A, TA.) [Also, as appears from what follows, It made him to incline and go round. It made him giddy in the head, and confused: it affected him with giddiness in the head like one in a swoon.] It deprived him of his strength by reason of its potency. (Ham p. 562.) [And, said of a beating, and app. of intoxication &c., It made him to swoon, or faint: for,] when you have beaten a person so that he swoons, or faints, you say, **رَنَحَهُ حَتَّى رَنَحَهُ**. (Ham ibid.) [Hence,] **رَنَحَ** He was made to incline from side to side:

رَنَحَ is expl. in the TA in a similar sense, as said of a man &c.; but it is app. a mistranscription for **رَنَج**: see 5. He was made to incline and go round. (L.) It is said, by Imra-ul-Kays, of a dog gored by a wild bull. (S, *L.) He was giddy in the head, and confused: and **رَنَحَ** he was affected with giddiness in the head like one in a swoon. (L.) Also, (L,) and **رَنَحَ** inf. n. **رَنَحَ**, (S, L, K̄z.) He swooned, or fainted; or was affected by a weakness of the bones, (S, L, K̄z.) and of the body; by reason of beating or fright or intoxication, and sometimes by reason of anxiety, and grief, or sorrow; (L;) and inclined from side to side. (S, L, K̄z.) — **رَنَحَتِ الرِّيحُ الْفُصْنَ** † The wind made the branch to incline from side to side. (A.)

رَنَحَ He inclined from side to side, by reason of intoxication &c.; (S, A, K̄z.) as also **رَنَحَ**, (K̄z.) and **رَنَحَ** [app. a mistranscription for **رَنَج**.] (TA.) He inclined, and went round. (TA.) — † It (a branch) inclined from side to side, being blown by the wind. (A.) — **رَنَحَ** **رَنَحَ** **رَنَحَ** He wavered between two things. (A.) — **رَنَحَ** **رَنَحَ** **رَنَحَ** He was, or became, inimical to such a one, domineering, and swathing himself. (A.) — And **رَنَحَ** **رَنَحَ** wine (رَنَحَ) by little and little. (AHn, K̄z.)

8: see 5, first signification.

رَنَج Vertigo, or giddiness in the head; (K̄z;) and confusion. (TA.) — Also A certain appearance of the brain, separate, or distinct, therefrom, like, or of the size of, the **عُضْوَر** [q. v.] (K̄z.)

رَنَجَة The prow, or fore part, of a ship. (A, K̄z.)

رَنَج: see what follows.

رَنَج Swooning, or fainting; or affected by a weakness of the bones, (S, L, K̄z.) and of the body; by reason of beating or fright or intoxication, and sometimes by reason of anxiety, and grief, or sorrow; (L;) and inclining from side to side. (S, L, K̄z.) — Also, (A, K̄z.) or **رَنَج**, (so in the L.) † Aloes-wood, (A, L, K̄z.) of the best kind, (L, K̄z.) used for fumigation. (A, L, K̄z.)

رند

رَنَد [a coll. gen n.] A kind of tree of sweet odour, (AO, T, S, A, Mgh, K̄z.) which distills much (رَنَد) (A.) of the trees of the desert: (AO, T, S, A, Mgh.) a kind of tree of the desert, of sweet odour, with the wood of which the teeth are cleaned; not large; and having a berry; (A.) called [i. e., the tree is called, and not the berry, for the verb is masculine,] **رَنَد** [a name commonly and properly applied to the **laurus nobilis**, or sweet bay]: n. un. **رَنَدَة**. (M:) or the myrtle (أَبَس) (M, A.) this is also called **رَنَد**, (Kh, Mgh, K̄z.) on account of its sweet odour; (Kh, Mgh;) and Ahmad Ibn-Yahya says that the **رَنَد** is the **رَنَد** accord. to all the lexicologists except Abou-Amr Esh-Sheybānī and IAgr, who assert that the **رَنَد** is the plant called **رَنَد**, and is of sweet odour; but AO also denies it to be the **رَنَد**; (T;) and so does Ag: (S:) or aloes-wood, (رَنَد) with which ones fumigates; (M;) **رَنَد** (or **رَنَد** الطيب, with which ones fumigates, AO, and T;) is also thus called, (AO, Ag, T, S, K̄z.) sometimes: (AO, Ag, T, S:) [and accord. to Forskāl, (Flor. Aeg. Ar., cixix,) the **artemisia pontica** bears this name.]

رنز

رَنَز **رَنَز**, i. e. **Rice**; (S, K̄z.) [incorrectly said in the TA to be omitted by J:] in the dial. of 'Abd-el-Kays: (ISd, TA:) as though the first j were changed into ن, (S, TA,) as ج in **إِنْجَاص**. (TA.) [See **حَقَقَ**.]

رتق

رَتَقَ, (S, Sgh, K̄z.) aor. **رَتَقَ**; (K̄z;) and **رَتَقَ**, aor. **رَتَقَ**; (ISd, K̄z;) inf. n. (of the former, S) **رَتَقَ** (S, K̄z.) and [of the latter] **رَتَقَ** (K̄z;) It (water) was, or became, turbid, thick, or muddy; (S, K̄z;) as also **رَتَقَ**. (K̄z.) — See also 4, in two places.

رَتَقَ, (S, K̄z.) inf. n. **رَتَقَ**, (IAgr, S,) He rendered water turbid, thick, or muddy; (IAgr, S, K̄z.) as also **رَتَقَ**. (S, K̄z.) — And the former, He cleared it; rendered it clear: thus it bears two contr. significations. (IAgr, K̄z.) [Hence,] one says, **رَتَقَ** **رَتَقَ** **رَتَقَ** May God

clear away thy قذاة [or mote in the eye; probably meaning † that which annoys thee]. (IĀr, K̄) — Also, as an intrans. verb, *He was, or became, confounded, or perplexed, and unable to see his right course* (TA) And رنقُ signifies A man's standing, not knowing whether to go or come. (TA) And *He brings meek, or infirm, [and, app, disordered, or porturbed,] in sight, and in body, and in an affair or case.* (S, K̄.) Hence, (TA.) رنقوا في الأمر They confused the judgment, or opinion, [that they formed, or they were confused in judgment or opinion,] in, or respecting, the affair, or case. (S, K̄.) — Also *He paused and waited.* (TA.) [Hence the saying,] رنعت البعزى فرت رنقُ البعزى فرت رنقُ (JK, S, K̄.) i. e. The she-goats have secreted milk in their udders, (JK;) but wait thou, wait thou, (JK, S, TA.) for their bringing forth, (S, TA.) for they show signs, but do not bring forth until after some time: (S:) thou wilt have to wait long for them: (TA:) sometimes it is said with ر [in the place of ن], and also with د [in the place of ر]. (S, TA:) it is mentioned in art. رنق [q. v.]. (K̄.) [See also art. رنق.] — Also *He continued looking,* (S, K̄, TA.) in this art. and in art. رنق like رنق (S and TA in the same two arts.) And you say also, رنق إلى البكر [meaning He continued looking at it]. (S in art. رنق.) And رنقُ meaning [He looked covertly, or clandestinely; or] he concealed the looking. (TA.) — Said of a company of men, *They remained, stayed, dwelt, or abode, in a place (بمكان),* (S, K̄.) and confined themselves therein. (S.) — Said of a bird, *He flapped his wings in the air, (S, K̄,) and remained steady, (S,) not flying: (S, K̄:) or flapped his wings in the air without alighting and without quitting his place: or it has two meanings: i. e. he expanded his wings in the air without moving them: and he flapped his wings.* (TA.) Hence, said of a captive, *He stretched out his neck on the occasion of slaughter, like the bird expanding his wings.* (TA.) [Hence also,] رنقت السفينة (JK, TA) *The ship turned round in its place without proceeding in its course.* (JK, TA.) — رنقت الشمس The sun became near to setting. (TA.) [See also رنقت.] And رنقت البينة † Death was near to befalling him: a metaphorical phrase from رنقُ said of a bird. (TA.) — رنق في عينه (S, K̄) *Sleep pervaded his eyes, (S, Z, Sgh, K̄,) without his sleeping.* (Z, TA.) — رنقُ also signifies The breaking of the wing of a bird by a shot or throw, or by disease, so that he, or it, falls. (Lth, K̄.) [You say of this bird رنق جناحه or رنق wing was broken &c. See the pass. part. n., below.]

4. ارتق: see 2. — Also *He moved about, or agitated, [or waved,] his banner, previously to a charge, or an assault, in war or battle:* (IĀr, K̄;) and [in like manner,] رنقُ, inf. n. رنق, *he moved about, &c., the banner.* (TA.) — And *It (a banner) was moved about or agitated [or waved];* (IĀr, K̄;) and [in like manner,] رنقُ *it (a banner) was moved about &c. over the heads.* (TA.)

5: see 1.

رنقُ Turbid, thick, or muddy, water; (S, K̄;) as also رنقُ and رنقُ. (K̄.) — Also (TA) *Dust in water, consisting of motes, or particles of rubbish, and the like, that fall into it [and render it turbid];* (JK, TA;) and so رنقُ. (JK) Accord to IB, رنقُ has for pl. رنقَات; as though this were pl. of رنقُ. (TA:) or الرنقَات is pl. of رنقُ. (Ibn-'Abbād, K̄, TA,) or of رنقُ. (JK,) and is formed by transposition, (JK, Ibn-'Abbād, K̄, TA,) being originally الرنقَات. (Ibn-'Abbād, TA.) One says, رنقُ في عينه رنقُ [There is not in his eye anything that renders it turbid] (JK.) — Also † Lying, or falsehood, or a lie; syn. كذب. (TA.)

رنقُ: see the next preceding paragraph, in three places.

رنقُ: رنقُ رنقُ — [Hence,] رنقُ رنقُ † Turbid life. (S.)

رنقُ A small quantity of turbid water remaining in a watering-trough or tank. (TA.) [And accord. to Freytag, رنقُ occurs in the Decwān El-Hudhaleeyen as meaning A small quantity of turbid water.] Accord to Ibn-'Abbād, (TA,) one says, رنقُ صَارَ الباءُ رنقُ (K̄, TA,) or رنقُ رنقُ, (JK,) and so in the CK and in my MS. copy of the CK, meaning *The water became such that mud predominated in it:* (JK, K̄, TA:) but the correct phrase, as given in the "Nawādir" by Ll, is, رنقُ صَارَ الباءُ رنقُ واحدةً [The water became one puddle in which mud predominated]. (TA.) See also رنقُ.

رنقُ: see the next preceding paragraph. — Also Land (أرض) that does not give growth (JK, Ibn-'Abbād, K̄) to anything: (JK, Ibn-'Abbād: pl. رنقَات. (JK, Ibn-'Abbād, K̄.) — And A female bird sitting on eggs (K̄)

رنقُ The ماء [or water] of a sword; (S, K̄, TA:) i. e. its فرند [or diversified navy marks, streaks, or grain]; (TA:) and its beauty; (S, K̄;) or the semblance of water that is seen upon a sword. (JK.) — And (hence, S) of the ضعى [or early part of the forenoon], (S, K̄,) &c.; (S:) meaning † The first, or beginning, thereof; (JK,) TA;) and its clearness. (TA.) One says, رنقُ الضعى I came to him in the first, or beginning, of his ضعى; like as one says رنقُ وجهه الضعى. (TA.) And رنقُ الشباب means † The prime of youth; and its freshness, or brightness, and beauty. (TA.)

رنقُ: see رنقُ.

رنقُ رنقُ and رنقُ رنقُ (JK, S, K̄) *The mud that is in rivers, and in a channel of water, (S, K̄,) when the water has sunk therefrom into the earth: (K̄:) or the thin, and viscous, cohesive, or slimy, mud remaining in a pool of water left by a torrent: (JK:) or the slms of a well, and of the channel of a torrent, mixed with black, or black and fetid, mud.* (Mgh voce رنقُ from the "Jāmi'" of El-Ghoree.)

رنقُ الجناح A bird having the wing broken by a shot or throw, or by disease, so that he, or it, falls. (K̄.)

لَقِيتُ كَلَامًا مَرْتَقًا عَيْنَاهُ (so in one of my copies of the S, and in the P̄S and JM; in the other of my copies of the S رنقُ عَيْنَاهُ) † I met such a one having his eyes languid by reason of hunger or from some other cause. (S.)

رنر

1. رنر: see 5, with which it is syn., in two places.

2: see the next paragraph, in four places.

5. رنر and رنر (S, Mgh), aor رنر, (Mgh), inf. n. رنر and رنر (TK;): رنر صَوْتُهُ i. e. [He trilled, or quavered; or] he reiterated his voice in his throat, or fauces, (S and K̄ and TA in art. رجع, like [as is done in] chanting, (S in that art.) or in reciting, or singing, or piping, or other performances, of such as are accompanied with quavering, or trilling: (TA in that art.) both said of a singer. (Mgh.) and the former said of a bird, in its هدير (or cooing), (S, Mgh.) and of a howl, when it is twanged: (S.) رنر [inf. n. of رنر] signifies the like (S): رنر signifies الصَوْتُ الطَّرِبُ [i. e. the trilling, or quavering, and prolonging the voice; or prolonging the voice, and modulating it sweetly, or warbling]; (T, M, K̄;) and so رنر [mentioned above as inf. n. of رنر] (Lth, T, M, K̄;) whence رنر [which signifies the same, as is shown by what follows]: (Lth, T:) رنر is said of the pigeon, (M, K̄,) and of the [bird called] رنر, (M,) and of the [locust, or species of locust, called] رنر [meaning it chirped], and of the bow [meaning it emitted a musical ringing sound, or a plaintive sound (see رنر below), when twanged], (M, K̄,) and [in like manner] of the lute, (M,) and of a thing (M, K̄) of any kind (M) of which the sound is esteemed pleasant, or delightful; and رنر like-wise: (M, K̄:) or you say, رنر رنر [The pigeon trills, or quavers, or coos]: and of the رنر you say, رنر رنر [In its voice, or cry, is a trilling, or quavering]: and of the bow, and the lute, and a thing [of any kind] of which the sound is esteemed pleasant, or delightful, and رنر [It has a musical ringing sound, or a plaintive sound]. (Lth, T.) It is said in a trad., مَا أَدْنَى اللَّهِ لَيْسَ أَذْنُهُ لَيْسَ حَسَنَ الرنر بالقرآن [God has not listened to anything as He listens to a prophet having a good manner of trilling, or quavering, or prolonging and modulating sweetly his voice, in reciting the Qur-ān]: or, as some relate it, حَسَنَ الرنر بالقرآن [good in respect of the voice, trilling, &c., in reciting the Qur-ān]. (TA.)

رنر صَوْتٌ q. رنر [as meaning A voice, or sound; or, more probably, the uttering thereof: see رنر, of which it is an inf. n., in the next preceding paragraph]. (S, K̄.)

زَمْرٌ [a pl. of which the sing. is not mentioned, app. pl. of زَمْرَةٌ; like زَمْرٌ is supposed to be of زَمْرَةٌ, originally زَمْرَةٌ: Good, or excellent, female singers. (IAqr, T, K.)

زَمْرَةٌ (M, and so in copies of the K,) thus it seems to be accord. to [a rule observed in] the K, but accord. to Z it seems to be زَمْرَةٌ, (TA,) and thus it is written in the CK, and زَمْرَةٌ (M, and so in the K accord. to the TA,) or زَمْرَةٌ (S, [and so in my MS copy of the K.]) or this last also, (M,) or زَمْرَةٌ or زَمْرَةٌ (accord. to other copies of the K,) i. e. *A trilling, or quivering, &c.*: see 5]. (S, M, K.) Thus in the phrases, سَمِعَ زَمْرَةً حَسَنَةً [He heard a good, or pleasing, trilling, &c.]. (M.) and زَمْرَةٌ حَسَنَةً or زَمْرَةٌ حَسَنَةً &c. (accord. to different copies of the K) [i. e. *He, or it, has a good, or pleasing, trilling, &c.*]. زَمْرَةٌ is formed by the addition of و and ت, like as is مَكْنُوتٌ. (S.) It is said to be the only instance in which ت is added at the beginning and end of a word: (MF.) and it is used in relation to a bow [as meaning *A musical ringing sound on the occasion of twanging*]. (S, M.) [زَمْرٌ, also, suit in the TK to be an inf. n. of زَمْرٌ, and in the M and K to be syn. with زَمْرٌ, is used in a similar manner: you say, سَمِعْتُ لَهُ زَمْرًا [I heard him to have a trilling, or quivering, sound proceeding from him; or I heard it to have a musical ringing sound proceeding from it], taken from the زَمْرٌ of the bird in its cooing (Mgh)]

زَمْرَةٌ *A certain slender plant*, (T, K,) well known; (T;) said by Ag to be one of the plants growing in plain, or soft, ground: (A'Uhyid, T.) IAqr is related to have said that the زَمْرَةٌ with ن, is a certain species of tree: Sh knew not this word, and supposed it to be a mistranscription for زَمْرَةٌ; but the زَمْرٌ are [comparatively] large trees, [or rather shrubs, of the broom-kind,] having trunks; whereas the زَمْرَةٌ is of the slender kind of plants [as is said above]. (T.) = See also the next preceding paragraph, in two places.

زَمْرَةٌ: see زَمْرٌ.

زَمْرَةٌ: see زَمْرٌ.

زَمْرَةٌ: see زَمْرٌ, in two places. — Also an epithet applied to a bow, meaning *Having a plaintive sound* (حَسْبُ, so in a copy of the M, or حَسْبُ, K, TA) on the occasion of shooting. (M, K.)

زَمْرَةٌ: see زَمْرَةٌ, in three places.

زَمْرَةٌ: see زَمْرَةٌ.

زمر

1. زَمْرًا (Lth, T,) and زَمْرًا (S, M,) and زَمْرًا (M, TA,) aor. يَزْمُرُو (Lth, T, S, Mgh,) inf. n. زَمْرٌ (Lth, T, S, M, Mgh, K) and زَمْرًا (Lth, T, M, K,) *He gazed, i. e., looked continually*, (Lth, T, S, M, K,) without any motion of the Bk. I.

eyes, (M, K,) at her, (Lth, T,) or at him, or it: (S, M:) or زَمْرًا signifies [simply] *he looked at him, or it; as also زَمْرًا; but the former is said to be the original word.* (TA in art. زَمْرًا.) [See also 5.]

— زَمْرٌ also signifies *The being cheered, or delighted, and pleased, or being diverted, together with occupation of the heart and eyes, and with predominance of love and desire.* (M, K.) You say, يَزْمُرُ إِلَى حَدِيثِهَا [He is cheered, or delighted, &c., with her discourse]. (M, K.) And زَمْرٌ زَمْرًا *I was cheered, or delighted, and pleased, or was diverted, with his discourse.* (T.) And زَمْرًا لَهَا *He was cheered, &c., as above, by reason of such a thing: and so* زَمْرًا. (T in art. زَمْرًا.) And زَمْرًا, (K,) aor. as above, (TA,) is syn. with طَرِبَ [app. as meaning *He was, or became, affected with a lively emotion of joy, moved with delight, mirthful, joyful, glad, or delighted*]. (K.) [See زَمْرًا, below, which is perhaps an inf. n.]

2. زَمْرًا: see 4. — Also, (TA,) inf. n. زَمْرَةٌ, (K,) i. q. طَرِبَ [app. as meaning *He, or it, affected him with a lively emotion of joy; moved him with delight; rendered him mirthful, joyful, glad, or delighted*: see also 4]. (K, TA.) = زَمْرَةٌ signifies also *The act of singing* (K.) And i. q. خَبِيرٌ [app. as meaning *The uttering a plaintive sound, or plaintive sound*]. (K.) A woman's crying out loudly, or vehemently; and uttering a plaintive, or mournful, voice or sound or cry, in singing or in weeping; like زَمْرَةٌ. (M in art. زَمْر.)

3. زَمْرًا (K,) inf. n. زَمْرًا (TA,) *He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled him*: (K, TA:) *he treated him in an easy and a gentle manner.* (TA.)

4. زَمْرًا (S, M, Mgh, K,) and زَمْرًا (M, K,) inf. n. of the latter زَمْرَةٌ (TA); *It (beauty, K, or beauty of aspect, M, or the beauty of a thing that he saw, S, Mgh) made him to gaze, i. e., to look continually*, (S, M, K,) without any motion of the eyes: (M, K.) or *pleased him*: (Mgh.) or *pleased him, and made him to gaze, &c.* (TA.) And the former, *It (a thing) cheered, or delighted, him, and pleased him; or diverted him.* (T in art. زَمْر.) [See also 2.] — زَمْرًا إِلَى الطَّاعَةِ *He (God, T) reduced him to obedience, so that he became still, and continued obedient*: (T, TA:) from a trad. (T.)

5. زَمْرًا *He continued looking at the thing that he loved* (IAqr, T, K.) [See also 1.]

6. زَمْرًا *I feigned myself unmindful of, or inadvertent to, him, or it.* (A, TA.) [The primary meaning seems to be, *I feigned myself looking steadily away from him, or it.*]

10: see 1.

زَمْرًا *A thing at which one looks* (S, M, K) continually, [or gazes,] without any motion of the eyes, by reason of its beauty: (M, K:) an inf. n. used as a subst. properly so termed. (M.)

زَمْرَةٌ, or زَمْرَةٌ, a name of *The month Jumādā-l-ākharah* - see زَمْرٌ in art. زَمْر, and زَمْرَةٌ in art. زَمْر.

زَمْرَةٌ *A piece of flesh or flesh-meat*: pl. زَمْرَاتٌ (IAqr, T, K, TA,) like as زَمْرَاتٌ is pl. of زَمْرَةٌ. (TA. [In the CK, the pl. is erroneously written زَمْرَاتٌ.]

زَمْرًا, with fet-h, (T,) like زَمْرًا (TA,) i. q. زَمْرًا [Beauty, goodness, comeliness, &c.]: (T, K:) so says AZ. (T.)

زَمْرًا, with damm, i. q. طَرِبَ [app. as meaning *A lively emotion of joy; mirth, joy, gladness, or delight*]. (K.) [See also زَمْرًا, in art. زَمْر: and see the last signification of 1 in the present art.] — Also *A sound, voice, or cry.* (El-Umaawis, T, K.) [like زَمْرًا as expl. in the S and K:] pl. زَمْرَاتٌ. (T.)

زَمْرًا in the following phrase is like زَمْرًا (K): you say, هُوَ زَمْرًا لَهَا *He is one who gazes, or looks continually, at such a woman or girl*: (Lth, T, S; [see also زَمْرًا:]) or *he is one who is cheered, or delighted, or diverted, and pleased, with the discourse of such a woman or girl.* (M, K.) And زَمْرًا لَهَا *Such a one is a person who expects things for which he wishes.* (Lth, T, M.)

زَمْرًا *A man who gazes, or looks continually, at women.* (S. [See also زَمْرًا:])

زَمْرًا [A cup of wine] lasting, or continuing, syn. زَمْرًا (IAqr, T, S, M, Mgh, K,) to the drinkers; عَلَى الشَّرْبِ IAqr, T, K; being with fet-h to the ش, pl. [or rather quasi-pl. n.] of شَارَبٌ; TA; [in the CK, and in one copy of the T, erroneously, عَلَى الشَّرْبِ, still, or motionless; syn. سَاكِنٌ: (S, Mgh:) [were it not for this addition, the meaning might be thought to be, *a cup of wine circling to the drinkers*]: or *pleasing*: (Mgh:) pl. زَمْرَاتٌ: (IAqr, T, K:) the word زَمْرًا is of the measure فَعْلَلَكْ (S); [originally زَمْرًا] and it occurs in the poetry of Ibn-Ahmar, (T, S, M,) but (as some say, S) has not been heard except in that poetry. (S, M.)

زَمْرًا *A fornicatress, or an adulteress*: (M, K:) [accord. to ISd.] of the measure فَعْلَلَكْ, from زَمْرًا, i. e., that is gazed at, or looked at continually; because she is made an object of suspicion, or evil opinion: (M:) [whence,] *One that is base-born.* (S.) [See more in art. زَمْر.]

زَمْرًا *A singer.* (AA, K.)

زهب

1. زَهَبَ (S, A, Mgh, K) aor. زَهَبَ, (S, K) and زَهَبَ (Ksh and Bq in xxviii. 32) and زَهَبَ (K) and زَهَبَ (S, A, Mgh, K) or this is a simple substat. (Mgh,) and زَهَبًا and زَهَبًا (K,) *He feared*: (S, A, Mgh, K:) or *he*

feared with caution. (TA.) You say, **فِي قَلْبِي** **رَهَبٌ** **مِنْهُ** **رَهْبَةً** [In my heart is fear, or cautious fear, of him, or it]. (A.) — **رَهْبَةً**, inf. n. **رَهَبَ** and **رَهَبٌ** and **رَهْبَةً** and **رَهْبَةً** (JK, Mgh) and **رَهْبَةً** and **رَهْبَةً** (JK); [and app. **رَهْبَةً**, as seems to be indicated above:] *He feared him, or it*; (JK, Mgh); [or feared him, or it, with caution,] namely, a thing. (JK) — See also the next paragraph, in two places.

2: see 4. — [Hence, **رَهْبَةً عَنْ كَذَا**, inf. n. **رَهَبَ**, *He made him to have no desire for such a thing; to relinquish it, or abstain from it; contr. of رَهْبَةً*: used in this sense by post-classical writers, and perhaps by classical authors also. — And **رَهْبَةً** *He made him a راهب, or monk*: in this sense likewise used by post-classical writers; and mentioned by Golus as so used in El-Meksen's History.] — **رَهْبَةً**, said of a man, *He was, or became, fatigued, tired, weary, or jaded*. (JK.) And **رَهْبَةً**, [so in the TA, app. **رَهْبَةً**, but perhaps **رَهْبَةً**, without teshdeed,] said of a camel, *He rose, and then lay down upon his breast, by reason of weakness in his back-bone*. (TA.) You say also, **رَهْبَةً قَعْدَ يَحْيَى**, (JK, TA), [or, accord. to some copies of the **رَهْبَةً**, inf. n. **رَهَبَ**, (JK), but in some copies the verb is an unaugmented triliteral, [app. **رَهَبْتُ**] (TA), *The she-camel was fatigued, or jaded, by travel, so he sat feeding her and treating her well until her spirit returned to her*. (K, TA) — **رَهْبَةً** *It* (an iron head or blade of an arrow &c.) *was rubbed* [app so as to be made thin: see **رَهْبَةً**]. (JK.)

4. **رَهْبَةً** (JK, S, A, K) and **رَهْبَةً** (S, A, K) *He, or it, frightened him, or caused him to fear*; (S, K); as also **رَهْبَةً** (MA.) *or disquieted him, or agitated him, by frightening*. (A.) You say, **يَقْتَعِرُ الْإِبْهَامُ إِذَا وَقَعَ مِنْهُ الْإِرْهَابُ** [The skin quivers when frightening befalls from him]. (A, TA.) And **رَهْبَةً النَّاسُ عَنْهُ بَأْسُهُ وَتَجَدُّهُ** [His valour and courage frightened men away from him]. (A.) And **لَمْ أَرَاهُ بِكَ** [lit. I was not frightened by thee]; meaning *I did not see in thee what induced in me doubt, or suspicion, or evil opinion*. (A, TA.) And **الرَّهْبُ** (JK, A, K) inf. n. **رَهَبَ** (JK, K), *He drove away, (A,) or repelled, (JK,) or withheld, (K,) the camels, (JK, A, K,) from the watering-trough or tank*. (A, K.) — **رَهْبَةً** (said of a man, TA) also signifies *He rode a camel such as is termed راهب*. (K.) — Also *He was, or became, long in the راهب, i. e. sleeve*. (Apr. K.)

5. **رَهْبَةً** *He* (a man) *became a راهب [or monk], fearing God, or fearing God with reverence or awe*: (TA.) *or he devoted himself to religious services or asceticisms* (JK, S, A, K) *in his صُفَّةٍ [or self]*: (A.) *or he* (a monk) *detached himself [from the world, or became a recluse,] for the purpose of devoting himself to religious services or asceticisms*. (Mgh) — **رَهْبَةً** *He threatened him*. (K.)

10. **رَهْبَةً** *He called forth fear of him, so that men feared him*. (TA.) **وَأَسْتَرْهَبُهُمْ**, in the Kur [vii. 113], has been expl. as meaning *And they called forth fear of them, [i. e. of themselves,] so that men feared them*. (TA.) — See also 4.

رَهْبَةً An emaciated she-camel; (As, S, K); or so [the fem.] **رَهْبَةً** (JK): or the former, a she-camel weak emaciated; as also **رَهْبَةً**; or, as some say, this last, occurring in a verse, is the name of a particular she-camel: and the first also signifies a she-camel lean, and lank in the belly. (TA.) *or tall*; applied to a he-camel; (K); fem. with **رَهْبَةً** (TA.) *or one that has been used in journeying, and has become fatigued, or jaded*; (JK, TA.) fem. with **رَهْبَةً** and **رَهْبَةً** signifies a she-camel fatigued, or jaded, and the first, a he-camel large, wide in the belly-girth, broad in make between the shoulder-joints: (JK.) *or wide in the bones, broad in make between the shoulder-joints*. (TA.) — Also *A slender arrow or a great arrow*. (TA.) and *a thin iron head or blade* (S, K, TA) of an arrow. (S, TA.) pl. **رَهَابٌ**. (S, K.)

رَهْبَةً: see what next follows, in two places.

رَهْبَةً (Zj, K, TA) and **رَهْبَةً** (Zj, TA) *A sleeve*: (T, K); accord. to Z, (TA), of the dial of Himer; but one of the innovations of the expositions [of the Kur-án]. (Ksh in xxviii. 32, and TA: [not, as Golus says, referring to the Ksh as his authority, of the dial. of the Arabs of El-Horrah:]) said in the Jm to be not of established authority: but signifying thus accord. to AA: and so accord. to Zj, (L, TA,) and Mukátil, (T, L, TA,) in the Kur xxviii. 32; [though generally held to be there, accord. to all the various readings, (which are **الرَّهْبُ** and **الرَّهْبُ** and **الرَّهْبُ** and **الرَّهْبُ**) an inf. n. of **رَهَبَ**] and Az says that this is a correct meaning in Arabic, and the most agreeable with the context. (L, TA.) One says, **رَهْبَةً** **رَهْبَةً** **رَهْبَةً**, meaning *I put the thing in my sleeve [to carry it therein, as is often done]*. (TA.)

رَهْبَةً: see what next follows: — and see also **رَهْبَةً**.

رَهْبَةً and **رَهْبَةً** and **رَهْبَةً** [which last I write with townen accord. to a general rule applying to words of the measure **فَعْلَانَةٌ** and **رَهْبَةً**, each a simple subst. (K), as also **رَهْبَةً** (Mgh, [but accord. to the S and K, this last is an inf. n. of **رَهَبَ**]) signifying *Fear*. (Mgh, K): or *fear with caution*. (TA.) One says, **رَهْبَةً** **رَهْبَةً** **رَهْبَةً**, (S, Meyd, K), or, accord. to Mbr, **رَهْبَةً** **رَهْبَةً** **رَهْبَةً**, (Meyd,) [Fear is better than pity, or compassion,] meaning *thy being feared is better than thy being pitied, or compassionated*: (S, Meyd, K): a proverb. (Meyd.) [See 1 in art. **رَهْبَةً**.] And **رَهْبَةً** **رَهْبَةً** **رَهْبَةً**, a similar prov. [expl. voce **رَهْبَةً**]. (Meyd.) And **رَهْبَةً** **رَهْبَةً** **رَهْبَةً** [also expl. voce **رَهْبَةً**]. (Lth, TA.) — For the first word, see also **رَهْبَةً**.

رَهْبَةً: see the next preceding paragraph, in three places.

رَهْبَةً: see **رَهْبَةً** — and see also **رَهْبَةً**.

رَهْبَةً: see **رَهْبَةً**.

رَهْبَةً Excessively fearful. (Bd in lvii. 27.)

رَهْبَةً: see **رَهْبَةً**.

رَهْبَةً: see **رَهْبَةً**, in two places. — Also *Fearful*; applied to a man. (S.)

رَهْبَةً: see **رَهْبَةً**, in two places.

رَهْبَةً (JK, S, Mgh, Mgh, K), written in an exposition of the Maknát [of El-Harees] without teshdeed, (Mgh,) [Monkery; asceticism; the life, or state, of a monk or an ascetic;] the state of a راهب, (A, Mgh,) or Christian devotee; (Mgh,) the singular of راهب, (JK, S, K), as also **رَهْبَةً** (S, K): or it is originally from راهب, and by a secondary application is used as a noun signifying excess, or extravagance: (AAF, TA.) or it is from راهب, [which has the same signification, of the measure **فَعْلَانَةٌ** from راهب, or **فَعْلَانَةٌ** on the supposition that the ن is a radical letter: (IAth, TA.) or it signifies excess in religious services or asceticism, and discipline, and the detaching oneself from mankind; and is from راهب, signifying "excessively fearful." so in the Kur lvii. 27; where it is said, **وَرَهْبَانِيَّةً ابْتَدَعُوا**, (Bd,) meaning **وَرَهْبَانِيَّةً ابْتَدَعُوا** [And they innovated excess &c.: they innovated it]: (AAF, Bd, TA:) and some read with damm, [راهبانية], as though from راهب, pl. of راهب.

(Bd.) It is said in a trad., (TA,) **فِي** **رَهْبَانِيَّةٍ** **الْإِسْلَامِ** [There is no monkery in El-Islám], i. e., no such thing as the making oneself a suumak, and putting chains upon one's neck, and wearing garments of hair-cloth, and abstaining from flesh-meat, and the like. (K.) And in another trad., **عَلَيْكُمْ بِرَهْبَانِيَّةِ** **رَهْبَانِيَّةِ** **أُمِّي** [Keep ye to the way of my religion against the unbelievers, for it is the asceticism of my people]. (TA.)

رَهْبَةً and **رَهْبَةً**: see what next follows.

رَهْبَةً (S, K) and **رَهْبَةً** and **رَهْبَةً** [which last I write with townen accord. to El-Hirmáze, (K, TA),] [The osiform cartilage, or lower extremity of the sternum;] a certain bone, (S, K), or small bone, (TA,) in the breast, impending over the belly, (S, K, TA), resembling the tongue, (S), or like the extremity of the tongue of the dog: (TA:) or a certain cartilage, resembling the tongue, suspended in the lower part of the breast, impending over the belly: (TA:) the tongue of the sternum, at the lower part: (ISh, TA:) or, accord. to IAqr, the extremity of the stomach: (TA:) pl. [or rather coll. gen. n.] **رَهَابٌ** [and **رَهَابٌ**]. (K.)

رَهْبَةً and **رَهْبَةً**: see what next precedes.

رَهْبَةً *Fearing*; [or a fearer; or fearing with caution; or a cautious fearer:] as in the phrase **هُوَ رَهْبٌ مِنْ اللَّهِ** [He is one who fears God; or a fearer of God; &c.]: whence the signification

next following. (Mgh.) — *A Christian [monk, ascetic, religious recluse, or] devotee; (Mgh, Mghb;) one who devotes himself to religious services or exercises, in a صُومَة [or cell]; (TA;) one of the رُهَبَانِ of the Christians: (S, K;) [i. e.] the pl. is رُهَبَان (A, Mgh, Mghb) and رُهَبَة; (A;) or, sometimes, رُهَبَان is a sing.; (K;) as in the following ex., cited by IAqr:*

* لَوَّكَتْ رُهَبَانٌ دَبْرِي فِي الْقُلِّ
* لَا تَحْذَرِ الرُّهَبَانَ يَنْتَى سَرَلْ

[If she spoke to a Christian monk in a monastery among the summits of a mountain, the Christian monk would come down running, and so descend]: but he says that the approved way is to use it as a pl.: (TA;) and رُهَبَان is a pl. (A, Mgh, K) of رُهَبَان, (K;) and رُهَبَانَة is another pl. (A, K) of the same, and so is رُهَبَانُونَ. (K;) = See also مَرْهُوبٌ.

رَاهِيَةٌ *A state, or condition, that frightens.* (TA.)

أَرْهَابٌ *Hivels that are not rapacious; that do not prey.* (K;) [App. so called because timid; as Golius supposes.]

مَرْهَبٌ, applied to a she-camel, [though of a mouse, form.] *Patigued in her back.* (TA. [See its verb, 2.])

مَرْهُوبٌ *Fearful:* (Mgh, Mghb;) [or *fearful with caution:*] applied to God. (Mghb.) In the phrase *أَنْتَ لَيْسَ مَرْهُوبٌ وَمَرْغُوبٌ* [At thy service time after time: Thou art feared, and petitioned, or supplicated with humility, &c.], it is in the noun. CASE as the enunciative of an inchoative [نَتَّ] suppressed. (Mgh.) — [Hence, *الرَّهْبُوبُ*, as also *الرَّهَبُ*, [the latter in this case being like *رَاضٍ* in the sense of *مَرْضِيٌّ*] *The lion.* (K;)

رَهَب

4. رَاهِب (K;) or رَاهِبُ الْغَبَارِ (S, Mgh) *He, or it, raised the dust.* (S, Mgh, K;) You say, *أَرْهَبْتَ خَوَافِرَ الْخَيْلِ* *The hoofs of the horses raised the dust.* (A;) — [Hence, because a heavy rain raises the dust,] *أَرْهَبْتَ السَّمَاءَ* *The sky poured, or flooded, with rain.* (A, K;) — *أَرْهَبَ بَيْنَهُمَا* *He raised, or excited, conflict and faction, or sedition, or discord or dissension, between them, or among them.* (A;) — *أَرْهَبَ فِي الْكَلَامِ* *He was in the tumult in talking and clamouring.* (A;) — *أَرْهَبَ* *He had in his house, or chamber, much بخور [or incense].* (IAqr, K;)

رَهَبٌ: see what next follows.

رَهَبٌ (S, A, Mgh, K) and رَهَبٌ (K) *Dust, syn.* رَهَبٌ (S, A, Mgh, K;) *raised.* (Mghb.) In the phrase *رَهَبَ عَلَيْهِ* [Upon him, or it, is raised dust], *الرَّهَبُ* is subjoined by way of explanation. (Mghb.) It is said in a trad., *مَنْ دَخَلَ جَوْفَهُ* *He entered into whose inside the*

dust raised in fighting in the cause of God has entered, the heat of the fire of Hell will not enter it. (TA. [The meaning is shown by another trad. there cited.]) — Also, (K;) or the former word, (TA;) *Clouds, (K;) or thin clouds, (TA;) without water, (K;) resembling dust:* (TA;) n. un. with ة. (K;) — Also, (K;) or the former word, (TA;) *Excitement of evil or mischief, of conflict and faction, of sedition, or of discord or dissension.* (IAqr, L, K, TA.)

رَهَبٌ: see what next follows.

رَهَبٌ *Weak; (K;) applied to a young weaned camel; (TA;) or to a man and an animal [of any kind]: (TK;) and soft; as also رَهَبٌ, (K;) with damma; (TA; in the CK [erroneously] applied to a man. (TK;)*

مَنْى رَهَبٌ (S) *An easy, gentle, pace:* (TA;) the latter app. a Pers. word, arabicized; (S;) [from *رَهَبَ* or *رَهَبَ*, or] its Pers. original is *رَهَبُ*. (L;)

رَهَبٌ *A certain [easy] kind of pace.* (S, K;)

نَوَّ رَهَبٌ † *A star, or an asterism, of the Mansions of the Moon, or of any that were believed to bring rain, attended by much rain [as though it raised the dust].* (A, K;)

رَهَدَن

Q. 1. رَهَدَن (TA;) inf. n. رَهَدَنَة (K, TA;) *He circled in walking [like the bird called رَهَدَن]: (K, TA;) or he was as though he circled in his gait. (Az, TA;) See رَهَدَن. — He was, or became, slow, tardy, dilatory, late, or backward. (K, TA;) And He was, or became, restricted, or limited. (K, TA;) A poet, cited by IAqr to Th, says,*

* فَجِئْتُ بِالْقَدْرِ وَبِالرَّهَدَنِ

i. e. [And I brought the cash, or ready money, and] *was not slow, or tardy, &c., and was not restricted, or limited, with it.* (TA.)

رَهَدَن (S, K) and رَهَدَن (K) *A certain bird, in Melikeh, like the عَصْفُور [or sparrow]; (S, K;) as also رَهَدَنَة and رَهَدَنَة and رَهَدُون: (K;) and a certain bird resembling the خَمْر, [which is said by Es-Sakhāwase, cited in the Mgh in art. خَمْر, to be the bird, i. e. lark,] except that it is أَدْبَسُ [i. e. brown, or of a colour between black and red, or of a dark, or an ashy, dust-colour; in which are redness and blackness], and is larger than the خَمْر; as also رَهَدَنَة: (S, TA;) pl. رَهَادِن: (S, K;) and رَهَدَل, pl. رَهَادِل, signifies the same: (TA;) or the رَهَدَنَة is a bird resembling the قَبْرَة [or lark], that moves as though circling (كَانَتْ تَسْتَدِيرُ) in her gait: (JK;) and accord. to the L, in art. حَضَب, the رَهَدَن is the قَبْرَة [or lark]. (TA in that art.) — † A coward; (K, TA;) as being likened to the bird so called. (TA.) — And † foolish; stupid; or unsound, or deficient, in intellect or under-*

standing: (K;) or so the first word (رَهَدَن) or a weak man: (JK;) pl. رَهَادِنَة. (TA.)

رَهَدَن: see the next preceding paragraph.

رَهَدَن, without teshdid, + A heavy [or slon] man. (JK;)

رَهَدَن: see رَهَدَن.

رَهَدَنَة and رَهَدَنَة: see رَهَدَن; for each in two places.

رَهَدُون: see رَهَدَن. — Also + A liar. (K;)

رَهَط

1: see what next follows.

8. نَحْنُ ذُو رَهَطٍ *We are collected together, or congregated; as also نَحْنُ ذُو رَهَطٍ: (K, TA;) [the last word in each of these phrases being an inf. n.; unless that in the latter be a mistake for رَهَط, (a pl. of رَهَط) which I find put in the place of رَهَط in a MS. copy of the K;] from Ibn-'Abbād. (TA.) — In a trad. occurs the phrase, *تَأْتِيْنَا وَنَحْنُ أَرْهَطَانِ* [And he waked us,] *we being parties collected together, or congregated:* the last word being an inf. n. put in the place of the verb [or rather of the part. n., or for ذُو رَهَطٍ]. (TA.)*

رَهَطٌ (Lth, S, Mgh, K, &c.) and رَهَطٌ (Lth, Mgh, K;) but the former is the more chaste, (Lth, Mghb;) *A man's people, and tribe, (S, Mghb, K;) consisting of his nearer relations. (Mghb;) [i. e. his near kinsfolk.] and a number of men less than ten, among whom is no woman; (AZ, S, Mgh, K;) as also نَهَرٌ: (AZ, Mghb;) or from seven to ten; (IDrd, Mgh, K;) and sometimes a little more; (IDrd;) less than seven, to three, being called نَهَرٌ: (Mghb;) or from three to ten: (K;) or i. q. عَشِيرَةٌ: (ISK, Mghb;) or more than ten, to forty: (Ag, IF, Mghb;) a pl. (S, Mghb;) or a word having a pl. meaning, (Th, Az, Mghb;) without any proper sing.; (Th, Az, S, Mghb, K;) like عَشِيرَةٌ and مَعْشَرٌ and قَوْمٌ; all applied to men, exclusive of women: (Th, Mghb;) and رَهَطٌ signifies the same: (ISH, TA;) the pl. of رَهَط is رَهَطٌ (Lth, S, K) and رَهَطٌ (Lth) and رَهَطٌ (S, K;) [all pls. of pauc.] the last of these being pl. either of رَهَط or of رَهَط, (TA;) and رَهَطٌ (S, ISd, K;) as though pl. of رَهَط, (S, ISd;) though Sb makes it pl. of رَهَط, because of the rareness of the pl. pl., (ISd;) and رَهَطٌ [which is app. pl. of رَهَط]. (S, K;) You say, *رَهَطٌ هُمْ رَهَطٌ* *They are his people, and his tribe, closely related.* (S, TA;) And it is said in the Kur [xxvii. 49] *وَكَانَ فِي الْمَدِينَةِ سَعَةُ رَهَطٍ*, but this means, [And there were in the city] *nine persons, (B;) or nine men. (Jal;)* — You also say *رَهَطٌ مِنْ عَشَرٍ* [A collection of plants of the kind called عَشَر]. (IAqr, Sh, TA in art. عَشَر.) — † An enemy; syn. عَدُو; (K, TA;) [in the CK عَدُو;] mentioned by Sgh, on the authority of Ibn-'Abbād. (TA.) — † A skin, (K;) or a waist-ropaper (زَارٍ) made of leather, (Jm;) the sides*

of which are slit in several places in their lower parts, so that one may walk in it; (JK, K.) or made of skin, and also of wool; (Abou-Talib the Grammarian;) or a skin of *Et-Tafîf*, slit in several places; (M, TA.); or a skin of a size equal to the space between the navel and the knees; (S.); or a skin slit into a number of thongs or strips; (ISH, S, K.); or a skin cut into a number of thongs or strips, these being one above another; (AHeyth); or a waist-wrapper (مِثْرَ) made of skin, or leather, slit in several places, except in the place of the pudendum; (TA.); or a skin slit into straps, each strip being of the breadth of four fingers; (IAqr;) worn by children, (M, K.), or by a young girl before she has arrived at puberty, (IAqr.) and by a woman in menstruation; (IAqr, S, M, K, &c. :) [in Nubia, the رَقَط, still called by that name, is very neatly made, consisting of a great number of slender thongs: it is worn there by young girls, and is generally their only covering, completely surrounding and concealing the pelvic portion of the body, and the whole or part of the thighs.] in the Time of Ignorance, the men used to perform their circuitings [around the Ka'beh] naked, and the women wearing [only] the رَقَط: (S.) [see also رَحَاف, in two places:] the pl. is رَقَاطُ [a pl. of panc.] (S, TA) and رَقَاطُ (ISH, S, K.) or this last is a sing. also, (K.) signifying a piece of leather of a size equal to the space between the place of the waist-band and the knees, slit in several places like the [thongs called] شَرَك [of the sandal, pl. of شَرَاك]; worn by a girl of seven years: or a garment worn by the boys of the Arabs of the desert, consisting of overlapping folds or pbes, one above another, like fane: (TA.) pl. رَقَاطُ [a pl. of panc.]. (K.)

رَقَطٌ: see رَقَطٌ.

رَقَطٌ *Qf*, or relating to, or belonging to, a رَقَطٌ, meaning a man's people, and tribe, &c. (L.)

رَقَطٌ } see what next follows.
رَقَطٌ }

رَقَطٌ and رَقَطٌ (S, K) and رَقَطٌ (K.) like رَقَاطُ (S). One of the holes of the jerboa, from which it takes forth the earth or dust, (S, K.) and collects it; (S;) it is the first hole that it excavates; (TA.) and is between the قَاصِعَة and ثَاقِبَة; and thereon it hides its young: (AZ, TA.) or, as AHeyth explains the first of these words, what the jerboa makes, or puts, at the mouth of the قَاصِعَة, and what is behind that, covering its hole except enough to admit the light from it. (TA.)

رَقَطٌ: see رَقَطٌ.

رَقَب

1. رَقَبٌ, aor. ٤, inf. n. رَقَبَةٌ (JK, MA, K) and رَقَبٌ (JK, K) and رَقَبٌ (TA.) It (a sword, K, or a thing [of any kind], JK, TA) was, or became, thin, or slender; (JK, K, TA.) or (a sword) was, or became, thin in the edge or point; (Ham p. 349:) it was, or became, sharp, or keen; contr. of رَقَبٌ. (MA.) = رَقَبَةٌ: see-what next follows.

4. رَقَبٌ (JK, S, K, &c.) inf. n. رَقَبٌ (Ham p. 93:) and رَقَبَةٌ, aor. ٤, (K.) inf. n. رَقَبٌ (TA.) He made it (a sword, S, K, &c., or a thing [of any kind], JK) thin, (S, MA, K.) or sharp or pointed; (JK, MA.) he made it (a sword) thin in the edge or point; (Ham p. 93:) he made it sharp, or keen. (MA.) — [Hence,] رَقَبْنَا عَلَيْنَا لِسَانَهُ [Thou hast sharpened against us thy tongue]. (A, TA.) رَقَبَ غَرَبَ ذِيكَ لَبًا رَقَبٌ [Sharpen the edge of thine intellect for what I say]. (A, TA.)

رَقَبٌ Then; slender, (JK, TA.) applied in this sense to a sword; (TA.) and also to a neck: (ISH, TA in art. بَنَعَ.) or thin in the edge or point; applied to a sword: (Ham p. 349:) or sharp, or keen; thus applied: (JK, MA.) but AZ says that it is seldom used; رَقَبٌ being used in its stead. (TA.)

رَقَبٌ (JK, S, TA) and رَقَبٌ (JK, TA) Made thin; (JK, S, TA.) applied to a sword, (S, TA.) or to an arrow: (JK.) and the former, [or each,] made sharp or pointed: (JK.) [or made thin in the edge or point: or made sharp or keen: see 4.] and see also رَقَبٌ. — رَقَبٌ + slender ear. (TA.) And خَصَرَ رَقَبٌ + slender waist. (Ham p. 93.) And رَجُلٌ رَقَبٌ (JK, TA) and رَقَبٌ الْبَدَنِ (JK.) but the former is the more common, [a man slender in the body. (TA.)] — رَقَبٌ + فَرَسٌ + a horse lank in the belly, having the ribs near together: which is a fault. (IDrd, K, TA.)

رَقَبَةٌ [as a subst., or an epithet in which the quality of a subst. is predominant,] Swords; (Ham p. 93:) and so رَقَبَاتٌ (S and TA in art. بَرَد:) or swords made thin in the edge or point. (Ham p. 349.) One says بَوَارِدٌ رَقَبَاتٌ Sharp, or cutting, swords: (TA in art. بَرَد:) or slaying swords. (S in that art.)

رَقَبَةٌ: see رَقَبَةٌ, in two places.

رَقِي

1. رَقِي (JK, S, Mgh, Mgh, K.) aor. ٤, (S, Mgh, K.) inf. n. رَقِي (S, Mgh, Mgh, K.) He, or it, came upon, properly as a thing that covered, him, or it; or came to him, or it; syn. غَشِيَ (S, K.) and (K) reached, or overtook, him, or it: (El-Fārisee, Mgh, K.) or it signifies, (K.) or signified also, (S,) he drew near to, or approached, (S, Mgh, Mgh, K.) whether he took, or did not take, (S, K.) him, or it: (S, Mgh, Mgh, K.) or he followed him, and was near to reaching, or overtaking, him. (JK.) It is said in the Qur [x. 27], وَلَا يَرَقِي وَيُؤْمِرُ قَتْرٌ وَلَا ذَلَّةٌ, meaning + And there shall not come upon, or overspread, their faces [blackness, or darkness, nor abjection, or ignominy]. (S, TA.) And you say, رَقِي الدِّينَ (Mgh, TA.) or دِينَ (Mgh,) Debt, or a debt, came upon him. (Mgh, Mgh, TA.) And رَقِيْنَا الصَّلَاةَ (inf. n. رَقِيْنَا, Mgh, or رَقِيْنَا, TA.) [The time of prayer came upon us. (Mgh, Mgh, TA.) And it is said in a trad., عَلَى إِذَا

أَحْدَضْتُ إِلَى التَّيْنِ فَلْيَرْقُهُ, i. e. [When any one of you prays towards the thing,] let him come near to it. (JK, S. [In the Mgh, سَتَرَةٌ إِلَى سَتَرَةٍ, i. e. towards a thing that he has set up for that purpose, &c.]) One says also, a one until رَقِيْنَا حَتَّى رَقِيْنَا, inf. n. رَقِيْنَا, I sought such a one until I drew near to him, and, as it sometimes means, took him, or, as it sometimes means, did not take him. (S.) And رَقِيْنَا وَكَدْتُ حَتَّى رَقِيْنَا وَأَحْدَضْتُ أَخَذَهُ أَوْ أَحْدَضْتُ [I sought the thing until I came near to it, and I almost took it, or I took it]. (AZ, Mgh.) And رَقِيْنَا شَحُوصَ فَلَانٍ, i. e. [+Such a one's going, or going forth or away,] drew near. (S.) رَقِيْنَا also signifies I drew near to it, syn. دَانِيَةً. (Mgh.) And one says, اللَّيْلُ رَقِيْنَا, i. e. [The night has drawn near [to you, therefore hasten ye]; syn. دَنَا. (TA.) — You say also, رَقِيْنَا بَيَّا يَكْرَهُ, inf. n. رَقِيْنَا, He did to him that which he disliked, or hated. (JK.) — And رَقِيْنَا رَقِيْنَا: see 4. = رَقِيْنَا as an intrans. v.: see رَقِيْنَا, which is its inf. n., below.

2. رَقِيْنَا He was one to whom رَقِيْنَا [q. v.] was attributed. (Mgh.) [He was one to whom ignorance was attributed; an object of suspicion in respect of his religion. (see the part. n., below) or he was suspected of evil conduct.] It is said in a trad., صَلَّى عَلَى أَمْرَأَةٍ تَرَقِيْنَا, (S, Mgh,) meaning [He prayed over a woman] suspected of evil conduct. (S.)

3. رَقِيْنَا (S, Mgh, K.) and رَقِيْنَا الحُلُمِ (JK, AZ, K, all in art. رَخَف.) inf. n. رَقِيْنَا (Mgh.) He (a boy) was, or became, near to attaining puberty, or virility, (S, Mgh, K.) as also رَقِيْنَا, inf. n. رَقِيْنَا. (Mgh.) And رَقِيْنَا الْعِثْرَيْنِ [She nearly attained the age of twenty]. (K in art. عَصَر.)

4. رَقِيْنَا إِهَاهُ q. v. رَقِيْنَا He made excessive disobedience to come upon him, properly as a thing that covered him; (S, K.) or it, i. e. made it to reach him, or overtake him, or befall him. (K.) It is said in the Qur xviii. 70, فَخَبَيْنَا أَنْ يَرْقِيْنَا طَغْيَانًا وَكَفَرًا, meaning [And we disapproved] that he should make excessive disobedience, and ingratitude, to come upon them train, by his undutiful conduct, so bringing evil upon them: or that he should couple with the faith of them train his excessive disobedience and his ingratitude, so that there would be in one house two believers and one who was excessively disobedient and ungrateful: or that he should communicate to them train his excessive disobedience and his ingratitude (Kah, Bq. [See also غَشِيَ.]) And one says, رَقِيْنَا فَلَانٍ إِهَاهُ, meaning Such a one made me to bear the burden of a sin, [as though he made the sin to come upon me as a burden,] so that I bore it. (S.) And رَقِيْنَا الرَّجُلَ أَمْرًا I made, required, or constrained, the man to bear, or endure, a thing, or an event. (Mgh.) And رَقِيْنَا عَمْرًا He made, required, or constrained, him to do a difficult thing: (AZ, S, Mgh, K.) or he made a difficulty to come upon him, properly as a thing

that covered him; syn. أَفْشَاهُ أَبَاهُ. (Ksh and Bd in xviii. 72.) And رَاهِقَهُ alone, *He demanded of him a difficult thing.* (S, Mgh, K.) You say, لَا تُرَاهِقْنِي لَا أُرَاهِقُكَ اللَّهُ Demand not thou of me a difficult thing: may God not demand of thee a difficult thing. (AZ, S, K.) And رَاهِقٌ signifies also *The inciting, or urging, a man to do a thing that he is not able to do* (AZ, K, TA.) — You say also, وَأَرْهَقْنَا الْخَيْلَ We made the horsemen to overtake them, or come up with them: (TA:) or to be near doing so. (JK.) — And الرِّهْقُ † *He delayed the prayer* (JK, S, Mgh, TA.) until it approached the other [next after it], (JK.), or until it almost approached the other, (Mgh, K, TA.) or until the time of the other approached. (S, Mgh.) — And أَنْ يَرْهَقَ أَجَلُهُ عَنَّا i. e. *I hurried him so as to prevent him from praying* — see similar phrases in art. عَجَلَ. (K.) — See also 1, near the end of the paragraph, in two places: — and see 3. — رَهَقْتُ الدَّابَّةَ السَّجَّجَ see 4 in art. زَفَق.

رَهَقٌ The doing of forbidden things. (S, Mgh, K.) wrongdoing; wrongful, unjust, injurious, or tyrannical conduct: (Fr, S, K.) it has this meaning in the Qur lxvii, 13, (S, TA.) accord. to Fr; or, as some say, the former meaning: (TA:) the doing evil: (AA, K.) and a subst. from رَاهِقٌ signifying the inciting, or urging, a man to do a thing that he is not able to do: (AZ, K:) lightwittedness; or lightness and hastiness of disposition or deportment: (S, K.); and excessive disobedience: so in the Qur lxxii, 5, (S, TA.) accord. to some: (TA:) foolishness, or stupidity: lightness, or levity: (K.) or ignorance, and lightness of intellect: (JK:) and illnature, or evil disposition: (TA:) and haste: (K:) and lying: (Mgh, K:) in all these senses, [i. e. in all that have been mentioned above as from the K, and app. in others also, above and below,] its verb is رَهَقَ, aor. رَهَقَ, [meaning *He did forbidden things: acted wrongfully, unjustly, injuriously, or tyrannically*: &c.:] (K, TA:) of which it is the inf. n.: (TA:) and the following meanings also are assigned to it [app. by interpreters of the passages in which it occurs in the Qur]: suspicion, or evil opinion: and sin: accord. to Katādib: *lowliness, vileness, or meanness*; and *weakness*; accord. to Zj; *error*; accord. to Ibn-El-Kalbe: and *bad, or corrupt, conduct*: and *pride*: and so رَهَقٌ, in these two senses: and the commission of a sin or crime or fault; syn. مَنَعَتْ and the act of reaching, or overtaking [app. of some evil accident]: and *perdition*. (TA.)

رَهَقِي A man in whose conduct, or character, is رَهَقٌ [expl. above: i. e. one who does forbidden things: &c.]: (O:) *hasty: quick to do evil: and self-conceited; proud, or haughty*. (TA.) And رَهَقَةٌ A vicious woman; or an adulteress, or a fornicatress. (TA.)

رَهَقَةٌ see رَهَقٌ.

رَهَقِي يَعْدُو He runs quickly, so as to require his pursuer to do what is difficult or what is beyond his power حَتَّى يَرْهَقَ طَائِبَةً or, as in the CK, حَتَّى يَرْهَقَ طَائِبَةً [which is virtually the

same]: (M, K, TA.) or he runs quickly, so that he almost reaches, or overtakes, (رَهَقِي يَكَادُ يَرْهَقُ) the object of his pursuit. (JK.)

رَهَقَانِ see what next follows.

رَهَقَانِ مَائَةٍ and رَهَقَانِ مَائَةٍ As many as a hundred; (AZ, ISK, JK, S, K;) as also مَائَةٍ رَهَقَانِ: (so in one of my copies of the S:) such are said to be a man's camels, (JK,) or such is said to be a company of men. (AZ, ISK, S.)

رَهَقٌ A wide-stepping, and quick, or excellent, she-camel, that comes upon him who leads her so as almost to tread upon him with her feet. (En-Nadr, K.)

رَهَقِي Wns: (K:) a dial. var. of رَجِيِي like as مَدَحٌ is of مَدَحَ. (TA.)

رَاهِقٌ applied to a boy, and رَاهِقَةٌ applied to a girl, *From ten to eleven years old*. (TA.) [See also مَرَاهِقُ.]

رَهَقَانِ Saffron. (JK, IDrd, S, K.)

رَهَقٌ Reached, or overtaken, (JK, S, O, K,) to be slain. (S, O) — Strained. (Ham p. 682.)

رَهَقٌ فِي الْعَصْرِ الْبَرَقَةِ † [app. *We came when the time of the afternoon-prayer was drawing near*; the عصر being the dim. of الْعَصْر: see the phrase رَهَقْتُ الْمَيْلَ فَأَسْرَعُوا near the end of the first paragraph]. (TA.)

رَهَقٌ One to whom men come (S, K, TA.) often, (TA.) and at whose abode guests alight. (JK, S, K, TA.) — Also One to whom رَهَقٌ [1 v.] is attributed: (JK, K.) [said in the TA to have no verb; but this is not the case: see 2:] one of whom evil is thought: (JK, S, K:) or who is suspected of evil, or of lightwittedness. (TA:) one to whom ignorance is attributed: (Mgh:) an object of suspicion in respect of his religion. (Mgh, TA:) corrupt [in conduct]: one in whom is sharpness [of temper] and lightwittedness. (TA.)

رَهَقٌ Near to attaining puberty; applied to a boy: (JK, Mgh, TA:) and with a applied to a girl. (TA.) [See also رَاهِقٌ.] — [Hence,] دَخَلَ مَرَاهِقًا † *He entered Mekkeh nearly at the end of the [proper] time [to do so as a pilgrim], so that he almost missed the halt at 'Arafât.* (Nh, O, K, TA.) And صَلَّى الظُّهْرَ مَرَاهِقًا † *He performed the noon-prayer nearly missing the time.* (TA.)

رهل

رَهْلٌ 1. رَهْلٌ نَحْمَةً (S, K,) [aor. رَهَلَ] inf. n. رَهْلٌ (JK, TA.) *His flesh was, or became, quivering, and flaccid, or flabby*: (S, K:) and (some say, TA) *his flesh was, or became, inflated, or puffy, or swollen*, (K, TA,) in any part: (TA:) or it was, or became, swollen without disease: (JK, K, TA:) he being flaccid by reason of fatness, (JK, TA,) and inclining to weakness. (TA.) [See also 6.]

2. رَهْلَةٌ inf. n. رَهْلٌ It (flesh-meat) rendered it (i. e. his flesh) quivering, and flaccid, or flabby: (S, K:) or inflated, or swollen: or swollen without disease: (K: [see 1:]) or it (much sleep) rendered his face swollen, and the parts below, or around, his eyes puffy. (TA.)

5. رَهْلٌ He was, or became, soft in the flesh: and it (the flesh of a limb or member) was, or became, soft. (KL.) [See also 1.]

رَهْلٌ [in the Lexicons of Gohus and Freytag رَهْلٌ] Thin clouds, resembling [falling] dew, (K, TA,) in the sky. (TA.)

رَهْلٌ Yellow water [or fluid] in the سَعْدُ [app. here meaning the membrane that encloses the fetus of a beast]. (IDrd, K.)

رَهْلٌ Quivering, and flaccid, or flabby, flesh. (TA.) And رَهْلُ الصَّدْرِ A horse quivering, and flaccid, or flabby, in the breast. (S, TA.)

رَهْلًا أَصْبَحَ مَرَهْلًا He was, or became, in the morning, swollen (K, TA) in his face, by reason of much sleep. (TA.) [See 2. In some copies of the K, رَهْلًا is erroneously put, in this explanation, for رَهْلًا.]

رهم

1. رَهْمَتُ الْأَرْضِ The land was rained upon [with such rain as is termed رَهْمَةً]. (Z, TA.)

4. رَاهِمَتِ السَّيَّاءَ (JK, K,) or الرَّسَّاءَ (S,) The sky, or the cloud, shed the sort of rain, or rains, termed رَهْمَةً or رَهَامٌ. (JK, S, K.)

رَهْمَةٌ A drizzling and lasting rain; i. e. a lasting, or continuous, rain, consisting of small drops: (JK.) or weak and lasting rain, (S, K,) said by AZ to be such as falls with more force, and passes away more quickly, than that which is termed رَهْمَةٌ: (S:) pl. رَهَامٌ and رَهَمٌ. (JK, S, K.) El-Âmidès seems to have held that رَهَامٌ is pl. of رَهْمَةٌ: for he likens these two words to رَهْمَةٌ and رَهْمَةٌ; but this is at variance with what is held by the leading lexicologists. (TA.) [See an ex. of the pl. رَهَامٌ in a verse of Labead cited in the first paragraph of art زَزَن.]

رَهْمَةٌ أَرْضٌ رَهْمَةٌ Land upon which rains such as are termed رَهَامٌ have fallen: (Ham p. 99:) and رَهْمَةٌ مَرَهْمَةٌ, [from رَهْمَتِ, Meadows] watered by the rain termed رَهْمَةٌ: (JK, S, K:) one should not say مَرَهْمَةٌ. (K.)

رَهْمَانٌ see رَهْمَةٌ.

رَهْمَانٌ, in the going of camels, A bearing, and leaning, on one side, or sideways. (JK, K.) [In the former, it is implied that the word is رَهْمَانٌ, which is at variance with an express statement in the K.]

رَهْمَانٌ + A sheep, or goat, [رَهْمَانٌ] lean, or emaciated: (JK, K;) (in the former written رَهْمَانٌ, but said in the latter to be like رَهْمَانٌ) and so

رَهْمٌ (TA:) [i. e.] you say also رَهْمٌ (JK, K, TA,) meaning *a sheep, or goat, lean, or emaciated*: (TA:) from رَهْمٌ, or perhaps رَهْمٌ, or both, as meaning] clouds (سحاب) that have discharged their water. (JK.)

رَهْمٌ, applied to a bird, *That does not prey*: (K:) or the bird called غرنق. (JK.) — Also *A large number*. (JK, K)

رَهْمٌ see رَهْمٌ. — Also *A man weak in seeking, or searching, [to find what is best to be done,] who follows mere opinion; as also رَهْمَانٌ*. (JK, K.)

أَرْهَمَ [and most] fruitful, or plentiful, or abundant in herbage or in the goods or conveniences or comforts of life: [as though meaning *more, and most, watered by rain such as is termed رَهْمٌ*: so in the saying, رَهْمٌ فَا فِي أَرْهَمَ, *Jَانِبُهُ* [We alighted at the dwelling of such a one, and we were in the more fruitful, &c., of the two sides of his place of abode; meaning, and we were entertained by him in the best, or most bountiful, manner]. (S)

مَرْهَمٌ *A place upon which has fallen rain such as is termed رَهْمٌ*: pl. مَرَاهِمُ: see an ex. in what follows. — Also *A certain application for wounds*; (S;) *a soft plaster or dressing*, (K, TA,) *the softest of medicaments*, (TA,) [i. e. an unguent, or the like,] with which a wound is plastered, dressed, overpread, or anointed: (K, TA:) [pl. as above: it is an arabized word [from the Pers. مَرْهَمٌ] or derived from الرَهْمَةُ, [as some say,] because of its softness. (K.) You say, مَرْهَمُ الْغَوَادِي مَرَاهِمُ الْغَوَادِي [The places watered by the drizzling and lasting rains of the early morning-clouds are the soft plasters, or unguents, of the deserts]. (A, TA.)

مَرْهَمَةٌ see رَهْمَةٌ above.

رهن

1. رَهْنٌ (S, Mgh, Mjb, K, TA.) aor. ٤, (Mgh, inf. n. رَهْنٌ, (S, TA, or رَهْنٌ, (Mgh, TA) *It (a thing, S, Mgh, TA) continued, subsisted, lasted, endured, remained, or remained fixed or stationary; it was, or became, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established*. (S, Mgh, Mjb, K, TA.) This is the primary signification. (Mgh, TA,*) — Hence, (Mgh,) رَهْنٌ بِالْبَيْتَانِ *He remained, stayed, dwelt, or abode, in the places*. (A, Mgh, TA.) — And رَهْنٌ (JK, S, K, TA.) aor. ٤, (K, TA,) or ٤, (JK, (but this I think to be a mistake,)) inf. n. رَهْنٌ, (K,) said of a man, and of a camel, (JK, S, TA,) and of any beast, (TA.) *He was, or became, lean, or emaciated*, (JK, S, K, TA;) and *fatigued, tired, weary, or jaded*, (JK, TA.) You say, رَهْنٌ *He rode until he became lean, or emaciated*. (Isb, TA. [See رَهْنٌ]) — As trans., see ٤ first signification. — [Hence,] as a law-term, رَهْنٌ signifies *The putting, or placing, an article of real property [to remain] as a pledge, or security, or making it to be such, for a debt that is obligatory or that will become obligatory*. (TA.) You say, رَهْنَهُ الشَّيْءُ, and رَهْنَهُ عَدْلَهُ, (S,

Mgh, Mjb, K,) aor. ٤, (K,) inf. n. رَهْنٌ (Mgh, TA) [and رَهْنَةٌ, q. v. voce رَهْنٌ]; and رَهْنَةٌ (S, K;) all signify the same; (S;) i. e. *He deposited the thing with him* (Mgh, K) [as a pledge] to be in lieu of that which he had taken, or received, from him: (K:) [i. e. he pledged the thing to him, or with him.] and رَهْنُ الْبَيْتَانِ *He restricted the commodity, or placed it in custody, for, or by reason of, the debt; and رَهْنَةُ الْبَيْتَانِ is a dial var. thereof, but of rare occurrence, and disallowed by those who are held in esteem*: (Mgh:) for, properly, they say, (Mgh,) زَيْدًا تَرَهَّنَ *I gave to Zeyd the garment, or piece of cloth, in order that he should deposit it as a pledge* (Msb, K*) with some one. (Mgh.) 'Abul-Allah Ibn-Hammām Es-Saaloolee says, (S,) or Hammām Ibn-Murrah, (TA,)

* فَلَمَّا خَشِيتُ أَظْأِيرَهُمْ * تَجَوَّزْتُ وَأَرْهَمْتُ نَائِكًا *
[And when I dreaded their nails, I escaped, and gave them, or left with them, as a pledge, Málík:] thus, says Th, all relate the verse, except Aq, who says, وَأَرْهَمْتُ *[i. e. leaving with them, as a pledge, Málík]*: he likens this phrase to the saying رَهْنْتُ وَأَصْلُكَ وَجَبَهُ and this is a good way of explaining it; for the و is that which is a denotative of state; the meaning being رَهْنُهُ صَاحِبًا [accord. to the former reading, in the opinion of Th.] the poet means *I left Málík remaining with them; not as a pledge; because [when the leaving a thing as a pledge is meant, in his opinion,] one does not say, وَأَرْهَنْتُ الشَّيْءَ, but only رَهْنْتُ. (S, TA.) [See, however, 4.] You say also, رَهْنَهُ عَنْهُ, inf. n. رَهْنٌ, meaning *He made him, or it, to be a pledge in lieu of him, or it*: a poet, asserted by IJ to be a pagan, says,*

* إِرْهَنْ نَبِيكَ عَنْهُمْ إِرْهَنْ نَبِيَّ *
[Make thou thy sons to be pledges in lieu of them: in that case *I will make my sons to be pledges: it being for* (TA.) (TA.) — وَأَرْهَنْتُ لِسَانِي *I made my tongue to be as though it were a pledge to him, to be restrained, or to be used, for his sake or benefit*: in this case one should not say وَأَرْهَنْتُ; (IAgr, K;) though one says thus of a garment, or piece of cloth, [&c.,] as well as رَهْنَهُ. (TA.)

3. رَاهَنْتُ فَلَانًا عَلَى كَذَا (S, Mgh, inf. n. رَاهْنٌ, (S, TA,) or رَاهْنٌ, (Mgh, TA) and so in a copy of the S,) *I laid a bet, or wager, or stake, with such a one, for such a thing*, (S, Mgh, K,*) mostly (TA) said in relation to horses running a race, (JK, TA,*) *to be taken by him who should outstrip, or overcome*. (Mgh.) — The inf. n. also signify *The contending [of two persons] to outstrip [in a race] upon horses*, (K, TA,) and otherwise. (TA.) Hence the prov., اُغْرَسَ مَا كُنْتُ رَاهِنًا [explained in art رَاهِن]

4. رَاهَنَ *He made (a thing, Mgh) to continue, subsist, last, endure, remain, or remain fixed or stationary; to be, or become, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established*, (S, Mgh, K,*) and

so رَهْنٌ (K;) but the former is the more approved: (TA:) and also *he found it to be so*. (Mgh.) You say, رَاهَنَ لُبَّ السَّعَامِ (T, S, K, TA,) and التَّشْرَابِ (T, S, TA,) and البَالِ (TA,) *He continued, or made permanent, to them the food, (T, S, K, TA,) and the beverage, (T, S, TA,) and the property*. (TA.) [And accord. to an explanation of رَاهَنْتُ (referring to dates), by 'Alee Ibn-Hammām, cited in a marginal note in a copy of the S, in art. رَاهَنَ, signifies *He prepared food, and continued it, or made it permanent*.] — [Hence رَاهَنَ as used by some in another sense of رَهْنٌ] see 1, in six places. [That it is allowable to use it thus may be inferred from phrases here following] — You say, رَاهَنْتُ مَالِي *I staked my property*. (JK.) And رَاهَنُوا بَيْنَهُمْ خَطَرًا *They gave, of their own free will, what the party approved, whatever more its amount, to be to them a stake at a race*. (TA.) And رَاهَنَ بِهِ وَلَدِي *I made my children to be as a stake for him, or it*. (S, K,*) And رَاهَنَ لِمَوْتِ *He resigned him to death*. (IAgr, TA.) And رَاهَنَ الْبَيْتَ الْقَبْرِ *He deposited the dead body in the grave [as a pledge to be rendered up on the day of resurrection]*. (K, TA.) — Accord. to AZ, (S, TA, in one copy of the S it is A'Obeid,) رَاهَنْتُ فِي السَّلْعَةِ signifies *I bought the commodity for a clear, or an excessive, price*; (S, K, TA;) *gave largely for it until I obtained it*: (TA:) accord. to ISk, *I paid in advance for the commodity*; syn. اسْتَلَفْتُ; (S, TA;) and in the T it is said, [and in like manner in the JK,] that رَاهَنَ فِي كَذَا وَكَذَا signifies *He lent him a sum of money &c.*: accord. to Er-Rāghib, the proper meaning [of رَاهَنَ] is *one's giving a commodity before [the full payment of] the price, and so making it to be pledged for the completion of its price*. (TA.) — رَاهَنَ also signifies *He, or it, weakened him*: (K:) [like أَوْهَنَهُ] and *rendered him lean, or emaciated*. (TA.) And رَاهَنَ اللَّهُ *God weakened him*, syn. أَوْهَنَهُ. (JK.)

8. رَاهَنَ تَرَاهِنًا *They two laid bets, wagers, or stakes, each with the other; syn. تَوَاضَعَا الرُّهُونُ*. (TA.) And رَاهَنَ الْقَوْمَ *The party contended together, every one of them laying a bet, wager, or stake, in order that the person outstripping should take the whole when he overcame*. (Mgh.)

8. رَاهَنَ *He took, or received, from him a pledge*. (K.) [Or] رَاهَنَ *He took, or received, it as a pledge*: (JK, Mgh;) or رَاهَنَ *He took, or received, it from him; namely, a pledge*. (Mgh.) — [Accord. to Freytag, رَاهَنَ signifies *He had him, or held him, as a pledge to him for st. And رَاهَنَ He, or it, was given as a pledge*. But for neither of these has he mentioned any authority.]

10. اسْتَرْهَنَ *He asked him, or desired him, to pledge a thing with him: and, to give a pledge*. You say, اسْتَرْهَنَنِي كَذَا فَرَهْنَتْنِي عَنْهُ [He asked me, or desired me, to pledge such a thing, or to

deposit such a thing as a pledge, and I pledged it with him, or deposited it with him as a pledge]. (Mgh.)

رَهْنٌ, originally an inf. n., (Mgh.), is syn. with رَهْنٌ (Mgh, Mgh); i. e. (Mgh) it signifies [A pledge] a thing deposited with a person (Mgh, K) to be in lieu of a thing that has been taken, or received, from him; (K); or a thing that is deposited as a security for a debt: and رَهْنٌ has a similar meaning, but is specially applied to a thing that is deposited as a bet, or wager, or stake; and is likewise originally an inf. n.: (Br-Rûghib, TA:.) رَهْنَةٌ, also, is syn. with رَهْنٌ [as meaning the act of giving as a pledge], like as رَهْنَةٌ is syn. with رَهْنٌ; the ر being added to give intensiveness to the signification: then, like رَهْنٌ, it is used as syn. with رَهْنٌ [in the sense explained above, as will be seen in what follows in this paragraph]; (IAth, TA:.) [i. e.] رَهْنَةٌ is an inf. n. like رَهْنَةٌ, applied to denote the pass. part. n. [used as a subst. properly so termed] like رَهْنٌ, not as an epithet; (Bd in lxxiv. 41); [or, in other words,] رَهْنَةٌ signifies anything by reason of which a thing [such as a debt or the like] is restricted, or appropriated, to oneself; as also رَهْنَةٌ: (K: [I here follow two copies of the K, in which it is said, كُلُّ مَا أَحْبَسَ بِهِ شَيْءٌ قَرِينَةً وَمَرْبُوتَةً, and in the copy of the K followed in the TA, رَهْنَةً وَقَرِينَةً, which perverts the meaning, though رَهْنٌ and رَهْنَةٌ may be used in the same sense as رَهْنَةٌ and رَهْنَةٌ, as will be seen in the course of this paragraph: and in the TA, in the place of أَحْبَسَ, is put رَهْنٌ, meaning رَهْنٌ; there is, however, this difference between رَهْنَةٌ and رَهْنَةٌ: that the former properly signifies a thing deposited as a pledge; and the latter, a thing taken, or received, as a pledge.]) the pl. of رَهْنٌ is رَهْنٌ (S, Mgh, Mgh, K) and رَهْنٌ (Mgh, Mgh, K) and رَهْنٌ (Mgh, K), thus last said to be pl. of رَهْنٌ by Abou-Amr Ibn-El-'Alâ, but disappeared by Alch, because a word of the measure فَعْلٌ has not a pl. of the measure فَعْلٌ except in rare and anomalous instances, though he says that it may be [as it is said to be in the Mgh] pl. of رَهْنٌ, which is pl. of رَهْنٌ (S), and Fr says that رَهْنٌ is pl. of رَهْنٌ, but this is denied in the M, because any pl. may not be pluralized except when there is express authority for it and when the case does not admit of any other design; (TA:.) and رَهْنٌ, also, is another pl. of رَهْنٌ (TA), [or rather it is a contraction of رَهْنٌ; and another pl. of رَهْنٌ [or rather a quasi-pl. n.] is رَهْنٌ (L, K), like as عَيْدٌ is of عَيْدٌ: (TA:.) غَلَقَ الرَّهْنُ رَهْنَةً. (S, K.) رَهْنَةٌ [The pledge became, or has become, permanent as a possession, with what was, or is, comprised in it,] is a prov., applied to him who has fallen into a case from which he cannot hope to escape: it is said in a trad., لَا يَغْلِقُ الرَّهْنُ رَهْنَةً [i. e. The pledge shall not remain, or let not the pledge remain, in the hand of its receiver

when its depositor is able to release it; for] لَا is here either negative or prohibitive: you say, غَلَقَ, aor. يَغْلِقُ, inf. n. غَلَقٌ [or غَلَقٌ], meaning The pledge remained in the hand of the receiver when the depositor was able to release it: (Nh, cited in a copy of the "Jâmi' as-Sagheer:"); the trad. means that the receiver of the pledge shall not have a right to it when the depositor has not released it within a certain time: for it was a custom in the Time of Ignorance for the receiver to keep possession of the pledge in this case; but El-Islâm abolished it. (Meyd, *Nh.) You say also, وَرَهْنٌ بِكَذَا and وَرَهْنٌ بِكَذَا He, or it, is [a person, or thing,] pledged for such a thing. (IAth, TA:.) or taken [as a pledge] for such a thing; as also وَرَهْنٌ and وَرَهْنٌ. (TA.) And وَرَهْنَةٌ I am taken [as a pledge] for such a thing. (Mgh.) And وَرَهْنَةٌ أَنْ لَكَ زَهْنٌ بِكَذَا [hence,] أَنْ لَكَ زَهْنٌ بِكَذَا (JK, TA) and وَرَهْنَةٌ (TA) I am responsible, or a surety, to thee for such a thing. (JK, TA.) And وَرَهْنَةٌ بِقَدْرِهِ [His leg, or foot, is a pledge for the safe-keeping of his shackle: for if the meaning were وَرَهْنَةٌ, it would be وَرَهْنٌ, without ر.] (TA.) And الْخَلْقُ الْوَهْنُ رَهْنٌ [Mankind, or all created beings, are the pledges of death]. (TA.) And وَرَهْنٌ هُوَ زَهْنٌ [He is the pledge of the hand of death, or of fate, or destiny]; said of one when he has sought, or courted, death. (TA.) And زَهْنٌ لَكَ زَهْنٌ [My hand is a pledge to thee]; by which is meant responsibility, or suretyship. (TA.) And زَهْنٌ إِنَّهُ لَرَهْنٌ قَبْرٌ [Verily he is the pledge of a grave, which will render him up on the day of resurrection]. (TA.) It is said in the Kur lxxiv. 41, كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهْنَةٌ [Every soul is a thing] pledged with God [for what it shall have wrought; its works being regarded as a debt, for which it will be either released or held in custody to be punished everlastingly]: رَهْنَةٌ being an inf. n. like رَهْنَةٌ applied to denote the pass. part. n. [in a manner before mentioned] like رَهْنٌ; for if it were an epithet [i. e. used in the proper sense of a pass. part. n.] the word would be رَهْنٌ. (Bd.) And in lii. 21 of the same, كُلُّ رَهْنٌ أَمْرٌ بِمَا كَسَبَ رَهْنٌ, i. e. [Every man is] pledged (عَنْدَ اللَّهِ, Bd, Jal) with God (عَنْدَ اللَّهِ) for what he shall have wrought; so that if he have done good, He will release him; but otherwise, He will destroy [or hold in confinement and punish] him; (Bd); or to be punished for evil, and recompensed for good. (Jel.) And it is said in a trad. كُلُّ غُلَامٍ رَهْنَةٌ بِعَقِيْقَتِهِ [Every boy that is born is a pledge for his عَقِيْقَةٌ, i. e. for the victim that is to be sacrificed for him when his head is shaven the first time; which is commonly regarded as his ransom from the fire of Hell]: i. e., the عَقِيْقَةٌ is absolutely necessary for him; wherefore he is likened, when not released from it, to a pledge in the hand of the receiver: El-Khattâbee says that the best explanation of it is that of Ahmad Ibn-Hambal; that if the عَقِيْقَةٌ be not sacrificed for the boy and he die an infant, he will not intercede for his parents. (TA.) — See also what next follows.

رَهْنٌ (JK, K, TA.) with kear, (K,) and رَهْنَةٌ (JK.) He is a manager, tender, or superintendent, of cattle, or camels &c.; or a good pastor thereof. (K, *TA.)

رَهْنٌ, as a sing.: see رَهْنٌ. — It is also a pl. of the latter word. (S, Mgh, Mgh, K.)

رَهْنٌ: see رَهْنٌ and see also رَهْنٌ, in six places.

رَهْنَةٌ, and its pl. رَهْنٌ: see رَهْنٌ, in ten places.

رَهْنٌ Continuing, subsisting, lasting, enduring, remaining, or remaining fixed or stationary, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established. (S, *Mgh, Mgh.) You say طَعَامٌ رَهْنٌ (S, Mgh) Food that continues, or is permanent, &c. (Mgh.) And زَهْنٌ زَهْنٌ Wines of which there is a continual, or constant, supply; uninterrupted, or unfailing. (TA.) And رَهْنَةٌ رَهْنَةٌ, i. e. [The bounty of God is] continual, permanent, or constant. (TA.) And رَهْنَةٌ رَهْنَةٌ A state, or condition, continuing; remaining to the present time. (Es-Semcen, TA.) And رَهْنٌ رَهْنٌ meaning This is continual, or permanent, to thee; beloved by thee; and also as explained below. (TA.) — رَهْنٌ Remaining, staying, dwelling, or abiding, in a place. (JK.) — رَهْنٌ Prepared. (K.) One says, هَذَا رَهْنٌ لَكَ meaning as explained above, and also This is prepared for thee. (TA.) — As an epithet applied to a man, and a camel, (JK, S, TA.) and any beast, (TA.) Lean, or emaciated; (JK, S, K, TA;) accord. to Ish, in consequence of riding, or disease, or some [other] accident: (TA:.) and fatigued, tired, weary, or jaded (JK, TA.) — And رَهْنَةٌ رَهْنَةٌ Camels that will not, or do not, pasture upon the [plants, or trees, termed] رَهْنٌ. (JK.)

رَهْنَةٌ The navel, with what surrounds it, (JK, Az, K,) in the outer part of the belly (JK) of the horse. (JK, Az, K.)

رَهْنٌ A thing, or strap, that is bound upon the middle of the rib [or yoke] that is upon the two bulls [drawing a plough]. (JK.)

رَهْنٌ A girl, or young woman menstruating: (K:) seen by Az in the handwriting of Abou-Bekr El-Iyâdee, but not seen by him on any other authority. (TA.)

رَهْنٌ [Pledged; deposited as a pledge; or] restricted, or placed in custody, for, or by reason of, a debt; (S, *Mgh;) originally بَادِيْنٌ رَهْنٌ [or بَادِيْنٌ رَهْنٌ; (Mgh); and رَهْنٌ signifies the same; (S, Mgh); and the fem. of this [or rather the subst. formed from it, for when it is used as a fem. epithet, having the sense of a pass. part. n., it is without ر, as remarked above, رَهْنٌ] is رَهْنٌ [app. meaning Events are guaranteed, or pledged, for their times, to which they are limited by the decrees of God]. (TA.) See also رَهْنٌ.

رَهْنٌ: see رَهْنٌ, in two places.

مُرْتَبُّنْ One who takes, or receives, a رَهْن [or pledge]. (S.)

مُرْتَبَّةٌ see رَهْن, in two places.

رهو

1. رَهَا بَيْنَ رِجْلَيْهِ (AO, JK, S, S.) inf. n. رَهَوُ (AO, S, K, K.) He parted, or made an opening between, his legs: (AO, S, K, K.) or he parted mildly, or made a wide opening between, his legs. (JK.) Hence the saying in the Kur [xlv. 23], وَأَتَرَكَ الْبَحْرَ رَهَوًا [expl. in art. ترك, and below]. (S.)

رَهَوُ also signifies The going easily: (S, K, K.) one says, جَاءَتِ الْجَيْلُ رَهَوًا [The horses, or horsemen, came pacing along easily]: and accord. to IḤḤ, رَهَا فِي السَّيْرِ, aor. as above, means He was gentle in going, or pace: (S:) or, as some say, رَهَوُ in going, or pace, is the being soft, or gentle, with continuance: (TA:) or the going along quietly: (JK:) and one says, جَاءَتِ الْجَيْلُ رَهَوًا, meaning The camels came following one another. (TA.) Also The going lightly: (JK:) you say, رَهَتْ, aor. and inf. n. as above, They, [i. e. camels or the like], or she, went lightly. (TA.) And The going vehemently. (TA.) [Thus it has two contr. significations.] — Also The being still, quiet, motionless, calm, allayed, or assuaged. (K, TA.) You say, رَهَا الْبَحْرُ The sea became still, or calm. (S.) And رَهَا الْحَرُّ The heat became allayed, or assuaged. (TA.) Hence some explain رَهَوُ الْبَحْرُ [mentioned above] as meaning And leave thou the sea motionless, or calm: some, as meaning dry. (TA.) And you say, أَفْعَلْ ذَلِكَ رَهَوًا Do thou that quietly, or calmly. (S.) And ذَلِكَ رَهَوًا He did that quietly, or calmly, without being hard, or difficult: (TA:) or voluntarily; without its being asked, or demanded: (K and TA in art. سَوَوُ) and without constraint. (TA in that art.) أَعْطَيْتُهُ رَهَوًا I gave to him voluntarily; without being asked; or without constraint. (JK.) رَهَا, (JK, TA) aor. as above, (TA.) inf. n. رَهَوُ (JK, K, K.) soil of a bird, He spread his wings, (JK, K, TA.) without flapping them. (JK.)

3. رَاهَاهُ (K, K.) inf. n. رَاهَاهُ (TA.) He approached it, or drew near to it. (K, TA.) [App. a dial. var. of رَافَعَهُ, which is better known.] You say, رَافَعْتُ الْإِخْلَامَ I approached, or drew near to, puberty, or virility. (JK.) — Also He aided him in his foolishness, or stupidity; syn. حَامَعَهُ. (K, TA: in the OK جماعة.)

4. رَاهَى He found, or met with, a wide, or an ample, place. (M, K, K.) — He took to wife a woman wide in the vulva. (K, TA.) — He continued the food to his guests by reason of liberality. (TA.) And رَاهَيْتُ الْبُزْجَ وَالشَّرَابَ I continued to them the food and the beverages; (X, K, K, S, K, K.) like رَاهَيْتُ. (S.) — He did well: they say to the shooter, or thrower, when he does well, رَاهَى, i. e. Do thou well. (TA.) — أَوْعَى نَفْسَكَ Be gentle with, or to, thyself: (S, K, TA:) [in

the OK أَرِهْ; and (hence, perhaps,) thus in the printed edition of Har, p. 498; where it is said to be from رَهَى السَّيْرِ, meaning رَهَى: but the right reading is أَرِهْ, for] one says also أَوْعَى نَفْسَكَ Thou must not, or hast not been, gentle, says with, or to, thyself: (TA:) or thou didst not show, or hast not shown, mercy, save to thyself. (JK.) — أَرَاهِي لَكَ الشَّيْءَ The thing became, or has become, within thy power, or reach; or possible, or practicable, to thee. (TA.) — And أَرَاهِيتهُ I made it, or have made it, to be within thy power, or reach; or possible, or practicable, to thee. (TA.) — مَا أَرَاهِيتهُ I did not leave it still, or motionless: and أَرَاهِيتهُ Leave thou that until it become still, or motionless. (TA.) — He kept continually, or constantly, to the eating of the كُرْحَى, or species of crane called [رَهَوُ], or كُرْحَى. (K.)

6. تَرَاهَا (JK, K, K.) inf. n. تَرَاهَا (JK, K.) They two made peace, or became reconciled, each with the other; syn. تَوَادَعَا. (JK, K, TA: in the OK تَوَارَعَا.)

9. اِرْتَهَوَا They became commingled, confounded, or confused. (K, K.) — Also, (K, K.) or اِرْتَهَوَا رَهِيَةً (TA.) They made رَهِيَةً, i. e. they took ears of corn, and rubbed them with their hands, then bruised, or pounded, them, and poured milk thereon, and then cooked this mixture. (K, TA.)

رَهَوُ inf. n. of 1. (S, K, K, &c.) — Also An intervening space (JK, TA.) between two things, (JK, K.) as, for instance, between the two humps of a camel of the species termed نَاجِج. (TA.) — A place where water remains and collects or stagnates. (JK, TA:) a جَوْبَةٌ (i. e. a depressed place, or a hollow, or an excavation, or such as is round and wide,) in the place of abode of a people, into which flows the rain-water or other fluid. (A'Obeyd, S.) or, as also رَهْوَةٌ, a depressed place (S, K) in which water collects: (S:) and, both words, an elevated place: thus they have two contr. significations: (S, K, K.) or رَهْوَةٌ signifies an elevation like a hillock, upon a hard and elevated, or an elevated and plain, tract of ground, or upon a mountain, (JK, TA,) where hawks and eagles alight: (TA:) or a hillock inclining to softness, two or three cubits in height, but only in a soft tract of ground, and in hard, or hard and level, ground consisting of earth, mould, or clay; not upon a mountain: (TA:) [and accord. to some, it signifies a mountain itself; for] Ghafafān are called in a trad. رَهْوَةٌ تَبَحُّ مَاءً, meaning a mountain velling forth water: or it means that in them were roughness and hardness: (TA:) the pl. [accord. to the S app. of رَهَوُ, and accord. to the TA app. of رَهْوَةٌ, in each case agreeable with analogy,] is رَهَا. (S, TA.) — [Also, accord. to Golius, as on the authority of the KL, A way through a market-place, at the sides of which sit the sellers: but not in my copy of the KL.] — Also Wide, ample, or spacious. (TA.) — A well (بُئْرٌ) wide in the mouth. (TA.) — A woman (S) wide in the vulva; (Lth, ISb, S, K, K.) as also رَهْوَى (Lth, K) and رَهَا (IAqr, K, K.)

[or] a woman who will not refrain from vitious conduct, or adultery, or fornication; as also رَهْوَى (JK, TA:) or (TA) a woman that is not approved on the occasion of جِمَاع (JK, TA,) because of her being wide [in the vulva]. (JK.) — A thing dispersed, or scattered. (TA.) — And sometimes, Quick, or swift. (TA.) — And Still, quiet, or motionless. (TA.) — And [hence, or] مَطَرٌ رَهَوُ A still rain. (TA.) — Also A company of men (JK, K, TA) following one another. (TA.) And عَارَةٌ رَهَوُ A company of horsemen making a raid, or an inroad, or incursion, following one another. (TA.) And one says, مَتَنَاطِرُونَ اِلَى النَّاسِ رَهَوًا وَجَدَ مَا بَيْنَ خَدَا وَخَدَا [app. meaning The people are disposed consecutively in one double rank, partly such and partly such, facing one another]. (TA.) — Also A certain species of bird; as some say, (S,) the [species of crane called] كُرْحَى (JK, S, K, K, TA:) or a certain aquatic bird resembling the كُرْحَى (TA:) pl. رَهَا. (JK.) — And A head-covering which is next to the head, and which very soon becomes dirty. (TA.)

رَهْوَةٌ A state of elevation: and a state of depression: thus having two contr. significations. (TA.) — See also the next preceding paragraph, in four places.

رَهْوَى see رَهَوُ, as applied to a woman, in two places: — and see also مِرْهَانَةٌ.

رَهَوَانٌ A depressed piece of land or ground. (TA.) — And applied to بُرْدُون [or horses for ordinary use and for journeying] that has an easy back in going along: a genuine Arabic word: (TA:) رَهَوَانٌ [thus I find it written, but it is commonly pronounced رَهَوَان, or رَهَوَانٌ with ح] is a vulgar term applied to a pacing horse. (MF voce هَمْلَجٌ.)

رَهَاً A wide place. (K.) — A wide tract of land: (S, TA:) or what is void of land: (M, TA.) [or] an even tract of land, seldom free from the سَرَاب [or mirage]: (JK, TA:) and what is even of anything. (TA.) — See also رَهَوُ, as applied to a woman. — It is also [app. A hue, or a haze,] like dust-colour and smokes. (TA.)

رَهِيَّةٌ Wheat which is ground between two stones, and upon which milk is poured: (M, TA:) or ears of corn rubbed with the hands, then bruised, or pounded, and then milk is poured thereon, and it is cooked. (K.)

رَاهٍ A life (عَيْشٌ) ample in its means or circumstances, unstrained, or plentiful, easy, pleasant, soft, or delicate; (S, K, K.) and quiet, or calm. (S.) Easy; as an epithet applied to a [journey such as is termed] خَيْسٌ. (S.) And Anything still, or motionless, as also رَاهٍ. (TA.) — رَاهِيَنَ رَاهٍ Food that continues, or is permanent; like رَاهِيَنَ: (AA, S:) and [in like manner (see رَاهِيَنَ)] the fam. of each, with ه, is applied to wine. (S.) [Freitag adds, "Inde dicitur الراجل رَاهِي Oser de equo:" but رَاهِي is here a mistranscription. For رَاهِي see رَاهِي.]

verb app. signifies *He had much milk such as is termed رُوب*: see its part. n. رُوب, below.]

رُوب The equal in quantity or measure or the like: so in the saying, هَذَا رُوبٌ كَذَا [This is the equal in quantity &c. of such a thing. (K, TA.)]

رُوب: see رُوب, in two places. — Hence, (M,) **رُوبٌ وَلَا رُوبٌ** (IAqr, T, M,) occurring in a trad., meaning † *There is, or shall be, no dishonesty, nor any mixing*: (TA.) it is a saying of the Arabs, in a case of selling and buying, respecting the commodity which one sells, and means *I am irresponsible to thee for its faults, or defects*. (IAqr, T, M.)

رُوب: see what next follows, in three places.

رُوب The ferment of milk, (T, S, M, A, Mgh, Msh, K,) consisting of a sour portion, (S, TA,) which is put into milk in order that it may become such as is termed رُوب; (T, S, Mgh, Msh, TA.) and رُوب signifies the same as رُوب in this sense, (Kr, M, A, K,) and in the other senses which follow: (M:) this is the primary signification: (TA:) or ferment of milk which contains its butter, and when its butter has been taken forth; as also رُوب in both of these two senses; (T:) or in the latter state it is termed رُوب (TA.) or so in the A and K, but in the M “and,” remains of milk (M, A, K, in the second of which, as in the last, this applies also to رُوب) that has become such as is termed رُوب: (M:) or remains of milk left in the [skin or vessel called] مَرُوب, in order that fresh milk, when poured upon it, may quickly become رُوب: (T:) and milk containing its butter: and also milk from which its butter has been taken forth: (Abou-ʿAmr El-Mutarriz, MF, TA.) It is said in a prov., ثَبَّ رُوبَهُ [Mix thou a mixture, app. of thick and fresh milk: these shall be what will remain of it]: (S:) or لَكَ بَعْضُهُ [thine shall be some of it]: (so Meyd.) it is like the saying كَلْبٌ خَلْبٌ [expl. in art. خُطِر] (S, Meyd.) and is applied in inciting to aid him in whom one will find profit, or advantage. (Meyd.) — I. q. رُوبٌ [as meaning a ferment] such as is put into [the beverage called] نَبِيذ [to make it ferment]. (TA.) — † *What has collected of the seminal fluid* (T, S, M, A, K) of a horse, (S, A,) or of a stallion, (M, K,) after resting from covering: (T, S, M, K,) and رُوب in this sense is mentioned by Lh: (M:) you say, أَغْنَى رُوبُهُ فَحْلَكَ, (T,) or فَرْسَكَ, (S, A,) when you ask a person to lend you a stallion, or a horse, to cover: (T, S, A:) or the collecting thereof: or the seminal fluid of the stallion in the womb of the camel: (M, K:) it is thicker than that which is termed سَهْمٌ, and more remote in respect of the place into which it is injected. (M.) — † *Strength of a horse to run*: so in the phrase رُوبُهُ: (TA.) — † *Intellect* (IAqr, S, A,) of a man (IAqr, S) when it has attained to full vigour: (A:) [app. as being likened to the رُوب of the stallion:] so in the saying, إِنْ ذَاكَ هُوَ بَدَتْ لِي رُوبُهُ [He would talk to me, I being

then a boy, not having full intellect]. (IAqr, S, A:) in one of my copies of the S, and in the TA, (بَسْتُ) — † *The main, or most essential, part, syn. جَبَاع*, of an affair: (M, K:) so in the saying, مَا يَغُورُ بِرُوبِهِ أَمْرُهُ [He does not undertake, or superintend, or attend to, the main, or most essential, part of his affair]: app. from the رُوب of the stallion. (M.) — † *Means of subsistence*: (M, K.) † *food, or sustenance*: (TA.) † *anything that puts a thing into a good, right, or proper state; from the same word as signifying “a sour ferment that is put into milk to make it ferment.”* (JM:) † *a want, or thing that is needed [to put one into a good, or right, state]*: (S, M, A, K:) and want as meaning poverty. (Ibn-Es-Sed, K, TA.) You say, لَا يَغُورُ بِرُوبِهِ أَهْلُهُ, (S, A,) or مَا يَغُورُ أَلَهُ, (M, TA.) i. e. † *He will not, or does not, undertake, or take upon himself, or attend to, the food, or sustenance, of his family: or † their case, and the putting them into a good, right, or proper, state*: (TA:) or † *[the supplying of] what they require of him*. (S, M, A, TA.) — † *A part, or portion, or small portion*, (طَائِفَةٌ, S, M, or قِطْعَةٌ, K, or سَاعَةٌ, T, M, A,) of the night: (T, S, M, A, K.) [app. from the same word signifying “remains of milk,” as seems to be implied in the A:] so in the saying, مَضَتْ رُوبُ اللَّيْلِ † *A period, or short portion*, (سَاعَةٌ) of the night passed: (T, M, TA:) and نَقِيتُ رُوبَهُ (سَاعَةً) of the night remained: (M, A, TA:) and هَرَقَ عَنَّا رُوبَ اللَّيْلِ (S, A,) i. e. اِخْرَجْنَا سَاعَةً مِنْهُ [app. for اِخْرَجْنَا جُزْأً] or the like, i. e. † *Abate thou, or allay thou, our fatigue, or the like, or relieve thou us, for a period, or short portion, of the night; or before رُوب being redundant*: (A.) — † *A piece of flesh-meat*: (M, K:) so in the saying, قَطَعَ الشَّمْرَ رُوبَهُ رُوبَةً [He cut the flesh-meat into pieces; or cut it piece by piece]. (M.) — † *Heaviness, sluggishness, or torpidness*, (T, K,) or laeness, or sluggishness of the intellect, (T,) and languor, feebleness, or faintness, (K,) from drinking much milk. (T.) — † *Good and fertile land, abounding with plants, or herbage, (T, M, K,) and with trees*: (T, M:) that kind of land in which the herbage, or pasture, remains longest. (T.) — Accord. to Abou-ʿAmr Bah-Shaybānī, i. q. سَاقِيَةٌ, which means a سَاقِيَةٌ [or channel of water for irrigation: but it has also other meanings, which see in art. اِشْوَر]. (TA.) — The tree called نَلْكٌ (T, K, TA,) expl. by Ibn-Es-Sed as meaning the tree called زَعْرُور [q. v.]. (TA.) — † *A hand of hooked instrument (كَلُوب) by means of which an animal that is hunted is drawn forth from its hole*: (M, K:) accord. to Abu-l-Omeythil, the مَحْرُش [app. meaning the same, or an instrument used for drawing forth the lizard called ضَبٌّ from its hole]. (M.) — It is also mentioned by IAqr as [syn. with رُوبَةً and رُوبَةً] meaning a knot. (T.) — † *A piece of wood with which a wooden bowl, or other vessel, is repaired, or mended; or with which a breach, or broken place, therein is stopped up*: (T, TA:) and, accord. to AZ, a patch, or

piece, with which a camel's saddle (رُحْل) is patched, or pieced, when it is broken: (TA:) pl. رُوب: but this is [properly, or originally, رُوبَةٌ] with a: (T, TA:) so says Isk. (T.) [See art. رُوب.]

رُوبَان: see the next paragraph.

رُوبَان, applied to milk, (Lih, T, S, M, Mgh, Msh, K, &c.) and رُوبٌ, so applied, (Lih, T, M, K,) thick, or conglutated: (M, Msh, K:) or churned, and deprived of its butter: (Ag, T, M, K:) see also رُوبَةٌ in two places: or thick, (S,) or having a compact pellicle upon its surface, and thick, or resembling liver so that it quivers, (Lih, T,) and fit to be churned: (Lih, T, S:) or such as has been churned, and such as has not been churned: (S:) or such as has become thick: (Fr, A'Obeyd, T, S, Mgh;) until its butter is taken forth: (Fr, A'Obeyd, T, S;) or before and after its butter has been taken forth: (Mgh;) like as the epithet عُسْرَاءُ is applied to a she-camel when pregnant and when she has brought forth. (A'Obeyd, T, S.) A poet, cited by Ag, says,

* سَقَاكَ أَبُو مَاعِزٍ رُوبًا * وَمَنْ لَكَ بِالرُّوبِ الْخَالِي *

(T, S, Mgh) meaning *Abou-Ma'iz gave thee to drink churned [milk]*, (T, S,) but how wilt thou obtain, (T,) or [rather] but who will be answerable to thee for, (S,) the unchurned (T, S) [that is thick, or] that has not had its butter taken forth from it? (S.) [Or رُوب in the former instance may be from رُوب of which the aor. is يَرُب; so that it may there mean what occasioned doubt, or evil opinion: see رُوب in art. رُوب: and if so, this word as belonging to the present art., and applied to milk, may signify only thick, or unchurned.] And one says, وَلَا مَا عِنْدَهُ شَوْبٌ وَلَا مَا عِنْدِي أَلٌ (M, i. e. He has not, or I have not, mixed honey, nor milk such as is termed رُوب: (T, M:) or, as some say, honey nor milk; thus explaining the two words شَوْبٌ and رُوب without restriction. (M. [See also art. شَوْب.] — Hence,] رُوبٌ applied to a man, (T, S, M, A, K,) as also رُوبَان, (T, M, K,) and رُوبٌ (M, K,) † *Confused, disturbed, or disordered*, (T, S, A,) in mind, by reason of drowsiness, or satiety, or intoxication: (A:) or confounded, or perplexed; unable to see his right course: (M, K:) and languid in spirit, by reason of satiety, or drowsiness: (M:) or who has arisen (M, K) from sleep (M) disordered in body and mind: or intoxicated with sleep: (M, K:) or رُوبٌ signifies † *confused in his intellect and his opinion and his affair*: (TA:) and a man † *fatigued, wearied, distressed, embarrassed, or troubled*: (A:) fem. [of the first] رُوبَةٌ: (Lh, M:) pl. of the first, (S, M, A, Mgh,) accord. to Ag, (T, S, Mgh,) of the second, رُوبِي: (S, A, Mgh:) you say قَوْمٌ رُوبِيٌّ † *a people, or company of men, confused, disturbed, or disordered, in minds*, (T, S, Mgh,) by reason of drowsiness: (Mgh:) accord. to Sb, (M,) rendered heavy, or weak, or languid, by journeying, (S, M,) and by pain, (M,) and heavy with sleep: (S:) or intoxicated by drinking [milk such as is termed] رُوبًا, (S, Mgh.) — And رُوبٌ

also signifies † A thing, or an affair, that is clear, or free from dubiousness or confusedness; (Th, T and TA in art. رَيب) like the milk so tamed. (TA in art. رَيب. See an ex. in that art.)

رُوبٌ: see the next preceding paragraph.

مُرُوبٌ A vessel, (T, S,) or receptacle, (A,) or skin, (M, K,) in which milk is made to be such as is termed رَائِبٌ, (T, S, M, A, K.) [See also مَرُوبٌ.]

مُرُوبٌ Having much milk such as is termed رَائِبٌ. (Har p. 416)

مُرُوبٌ Milk that has not as yet been churned, and that is in the skin, not having had its butter taken from it. (Aq, T.) — And رَائِبٌ مُرُوبٌ A skin in which milk has been made such as is termed رَائِبٌ, (M, K:) or a skin that is wrapped up [in order that its milk may thicken more quickly by its being kept warm] until it attains the fit time for the churning. (S.) It is said in a prov., أَهْوَنُ مَطْلُومٍ سَقَاءٌ مُرُوبٌ, (T, S, M, A,) meaning [The lightest in estimation] of what is drunk, or given to be drunk, [of milk,] before its butter comes forth from it (Aq, T) [is that in] a skin that is wrapped up &c, as expl. above: (S.) [or † the least to be esteemed of the wronged as he who remains quiet, or inert, like milk not yet in a state of fermentation:] AZ mentions it as applied to him who is low, abject, or contemptible; who is held to be weak: and he says that عَلِمْتُ السَّكَاةَ means "I gave [the milk of] the skin to be drunk before it had attained to maturity [so as to be fit for the process of churning]." (T:) or مُرُوبٌ signifies not churned, but having in it its ferment; and the prov. is applied to him who is constrained to do something that is difficult, and to become in a state of abasement, or ignominy, and does not manifest any disapproval. (Meyd.)

رُوبٌ

1. رُوبٌ, (T, S, M, &c.) aor. رُوبْتُ, (T, A, Mgh,) inf. n. رُوبٌ, (T, M, A, Mgh,) said of a horse (S, Mgh, K) and the like, (Mgh,) [i. e.] of a solid-hoofed animal (T, M, A) of any kind, (T,) He dunged. (M, Mgh.) It is said in a prov., أَحْكَنُ رُوبْتُوَيْتِي, (S,) or أَحْكَنُ رُوبْتُوَيْتِي, (TA in art. حَشَى, in which it is explained.)

رُوبٌ, (T, S, M, &c.) originally an inf. n., (Mgh,) The dung (M, Mgh) of the horse (S, Mgh, K) and the like, (Mgh,) [i. e.] of a solid-hoofed animal (T, M, A, Mgh) of any kind: (T, Mgh:) [a coll. gen. n.] n. un. رُوبَةٌ, (S, Mgh, K:) and pl. أُرُوبَاتٌ. (S, M, A, Mgh, K.)

رُوبَةٌ: see what next precedes. — Also The end, or tip, (S, M, A, K,) of the nose, (M,) [i. e.] of the رُوبَةُ [or lower portion, i. e. lobule, of the nose], (S, A, K,) where the blood that flows from the nostrils drops, or drips: (M, A:) or the fore part of the nose altogether: (M:) or the end, or tip, of the nose, in the fore part thereof. (TA.) You say, فَلَنْ يَخْرِبَ بِلِسَانِهِ رُوبَةٌ أَنَّنِي, (S, TA,)

meaning [Such a one strikes with his tongue] the tip of his nose, or the tip of his nose in the fore part thereof. (TA.) It is said in a trad. that the mulet for mutilating a person by depriving him of this part is a third of the whole price of blood. (TA.) — And † The bill of the eagle: Abou-Kebeer El-Hudhalee terms the eagle's bill رُوبَةً أَنْبًا. (M) — And رُوبَةُ السِّيفِ, occurring in a trad., is expl. as meaning † The upper part [of the hilt] of the sword, that is next to the little finger of the person grasping it. (TA.) — Also The remains of the culms of wheat in the sieve, when it is sifted. (K.) [Not found by SM in any other lexicon.]

مُرُوبٌ and مَرُوبٌ (M, K) The part whence the رُوبٌ (or dung) issues; (M;) the خُورَان [i. e. the rectum, or the tuel,] of a horse. (K.)

مُرُوبٌ: see what next precedes.

مُرُوبٌ A man having a large nose. (A, TA.)

رُوح

1. رُوحٌ, (S, A, Mgh, K,) aor. رُوحْتُ, (S, A, Mgh,) inf. n. رُوحٌ, (S, A, K,) or this is a simple subst., and the inf. n. is رُوحٌ, (Mgh,) It (a thing, S, or a commodity, Mgh) had an easy, or a ready, sale; was, or became, saleable; easy, or ready, of sale; or in much demand. (S, A, Mgh, K.) — And رُوحَتِ الدَّرَاهِمُ, inf. n. رُوحٌ, The dirhems, or money, passed, or had currency, among men, in buying and selling. (Mgh, TA.) — And رُوحَ الْأُمُورِ, inf. n. رُوحٌ, accord. to IKoot, The thing, or affair, was, or became, quick, speedy, or expeditious: (L, Mgh:) or came quickly. (MF.) — And رُوحٌ It was, or became, present, or ready, and prepared. so in the saying, خُذْ مَا رُوحَ [Take thou what is present, or ready, and prepared]. (Har p. 115.) — See also 2. — رُوحَتِ الرِّيحُ, (K,) or رُوحَتْ, (Mgh, [app. a mistranscription, unless رُوحَتٌ be monophthong]) The wind was, or became, confused, (Mgh, K,) not continuing from one direction, (Mgh,) so that one knew not whence it came. (K.)

2. رُوحٌ, (S, A, Mgh, K,) inf. n. رُوحٌ, (A, Mgh, K,) He made a commodity to have an easy, or a ready, sale; to be saleable; easy, or ready, of sale; or in much demand. (S, A, K.) — He made money to pass, or be current. (S, A, Mgh.) — رُوحَ الشَّيْءِ, and رُوحَ بِهِ, He made the thing to be quick, speedy, or expeditious; or was quick with it. (L.) — رُوحَتٌ is also syn. with رُوحَتْ: so in the saying, رُوحَتِ الْأُمُورُ فَرَّاحٌ, aor. of the latter رُوحٌ, and inf. n. رُوحٌ, [app. meaning I excited the affair, or event, and it became excited.] (TA.) — رُوحٌ كَلَامُهُ He embellished his speech, or language, and made it vague, so that one knew not its true meaning: (Mgh, TA:) from رُوحَتِ الرِّيحُ, (TA,) or from رُوحَتِ الرِّيحُ, (Mgh.) — For رُوحَتِ الرِّيحُ see 1, last sentence. — رُوحٌ الْخُبَارِ عَلَى رَأْسِ الْبَعِيرِ [perhaps رُوحٌ] The

dust continued, or went round, upon, or over, the head of the camel; syn. دَامَر. (TA.)

5. رُوحٌ He [app. a camel] went round about the watering-trough, or tank, thirsting, and not getting to it. (K.)

رُوحَةٌ Haste, quickness, speed, or expedition. (TAq.)

رُوحٌ [an inf. n., (see 1,) or] a subst., meaning The state, or quality, of having an easy, or a ready, sale, of being saleable; or in much demand. (Mgh)

رُوحٌ [app. applied to a camel] Going round about the watering-trough, or tank, thirsting, and not getting to it. (K.)

أَمْرٌ مَرُوحٌ A confused thing or affair. (TA.)

فُلَانٌ مَرُوحٌ Such a one is a person who makes commodities to have an easy, or a ready, sale; to be saleable; easy, or ready, of sale; or in much demand: or who makes money to pass, or be current. (S.)

رُوح

1. رُوحٌ, (S, Mgh, K,) see. pers. رُوحْتُ, (Mgh,) aor. رُوحْتُ, (S, Mgh, K,) inf. n. رُوحٌ, (K;) and aor. رُوحْتُ, (Mgh, TA,) inf. n. رُوحٌ, (Mgh,) or رُوحٌ; (TA;) It (a day) was violently windy. (S, Mgh, K.) And رُوحٌ, aor. رُوحْتُ, inf. n. رُوحٌ, It (a day) was one of good, or pleasant, wind. (TA.) — رُوحٌ, aor. رُوحْتُ, inf. n. رُوحٌ, It was, or became, cool and pleasant [by means of the wind]. (L.) It (a house, or tent, the door being opened,) [was, or became, aired by the wind; or] was entered by the wind. (L.) رُوحَ الشَّجَرِ The trees felt the wind. (AHn, K.) [See also another meaning below.] — [Hence, perhaps,] رُوحٌ, aor. رُوحْتُ, inf. n. رُوحٌ, † He was, or became, brisk, lively, sprightly, active, agile, prompt, or quick; [as though he felt the wind and was refreshed by it;] (L;) or also † ارتاح: (S, A, L, K:) † ارتاح and † ارتاحٌ signify the same: (S, L, K:) [in the CK, the الإرتاح is erroneously put for الإرتاح] and † إرتاحٌ † he (a man) became light, or active, and quick; syn. شَمِر. (Mgh.) You say, رُوحَ لِلشَّيْءِ [and إلى الشَّيْءِ] and † ارتاح [and به] † He was, or became, brisk, lively, &c, as above, at the thing, [or betook himself with briskness, liveliness, &c, to the thing,] and was rejoiced by it. (Lih, TA.) A poet says,

* وَرَعِمْتُ أَنَّكَ لَا تَرَاهُ إِلَى النَّسَا *

[† And thou assertedst that thou dost not, or wilt not, betake thyself with briskness, &c., to women, nor be rejoiced by them.] (Lih, TA.) And رُوحٌ بِالْأُمُورِ, i. e. رُوحٌ † ارتاح. [He betook himself with briskness, &c., to the thing, or affair; or was brisk, &c., to do it.] (TA.) And رُوحٌ بِالْأُمُورِ, (L,

peace, (or, as in the TA, مَوْفِيًا, i. e. a believer,)] he will not perceive the odour of Paradise: (S, Mgh, Mgh.) As says, I know not whether it be from رُوحٌ or from رُوحٌ. (S.) You say also, رُوحٌ مِنْهُ طِيبٌ I perceived from him (a man, S) a sweet odour. (S, A.) — [And hence, app.] رُوحٌ راح منك مَعْرُوفٌ, راح منك راحة, + He obtained from thee a favour, or benefit. (K.) — رُوحٌ, aor رُوحٌ, inf. n. رُوحٌ, He (a man) had the quality termed رُوحٌ, [explained below, i. e. width in the space between the thighs or legs; &c.; or] a spreading in the fore part of each foot. (Lih, TA.) And رُوحٌ قَدَمُهُ His foot had the quality so termed. (TA.)

2. رُوحٌ [He fanned]. You say, رُوحٌ عَيْنِي بِالرُّوحَةِ [He fanned him with the fan]. (A, TA.) And أَحْضَاوُ إِلَى الرُّوحِ مِنَ الْحَرِّ بِالرُّوحَةِ [They required to be fanned, by reason of the heat, with the fan]. (TA.) — Also, (A, Mgh, K.) inf. n. رُوحٌ, (Mgh, K.) He perfumed oil; and it sweet in odour, (A, Mgh, K.) by putting perfume in it. (Mgh.) — رُوحٌ عَنْهُ, رُوحٌ عَنْهُ, and رُوحٌ بِهِ, (A, Mgh, Mgh, K.) inf. n. as above, (A, Mgh, K.) He performed with them the prayers termed الرُّوحَاتُ. (A, Mgh, Mgh, K.) — رُوحٌ having for its objects camels, and sheep or goats: see 4. — رُوحٌ إِلَيْهِمْ, in the latter half of the first paragraph.

3. أُنْ أَعَادِيهِ وَأَرَاوَحُهُ. see 1, in the latter half of the paragraph. — الرُّوَاوَةُ فِي الْعَبَاتَيْنِ (S, Mgh, K.) signifies The doing the two deeds, or works, alternately; this one time, and that one time. (S, Mgh, K.) as, for instance, roading, or reeling, at one time, and writing at another time: (Mgh.) بَيْنَ الرُّوَاوَةِ بَيْنَ الْجَنْبَيْنِ the standing upon the two legs alternately; upon each in turn: and بَيْنَ الْجَنْبَيْنِ the turning over [upon the two sides alternately, or] from side to side. (K.) You say, رُوحٌ بَيْنَ جَنْبَيْهِ رُوحٌ He did two deeds, or works, alternately; he alternated them. (A.) And رُوحٌ بَيْنَ رِجْلَيْهِ He stood upon one of his legs one time and upon the other another time: (S, Mgh.) it is said also of one walking [as meaning he moved his legs alternately]. (A.) And it is said in a trad., كَانَ يُرَاحُ بَيْنَ قَدَمَيْهِ مِنْ طَوْلِ الْقِيَامِ He used to rest upon one of his feet one time and upon the other another time to give relief to each of them [in consequence of long standing]. (TA.) One says also, رُوحَهُ He did a thing with him by turns, each of them taking his turn [and so relieving the other: the الرُّوَاوَةُ signifies the giving mutual relief, or rest]. (TA in art. رُوحٌ.) [See also 8.] — رُاحٌ, inf. n. مَرَاوَحَةٌ: see 1, in the former part of the paragraph.

4. رَاحَ He breathed: (S, A, K.) said of a man, (A,) and of a horse. (S.) — [It emitted an odour:] it (a thing, Mgh) stank; (S, Mgh, K.) as also رُوحٌ: (Mgh, TA.) the former said of

flesh-meat, (S, K,) and of water; (K;) and so the latter: (TA.) — the latter, it became altered [for the horse] in odour; (Lh, S, M, A, Mgh, K.) said of flesh-meat, (Lh, M, A, Mgh, K.) and of water, (Lh, S, M, A, Mgh, K.) &c., (S;) and so the former, said of water: (L, TA.) Isī makes a distinction between رَاحَ and رُوحَ [q. v., as does also J.] said of water. (Mgh, TA.) — Also, (inf. n. رَاحَةٌ, L,) He (a man, S, and a beast, Lh) revived, or his spirit returned to him, after fatigue; (Lh, S, K,) like رَاحَ, q. v. (TA) and he had rest. (K.) — And [hence], (S, Mgh, K,) inf. n. رَاحَةٌ, (TA,) or رُوحٌ, (Mgh, K.) + He (a man) died; (S, Mgh, K;) as though he found rest: and he (a camel) died, or perished. (TA.) You say, رَاحَ قَارِئٌ [He rested, i. e. had rest, and so rested others], meaning + he died, and so people became at rest from him. (A.) — [Hence also,] رَاحَنَا بِالرُّوحَةِ We performed the act of prayer: because its performance is [a cause of] rest to the soul, the waiting for the time thereof being troublesome. (Mgh.) — رَاحَتْ said of camels &c. [as though meaning They returned in the evening, or afternoon, to rest]: see 1, in the latter half of the paragraph. — رَاحَ, inf. n. رَاحَةٌ and رَاحٌ, said of a man, His camels, and sheep or goats, and cattle, returned to him in the evening, or afternoon, from pasture. (L.) — And رَاحَ, [app. for رَاحَهُ] likewise said of a man, He alighted from his camel to rest him and to alleviate him. (L.) — رَاحُوا, or رَاحُوا: see 1, in the last quarter of the paragraph. — رَاحَةٌ and رُوحَةٌ, رَاحَ الرِّيحَ, &c.: see 1, in the last quarter of the paragraph, in twelve places. — رَاحَهُ (S, A, Mgh, K,) inf. n. رَاحَةٌ, (Mgh, TA,) and رَاحَهُ is a subst. used as an inf. n., [i. e. a quasi-inf. n.,] like عَارَةٌ used as inf. n. of أَعَارَهُ and أَفَارَهُ, (TA,) said of God, (S, K,) or of a man, (A, Mgh,) He rested him, made him to be at rest or at ease, or gave him rest; (S, A, Mgh, K.) namely, a hired man, (Mgh,) or any man; as also رَاحَهُ عَنْهُ: (TA.) and the former, He (God) caused him to enter unto a state of rest, (K, TA,) or of mercy. (TA.) And رَاحُوا بِنَا رُوحُوا (K in art. لُث) Gives ye rest. (TK in that art.) And رَاحَ بَعِيرُهُ He revived, or recovered, his camel. (TA.) — [Hence,] رَاحَ النَّاسَ بِالرُّوحَةِ He chanted the call to prayer, and so made the people to ease their hearts by performing the act of prayer. (L.) — And رَاحَ (S, M, A, Mgh, K,) inf. n. رَاحَةٌ; (M, Mgh;) accord. to one dial, رَاحَ, aor. يَرُوحُ; (TA;) and رُوحَ (S, A, TA,) inf. n. رُوحٌ; (S;) He (the pastor, Mgh) drove back, or brought back, (S, M, Mgh, K,) camels, (S, M, A, Mgh, Mgh, K,) and sheep or goats, (M, A, Mgh,) and cows or bulls, (A, Mgh,) in the evening, or afternoon, (M, Mgh,) after the declining of the sun from the meridian, (S,) [from their place of pasture,] to their nightly resting-place, (S, M, K,) عَلَى أَهْلِبِ إِلَى أَهْلِبِ (for you say رَاحَتْ عَلَى أَهْلِبِ) i. e. to their owners. (Mgh.) — [Hence,] رَاحَ عَلَيْهِ خَفٌّ + He restored to him

his right, or due; (S, K;) as also رَاحَهُ. (K.) And the saying, in a trad., of Umm-Zarā, رَاحَ عَلَى نَعْيَا فَرِيًا + He gave me much cattle: because she was [as though she were] a مَرَاةٌ for his bounty. (L.)

5. رُوحَ [He fanned himself]. (A, TA.) And رُوحَ رُوحَهُ [He fanned himself with a fan]. رُوحَ رُوحَهُ فِي الشَّيْءِ, occurring in a trad., means I saw them, equating the being fanned with the fan (الرُّوحُ بِالرُّوحَةِ) by reason of the heat [in the morning after sunrise]: or it may mean returning to their tents or houses, or seeking rest. (TA.) — رُوحَتِ الرَّاوِحَةُ The odour exhaled, or diffused itself. (Mgh.) — رُوحَ said of water, It acquired the odour of another thing by reason of its nearness thereto. (S, A, Mgh, K.) See also 4. — See also 10: — and see 1, in five places. — رُوحَ said of herbage, It became tall: (S, K;) and in like manner said of trees; as well as in another sense explained in the first paragraph. (TA.) — رُوحَ, thought by Isī to be an inf. n., of which the verb is رُوحَ: see رُوحَ. — رُوحَ.

6. رَاحُوا رَاحَةً (K, TA,) and رَاحُوا عَمَلًا (TA) [like رَاحُوا رَاحَةً and رَاحُوا رَاحَةً] They two did a deed, or work, by turns, [resting by turns,] or alternately; syn. رَاحُوا رَاحَةً. (K, TA.) And رَاحُوا رَاحَةً They did a thing by turns; syn. رَاحُوا رَاحَةً. (TA.) [Hence,] إِنْ يَدَيْهِ لَنَتَرَاوِحَانِ بِالْمَعْرُوفِ (S, A, K.) [in the S, the context implies that the meaning is, Verily his two hands are occupied alternately in doing that which is kind, or beneficent: in the A, it is said to be tropical, and the context seems to indicate that the meaning is, his two hands vie, one with the other, in promptness to do that which is kind, or beneficent]. — رَاحُوا لِبُيُوتِهِمْ They went in the evening, or afternoon, to their tents, or houses, app. meaning one to another's tent, or house, by turns. (A.) [See also 3.]

8. رَاحَ, and its inf. n. رَاحَةٌ: see 1, in the former half of the paragraph, in ten places: — and see also 10. — رَاحُوا عَمَلًا: see 8.

10. رَاحَ, said of a branch, (Mgh, TA,) It became shaken by the wind: (TA.) or it inclined from side to side. (Mgh.) — See also 1, near the beginning of the paragraph; and see رُوحَتْ and رُوحَ استراح إلى حديثه, and إلى حديثه in the former part of the same paragraph. — Also, (K,) رَاحَ (S, A, Mgh, K,) [which latter is the more common in this sense,] and رَاحَ (TA,) and sometimes رَاحَ رَاحَ, q. v., (Mgh,) (and رَاحَ رَاحَ, q. v., of a hired man, (Mgh,) [and of any man,] He found, or experienced, rest, or ease; [was, or became, at rest, or at ease; rested;] (S, A, Mgh, K;) رَاحَ رَاحَ [from him, or it,] (A,) and رَاحَ [by means of it;] (Mgh;) from الرَّاحَةِ (S;) quasi-pass. of رَاحَ,

(A, Mgb.) and of **أَرْحَهُ اللَّهُ** (S.). **استروح** **إِلَيْهِ** (S.). (accord.) to the S and K, but in other lexicons (استروح TA) *He trusted to, or relied upon, him, or it, and became quiet, or easy, in mind.* (S, K, TA.) — See also **ل**, in the last quarter of the paragraph, in seven places. — **استروح البطر الشجر** — *The rain revued the trees.* (L.)

رَاحٌ *Windy; applied to a day.* (TA.) or, so applied, violently-windy, (S, Mgb, Mgh, K;) as also **رَاحٌ**, which is the original form, (Mgb,) or may be so: (TA.) fem. of the former with **رَاحٌ**, applied to a night (لَيْلَةٌ). (A, TA.) [See also **رَاحٌ** **هَذِهِ لَيْلَةٌ رَاحَةٌ لِمَنْزُورٍ فِيهَا رَاحَةٌ** [This is a windy night: the oppressed in mind has rest therein]. (A.) — It is also *syn.* **رَاحٌ**. (S, L, K. [See **ل**, near the beginning of the paragraph.]) — And [hence,] **وِراح**; (S, A, K;) as also **رَاحٌ**; (S, K;) so called because the drinker thereof becomes brisk, lively, or sprightly; or, accord. to IHsh, because he becomes affected with briskness, liveliness, or sprightliness, disposing him to generous actions: in the L, [which mentions these two words in art. **رَاحٌ**], the **ل** in the former word is said to be substituted for **ي** [and hence the **ي** in the latter if such be the case]. (TA.) — See also **رَاحَةٌ**, in four places.

رَاحٌ, as an epithet; fem. with **رَاحٌ**; so **رَاحٌ**, in two places. — Also *A gentle wind; a gentle gale; a breeze; the commencement of a wind before it becomes strong; or the breath of the wind when weak.* (S, K, TA.) or the cold, or coolness, of such gentle wind. (A, TA.) — *I. q.* **نفس** [app. **نفس** i. e. *Breath*; like **رَاحٌ**]: said to be the primary signification: (MF:) or *spirit*; [like **رَاحٌ**] *syn.* **نفس**; as in the saying, **أَحْيَا بَرُوحِهِ** [*He (meaning God) hath quickened, or vivified, mankind with his spirit*: or perhaps the right reading is **بَرُوحِهِ**]. (A.) — See also **رَاحَةٌ**, with which it is *syn.* (S, K.) — Also **رَاحٌ**, *happiness, or gladness*; (AA, MF, TA.) said to be a metaphorical meaning, from the same word as *syn.* with **نفس**; (MF:) and **رَاحٌ** likewise has this meaning: (IAqr, TA.) or the former, rest, or ease, from grief, or sorrow, of heart. (Aq, TA.) In the saying of 'Alee, **رَاحُوا رَاحَ الْيَقِينِ** or **الْيَقِينِ** or **الْيَقِينِ**, the phrase **الْيَقِينِ** is thought by ISd to mean **رَاحٌ** *The joy and happiness that arises from certainty.* (TA. [See art. **يَقِين**].) — Also **رَاحٌ** (S, K, TA) of God; thus called as being a cause of rest, or ease; (TA;) and so **رَاحٌ** (K;) and **رَاحَانٌ** (L;) and **رَاحٌ** is said by Az to have this meaning in the Kur iv. 189: the pl. of the first of these three words [and of the last, and accord. to some a pl. of the second also], **أَرْوَاحٌ**. (TA.)

رُوحٌ *The soul, spirit, or vital principle; syn.* **نفس**; (IAqr, IAm, L, Mgh, TA, and S and K &c. in art. **نفس**; [but there is a difference between these two words, for they are not always interchangeable, as I have shown in art. **نفس**]; [i. e.]

روح [see also **رُوحٌ**, third sentence;]) often occurring in the Kur and the Traditions in different senses, but generally signifying [as explained above, i. e.] the vital principle; (IAth, TA,) [or the nervous fluid, or animal spirit;] *a subtle vaporous substance, which is the principle of vitality and of sensation and of voluntary motion; also called* **رُوحٌ حَيَوَانِي** (KT in explanation of the term **نفس**) or *a subtle body, the source of which is the hollow of the corporeal heart, and which diffuses itself into all the other parts of the body by means of the pulsing veins, or arteries.* (KT in explanation of the term **الروح الحيواني** [so too **نفس**]; q. v. see also Gen. ix. 4: many of the ancients believed the soul to reside in the blood: see Aristotle, De Anim. i. 2, and Vugli's *Æn.* ix. 349.] or the *vital principle in man*: (Fr, TA.) or the *breath which a man breathes, and which pervades the whole body*: [and this seems to be the original idea expressed by the word.] after its exit, he ceases to breathe; and when it has completely gone forth, his eyes remain gazing towards it until they close; called in Pers. **جان**: (AHeyth, TA.) accord. to the Sunnees, the *rational soul*, **الْقَسْ**, **الروح** **الإنشائي**, [also termed **الروح**] which is adapted to the faculty of making known its ideas by means of speech, and of understanding speech, and which perishes not with the perishing of the body, being a substance, not an accident; as is shown by the words in the Kur iii. 163, which refer to the **روح**: (Mgb:) most of the doctors of the fundamentals of religion forbid the diving into this matter, because God has abstained from making it known: (TA:) the philosophers say that it is the blood, by the exhausting of which the life ceases: (Mgh:) the word is masc., (IAqr, IAm, Az, S, M, A, Mgh, K,*) thus, with the Arabs, differing from **نفس**, for this they make fem., (IAqr, IAm, Mgh,) but the former is also fem., (S, M, A, Mgh, K,) app. as meaning **نفس** (Mgh,) as is said in the R; (TA;) and most hold it to be as often fem. as it is masc.: (MF:) one says **خَرَجَ رُوحُهُ** (IAqr, Az, TA) [and also **خَرَجَتْ رُوحُهُ**, meaning *His soul departed, or went forth*]. the pl. is **أَرْوَاحٌ**. (S, Mgh.) — Also *i. q.* **نَفْخٌ** (K) [properly *A blowing with the mouth; but here*] meaning *wind that issues from the* **روح**; (TA;) *wind, or breath.* (ADK, TA.) Dhu-r-Rummeh says, respecting fire that he had struck, and upon which he bade his companion to blow, **أَحْيَا بِرُوحِكَ** *Gives life to it, or enliven it, with thy wind [or breath].* (TA.) And one says, **مَلَأَ الْقَبْرَةَ مِنْ رُوحِهِ** *He filled the skin with his wind; with his breath.* (ADK, TA.) — [Hence,] **الروح** also signifies **رُوحٌ** *Inspiration, or divine revelation*; (Zj, Th, K;) such as is imported by means of an angel: thus in the Kur xvi. 2 and xl. 15: so called because it quickens from the death of infidelity, and thus is, to a man, like the **روح** which is the vital principle of his body: (T:) or (so says Zj accord. to the L, but in the K "and") *the prophetic commission.* (Zj, K.) — And **رُوحٌ** *The Kur-an; (IAqr, Zj, S, A, K;) whereby God's creatures are [spiritually] quickened, and guided*

to the right way. (TA.) So in the trad., **تَحَابُّوا رُوحَهُ** [*Revere yourselves with God's book of religion and religious laws, (or رُوحٌ may here have some other meaning,) and his Kur-an.*] (TA. [Mentioned also in the A; in a copy of which, in the place of **تَحَابُّوا**, I find **تَحَابُّوا**, an evident mistranscription.]) — And **رُوحٌ** *What God ordains and commands* (K, TA) by means of his assistants and angels. (TA.) — Also **جِبْرِيلُ** [i. e. *Gabriel*]; (S, A, K,*) called in the Kur [xxvi. 193] **الرُّوحُ الْأَمِينُ**, and [in ii. 81] **رُوحٌ الْقُدُسُ** or **الْقُدُسُ**, as related by Az on the authority of Th. (TA.) [The last of these appellations, or generally, but incorrectly, **الروح القدس**, is applied by the Eastern Christians among the Arabs to *The Holy Spirit; the Third Person of the Trinity.*] — And [sometimes *Our Lord*] **يَسُوعُ**. (S, A, K,*) — And *A certain angel*, (I'Ab, K,) in the Seventh Heaven, (I'Ab, TA,) whose face is like that of a man, and his body like that of the [other] angels: (I'Ab, K;) or certain creatures resembling mankind, but not men: so in the Kur lxxviii. 38: (Zj:) or the *matchers over the angels who are matchers over the sons of Adam, whose faces are said to be like the faces of men, and whom the other angels see not, like as we see not the matchers nor the [other] angels.* (Th.) — See also **روح** in three places. — Also pl. of **رُوحٌ**: (L:) — and of **رُوحٌ**. (S &c.)

رُوحٌ: see **رَاحٌ**, of which it is said to be a quasi-pl. n., in three places. — Also *Width, wideness, or amplexness.* (S, K.) El-Mutanakkhil [in the TA El-Muntakhal] El-Hudhalee says,

* **لَنْ كَبِيرَيْنِ هَبْ يَوْمَ ذِكْرٍ**
* **فَنَحْ السَّيْلَانِ فِي أَيْمَانِهِمَا رُوحٌ**

(S, TA.) meaning *But Kebeer Ibn-Hind, a tribu of Hudhayl, on that day, were law in the joints of the left hands by reason of vehement pulling [of the bows], having wideness in their right hands by reason of vehement striking with the sword.* (TA.) — And [particularly] *Width, or wideness, in the space between the thighs*: (TA:) or *width, or wideness*, (S, Mgh, K,) *in*, (S, K,) or *of*, (Mgh,) [or between,] the two legs, (S, Mgh, K,) less than what is termed **فَسَحٌ** (S, K,) or less than **فَسَجٌ** (A, Mgh,) with wideness between the fore parts of the feet, and nearness of the heels, each to the other: (S:) or [simply] *wideness between the fore parts of the feet, and nearness of the heels, each to the other*: (Mgh:) or *a spreading in the fore part of each foot*: (Lth, Mgh, Mgh:) or *a turning over of the foot upon its outer side*: IAqr says that **رُوحٌ** in the legs is less than **فَسَجٌ**, and this is less than **فَقَلٌ**. (TA.) — **هَذَا الْأَمْرُ بَيْنَنَا رُوحٌ** means *This is a thing, or an affair, which we do by turns; as also عَوْرٌ.* (TA.)

رُوحٌ, originally **رُوحٌ** the **و** being changed into **ي** because of the preceding kearah, (T, S, Mgh,) as is shown by its dim. mentioned below; (T, Mgh;) Sh held it to be of the measure **فَعْلٌ**; and

روح

plant; (Ham p. 713;) or from the same word in the sense next following: (L:) [a coll. gen. n.: n. un with ة; whence,] رُحَانِيّ [meaning 1 *My two descendants*] occurs in a saying of Moḥammad as applied to El-Ḥasan and El-Ḥoseyn (T.A.). — 1 A bounty, or gift, of God; such as the means of subsistence, &c.; syn. رَزَقَ: (S, L, K, T.A.) said to be of the dial of Himyer. (MF.) So in the saying, خَرَجْتُ ابْتِغَى رُحْنِ اللَّهِ, † [I went forth seeking, or seeking diligently, the bounty, &c., of God]. (AO, S, T.A.) And in a verse of En-Nomir Ibn-Towlab cited voce دُرَّةُ

(S, T.A.). And in the saying, in a trad., رُحْنُ اللَّهِ [Offspring are of the bounty of God]. (S, T.A.). — It is also used (S, K) in the accus case as an inf. n. [forming an absolute complement of a verb understood], (S) in the sense of سَبَّحَانَ اللَّهِ وَرَحْمَتَهُ, so in the saying, اسْتَبْرَأَ رُحْنَهُ, † [I exult, or celebrate, or declare, the absolute perfection, or glory, or purity, of God, and beg his bounty, or his supply of the means of subsistence]. (S, K.) — See also رُحْنٌ.

رُوحَانِيّ, with fet-h to the ر, applied to a place, Good, or pleasant [app., like رُوحٌ, in respect of mind or air]. (S, T.A.). — See also what next follows.

رُوحَانِيّ, with ḡam to the ر, (S, A, K, &c.,) and رُوحَانِيّ, with fet-h, but this latter is deemed strange by the lexicologists [as syn. with the former], (MF,) app. rel. ns., from رُوحٌ [in the former instance], or from رُوحٌ meaning the “breath of the wind when weak” [in the latter instance], extraordinary in form, with l added to the usual form of the rel. n.: (T.A.) *Of, or relating to, the angels and the jinn or geni.* (S, A, K.) In this sense Abul-Khattāb asserts himself to have heard this former used: (S.) accord. to AO, it is applied by the Arabs to anything *having in it a soul, or spirit*, (Sb, S,) whether a human being or a beast. (Sb:) or it has this signification also: (K:) accord. to Wurdān Abou-Khalīl, as related by Ish, among the angels are those who are termed رُوحَانِيُّونَ, and those who are created of light; and of the former are Jibreel and Meeḳāseel and Israfeel: and Ish adds that رُوحَانِيُّونَ are *souls, or spirits, which have not bodies, [spiritual beings:]* and that the term رُوحَانِيّ is not applied to anything save what is of this description, such as the angels and the jinn and the like: and this is the correct explanation; not that of Ibn-El-Mughaffar, that it signifies that *into which, a soul, or spirit, has been blown*. (T, T.A.)

رُوحَانِيّ: see الْحَبُّ الرُّوحَانِيّ

رُوحَانِيّ: see رَاحَةٌ, in three places. — It is also an inf. n. of رَاحَ [q. v.,] signifying the contr. of رُوحٌ. (S.) — And it signifies also *The evening; (K:) or the afternoon, from the declining of the sun from the meridian until night.* (S, K.) ‘One says, سَارُوا رُوحًا [They journeyed in the evening, or afternoon]. (T.A.) And لَقِيتُهُ رَاحَةً I met him

in the evening, or afternoon. (A.) And خَرِجُوا رُوحًا (S, K,) and مِنَ الْعَشِيِّ رُوحًا (S, K,) or رُوحًا (so in the S,) and مِنَ الْعَتَمِ رُوحًا (A, K,) using a pl. form, (T.A.) meaning the same, (S,) or *They went forth in the beginning of the evening, (K:) or when there were yet some remains of the evening (A.)* And أَمَّا السَّهَرُ أَمَّا أَنْتَى فَلَنْ وَعَلَيْهِ مِنْ السَّهَرِ † [Such a one came when there were yet some remains for him of day]. (A.)

رُوحَانِيّ: see رَاحَ — and see also رُوحٌ.

رُوحَانِيّ: see رُوحٌ, in two places.

رُوحَانِيّ: see رُوحٌ.

رُوحَانِيّ: see رُوحٌ, below.

رُوحَانِيّ: }
رُوحَانِيّ: }

رُوحَانِيّ dim. of رُوحٌ, q. v. (T, Mgh.)

يَوْمٌ رُوحٌ A day of good, or pleasant, wind, (S, Mgh, Mgh, K,) as also يَوْمٌ رُوحٌ and رُوحٌ (T.A.); or these two signify a good, or pleasant, day: (S:) and لَيْلَةٌ رُوحٌ a good, or pleasant, night; (K:) or a night of good, or pleasant, wind, as also رُوحَةٌ and رُوحَةٌ: (T.A.) and مَكَانٌ رُوحٌ a place of good, or pleasant, wind: (S:) [see also رُوحَانِيّ] or, accord. to Lth, (T.A.) and the Kifāyet el-Mutahaffih, (Mgh,) يَوْمٌ رُوحٌ signifies a violently-windy day; like [before mentioned]. (Mgh, Mgh, T.A.)

رُوحَةٌ and رُوحَةٌ A certain plant that appears at the roots, or lower parts, of the عَضَاءَ, remaining from the preceding year: or what grows when affected by the cold, without rain: (K:) in the T, the former is expl. as signifying a plant that becomes green after its leaves and the upper parts of its branches have dried: (T.A.: [see also رُوحٌ:] this term is applied to the حُلْبِ, the رُوحِ, the مَكْنَانِ. (T.A. in art. حُلْبِ)

رُوحٌ [† Very brisk, lively, sprightly, active, agile, prompt, or quick]. — See also رُوحٌ.

رُوحَةٌ A flock of sheep or goats. (L.)

رُوحٌ, applied to a day; and رَاحَةٌ, applied to a night (لَيْلَةٌ): see رُوحٌ; and رُوحٌ. [In each case it probably has both of the meanings assigned under these two heads.] — Also Going, or returning, [or journeying, or working, or doing a thing, (see its verb, I,)] in the evening, or in the afternoon: (L:) [and going, or journeying, at any time of the night or day: (see, again, its verb.)] and in like manner, [but in an intensive sense], رُوحٌ of which the pl. is رُوحٌ, and رُوحٌ, of which the pl. is رُوحَانُونَ, it having no broken pl.: (L:) رُوحٌ is pl., (S, K,) or [rather] a quasi-pl. n., (L,) of رُوحٌ, (S, L, K,) like as حُدْمٌ is of

حَادِمٌ. (S, L.) قَوْمُكَ رَاحٌ [Thy people, or party, are, or is, going, &c.] is a phrase of the Arabs mentioned by Lh on the authority of Ks; but he says that it is only used thus, with a determinate noun; i. e., that one does not say قَوْمٌ رَاحٌ [though this is agreeable with analogy, as well as قَوْمٌ رُوحٌ and قَوْمٌ رَاحُونَ: one says also رَاحٌ رَاحَةٌ and رَاحٌ. (L, T.A.) And one says رَاحَةٌ Camels returning in the evening, or afternoon, from pasture. (Mgh) [Hence,] وَلَا مَالَهُ سَارِحَةً [lit. He has not any camels, &c., that go away to pasture, nor any that return from pasture], meaning † he has not anything: (S:) and sometimes it means † he has not any people, or party. (Lh, T.A. in art. سَرَحَ.) أَطْعَانِي مِنْ كُلِّ رَاحَةٍ occurs in a trad. as meaning He gave me, of every kind of cattle that returned to him from pasture, a portion, or sort: and in another, رَاحَةٌ, as meaning † [Property, or cattle,] of which the profit and recompense return to one: or in such, as some relate it, the word is with ب [i. e. رَاحَةٌ and رَاحَةٌ. (T.A.)] رَاحٌ رَاحَةٌ means Birds in a state of dispersion or returning in the evening, or afternoon, (S, K,) to their places, (S,) or to their nests: (K:) or, accord. to the T, رَاحَةٌ in this case is رَاحَةٌ, [a pl. of رَاحٌ] like رَاحَةٌ and رَاحَةٌ, [pls. of رَاحٌ] and means, in this instance, in a state of dispersion. (T.A.) — Also, [used as a subst., or an epithet in which the quality of a subst. is predominant,] A wild bull: so in the saying of El-Aḥuf,

* عَلَيَّتْ أَنْسَامِي وَجَلْبُ الْكُورِ
* عَلَى سَرَادٍ رَاحٍ مَسْكُورِ

i. e. [I put my plaited thongs, and the curved pieces of wood, or the cover, of the camel's saddle, upon the back of (a camel like)] a wild bull raved upon; for when he is ruined upon, he runs vehemently: (S, T.A.) but the reading commonly known is,

* بَلْ عَلَيَّتْ أَغْلَاقِي وَجَلْبُ الْكُورِ

[Nay, or nay rather, I fancied my bags for travelling-provisions &c. that were hung upon my camel, and the curved pieces of wood of my camel's saddle]. (IB, T.A. in art. جَلْبِ.) [اعْلَاقِي] is there explained as meaning “my things that I held in high estimation:” but the rendering that I have given I consider preferable.]

رُوحٌ [fem. of رُوحٌ, used as a subst.,] and رَاحَةٌ both signify the same; (S, Mgh, Mgh, K;) i. e. An accidental property or quality that is perceived by the sense of smelling; [or rather an exhalation that is so perceived; meaning odour, scent, or smell;] (Mgh, Mgh;) syn. تَبَسُّمٌ; whether sweet or stinking: (K:) and the former, a sweet odour which one perceives in the تَبَسُّمِ [or breath of the wind]: (L:) † the latter is fem. [like the former]: (Mgh:) the pl. of the former is رُوحَانِيّ and El-Hulwānee mentions أَرَايَحُ as pl. of أَرَايَحُ [which is pl. of رُوحٌ, under which see its other

pls.]. (Mgh.) You say, وَجَدْتُ رَيْحَ الْقَيْءِ and رَائِحَتُهُ in the same sense [i. e. I perceived the odour of the thing] (S.). And الْبَقْلَةُ رَائِحَةٌ [This herb, or leguminous plant, has a sweet odour]. (L.) — It is said in the K, that أَتَانَا فَلَانٌ وَمَا فِي وَجْهِهِ رَائِحَةٌ means 'I face any blood' but [SM says that] this requires consideration; for, accord. to A'Obeyd, one says, أَتَانَا فَلَانٌ وَمَا فِي وَجْهِهِ رَائِحَةٌ ذِمٌّ مِنَ الْفَرَقِ [Such a one came to us not having in his face any tinge of blood by reason of fright, or fear]: and accord. to the A [and the Mgh], one says of a person who has come in fright, or fear, أَتَانَا وَمَا فِي وَجْهِهِ رَائِحَةٌ (TA:). [accord. to Mfr, however,] one sometimes says, وَمَا فِي وَجْهِهِ رَائِحَةٌ, without adding ذِمٌّ; and an instance of this occurs in a trad. of Abou-Jahl. (Mgh.) — رَائِحَةٌ also signifies A rain of the evening or afternoon (Lh, K:); or, as Lh says on one occasion, [simply] rain: (TA:). pl. رَوَائِح. (Lh, K:). — [And] A cloud (سَحَابَةٌ) that comes in the evening or afternoon. (Har p. 607.) — See also رَوَّاحٌ.

أَرَوَّحُ (More, and most, conducive to rest or ease). (K in art. مَرَحٌ.) — Also Having the quality termed رَوَّحٌ [q. v.] (Lh, A, Mgh, Mgh, K) in the thighs, (TA:), or in the legs, (S, A, * Mgh, K), and feet, (S:); or in the feet: (Lh, Mgh, Mgh, K) fem. رَوَّاحَةٌ. (S, Mgh, K) and pl. رَوَّاحٌ. (S:). Such was 'Omar; (K, TA:); appearing as though he were riding when others were walking: (TA:); and such is every ostrich. (S, TA:). You say also قَدَّمَ رَوَّاحًا, meaning A foot spreading in its fore part. (Lh, Mgh, TA:); or turning over upon its outer side. (TA:). — Also, and رَوَّاحٌ, (K:); or the latter only is correct in this case, (TA:). Wide, applied to a مَحْبِلٌ [q. v.]: (K, TA:); and so the latter applied to anything: (Lh, TA:); so too the former applied to a [bowl such as is termed] قَدَحٌ: and the same also signifies shallow; applied to a vessel: (TA:); and so رَوَّاحٌ; applied to a [bowl such as is termed] قَصْعَةٌ. (S, A, K:).

رَوَّاحٌ: see the next preceding paragraph.

أَرَوَّاحِيٌّ † Large, or liberal, in disposition; (S, K, TA:); characterized by alacrity, cheerfulness, briskness, liveliness, or sprightliness, disposing him to promptness in acts of liberality, kindness, or beneficence. (S, * A, L, K:*) the former is said by AAF to be substituted for رَوَّاحِيٌّ. (TA:). Mentioned in the L in the present art. and in art. رَوَّاحِيٌّ. The Arabs have many epithets like this, [as أَجْوَدِيٌّ and أَحْوَدِيٌّ and أَرْوَدِيٌّ], of the measure — أَرْوَدِيٌّ, as though they were rel. ns. (TA:). — It is also an epithet applied to a sword, meaning † That shakes, (TA, and Ham p. 358), as though brisk, or prompt, to strike: (Ham:); or meaning of Aryāḥ, a town of Syria, (TA and Ham, [in the latter of which the phrase سَيْفُ أَرْوَحٍ is cited in confirmation from a poem of Sakhr al-Ghei,]) or a tribe of El-Yemen. (TA:).

أَرْوَحَةٌ † Largeness, or liberality, of disposition; (S, K, TA:); alacrity, cheerfulness, briskness, live-
Bk. I.

liness, or sprightliness, disposing one to promptness in acts of liberality, kindness, or beneficence: (S, * A, L, K:*) the former is said by AAF to be substituted for رَوَّاحِيٌّ: (TA:). — accord. to Lh, signifies the same, and ISd thinks it to be an inf. n., of which the verb is رَوَّاحٌ. (L: in which these two ns. are mentioned in the present art. and in art. رَوَّاحِيٌّ. [See also رَوَّاحٌ: and see L:]). You say, رَوَّاحِيٌّ إِلَى الدَّيْنِ (S, L, K:), or أَخَذْتُهُ الْأَرْوَحِيَّةَ (A:). i. e. † Alacrity, cheerfulness, &c., disposing him to promptness in acts of liberality, affected him. (S, A, L, K:). (See also L, near the beginning, where it is mentioned as an inf. n.)

— رَوَّاحٌ [pl. of رَوَّاحٌ, and of رَوَّاحٌ, and of رَوَّاحٌ]. — أَتَى فَلَانٌ وَعَلَيْهِ رَوَّاحٌ: and خَرَجُوا بِأَرْوَاحٍ مِنَ الْعَتَمَةِ رَوَّاحٌ: see رَوَّاحٌ.

تَرْوِيحَةٌ A single rest: pl. تَرْوِيحٌ. (Mgh, * Mgh, * TA:). — Hence, the تَرْوِيحَةُ of the month of Ramaḍān, (K, TA:). [A form of prayer performed at some period of the night in the month of Ramaḍān, after the ordinary prayer of nightfall, consisting of twenty, or more, rek'ahs, according to different persuasions]; (Mgh, * Mgh, TA:); so called because the former rests after each تَرْوِيحَةٌ, which consists of four rek'ahs; (Mgh, * Mgh, K, * TA:); or because they used to rest between every two [pairs of] salutations. (TA:). [See De Saacy's Chrest. Ar., sec. ed., i. 107-8.] You say, صَلَّيْتُ بِمِزَارِ التَّارَوِيحِ, [I performed with them the prayer of the تَارَوِيحِ]. (A, * Mgh, Mgh:).

مَرَّاحٌ a n. of place from 1: (Mgh:). A place from which people go, or to which they return, in the evening or afternoon [or at any time: see L:]. (S, Mgh, K:). — [Hence,] مَا تَرَكَ فَلَانٌ مِنْ رَائِحَةٍ, (S, and K in art. رَائِحَةٌ), and أَفْغَدُو, (K in that art.), † Such a one resembled his father [without exception,] in all his states, conditions, or circumstances. (S, K:*) See also what next follows.

مَرَّاحٌ a n. of place from 4; (Mgh:); meaning The place to which camels, and sheep or goats, and cows or bulls, are driven, or brought, back [from their place of pasture] in the evening, or afternoon: (Mgh:); the nightly resting-place or resort (S, Mgh, K) of cattle, (Mgh:), or of camels, (S, K:), and sheep or goats [q. v.]. (S:). — مَرَّاحٌ, with fet-h, in this sense, is wrong. (Mgh, Mgh:).

مَرَّاحٌ, applied to a pool of water left by a torrent, (S:), and to a place, &c., (TA:), and the former, (A:), or the latter, (S:), to a branch, (S, A:). Smitten [or blown upon] by the wind: (S:). — مَرَّاحَةٌ and مَرَّاحَةٌ, the latter originally applied to a tree (نَجْرَةٌ), blown upon by the wind: or blown about, or shaken, by the wind, so that its leaves have been made to fall: or having the dust scattered upon it by the wind. (L:).

مَرَّوْحَةٌ: see مَرَّوْحَةٌ.

مَرَّوْحٌ, and its fem., with ة: see مَرَّوْحٌ.

مَرَّاحٌ: see مَرَّاحَةٌ.

مَرَّوْحَةٌ A place in which, or through which, the winds blow, (S, * K, TA:), and in which they efface the traces of dwellings: (TA:); and [hence,] a desert, or waterless desert: (S, K:); pl. مَرَّوْحِيَّاتٌ [for مَرَّوْحَاتٌ]. (S:). [See an ex. in a verse cited voce تَدَلَّى, in art. دَلَوُ.]

مَرَّوْحَةٌ (S, A, Mgh, K) and مَرَّوْحٌ (Lh, K) A fan; a thing, or an instrument, with which one fans himself (يُفَرِّشُ): (S, A, Mgh, K:); pl. مَرَّوْحِيَّاتٌ. (S:).

مَرَّوْحٌ Perfumed; applied to oil; (S, A:); and to إِنْدٌ [q v], (A'Obeyd, S:), which latter is perfumed with musk. (A'Obeyd:).

مَرَّوْحٌ نَافَةٌ A she-camel that lies down behind the other camels. (IAur, Az:).

الْمَرَّوْحُ The fifth of the horses that run in a race; (K, TA:); the number of which is ten. (TA:).

مَرَّوْحٌ, applied to food, That occasions much flatulence in the belly. (A, TA:).

مَسْتَرَحٌ a n. of place: and as such meaning † The grave [as being a place of rest or ease]. (Ham p. 228.) [And as such] † A privy; syn. مَسْرَحٌ. (S:). — Also, accord. to rule, a n. of time [i. e. A time of rest or ease]. (Ham ubi supra:). — And a pass. part. n. of 10. (Id. ibid:). [As such] meaning † Dead [for مَسْتَرَحٌ مِنْهُ]; as also † مَسْتَرَحٌ [lit. at rest or ease]. (Id. p. 251:). — And it may also be used as an inf. n. of 10. (Ham p. 228:).

مَسْتَرَحٌ: see the next preceding paragraph.

رود

رَوَّادٌ (A, * B, * A:), inf. n. رَوَّادٌ, (T, S, A:), aor. رَوَّادٌ, (T, S, A:), and رَوَّادٌ, (K, TA:), IIe, or it, (a thing, S:), came and went; (T, S, A, K:); [went to and fro]; was restless, or unsettled. (T, TA:). One says, مَا لِي أَرَاكَ تَرَوَّدَ فَنَلَّ الْيَوْمَ, [What aileth me that I see thee coming and going, or going to and fro, during this day?]. (A, TA:). And رَوَّادٌ (S, M, A, K:), aor. تَرَوَّدَ, (S, A:), inf. n. رَوَّادٌ (S, M, K:), and رَوَّادٌ (M:), She (a woman) went about to and from the tents, or houses, of her female neighbours. (S, M, A, K:). And رَوَّادٌ (A, Hn, M:), inf. n. رَوَّادٌ (A, Hn, M:), aor. تَرَوَّدَ, (A, Hn, M:), [and app. رَوَّادٌ &c. as above], The camels went to and fro in the place of pasture. (A, Hn, S, M, K:). And رَوَّادٌ النَّمْرِيَّاتِ, inf. n. رَوَّادٌ, The cattle went to and fro in the place of pasture. (A:). And رَوَّادٌ الدَّوَابِّ, inf. n. رَوَّادٌ and رَوَّادٌ [and app. رَوَّادٌ &c. as above]; and † استرادت, The beasts pastured [going to and fro]. (M:). And رَوَّادٌ الرِّيحِ, (T, M:), aor. تَرَوَّدَ, (TA:), inf. n. رَوَّادٌ.

ك. And its dim. is رَوْدٌ. (S, A, K.) [But see what follows.] They said رَوْدٌ, meaning *Gently, softly, or in a leisurely manner*: (T, S, M, A, K;) with *between*: (T;) and اَمْشِ رَوْدًا *Walk thou, or go thou, gently, &c.*: (T, A:) so accord. to the lexicologists [in general]: but accord. to Sb, it is a verbal n.: [for] they said, رَوْدٌ, meaning *Act thou gently, softly, or in a leisurely manner, towards, or with, Zeyd; or grant him a delay, or respite; let him alone, or leave him, for a while*; syn. اَمْهَلْهُ: hence it has no dual nor pl. nor fem. form: and hence they say that it is for اَرْوَا in the sense of اَرْوَدُ; as though it were an abbreviated dim., formed by the rejection of the augmentative letters: this is the opinion of Sb; for he holds it to be a substitute for اَرْوَدُ; though it has a nearer resemblance to اَرْوَدُ because it is a noun: others hold it to be the dim. of رَوْدُ, and cite the saying [of a poet],

كَأَنَّهُ مِثْلُ مَنْ يَمْشِي عَلَى رَوْدٍ

[As though he were like him who walks, or goes, gently, &c.]: but this is a mistake; for رَوْدُ is not put in the place of a verb, as اَرْوَدُ is. (M.) Accord. to Ibn-Keyṣān, رَوْدٌ seems to have two contr. significations; for they said, رَوْدٌ, meaning *Leave thou Zeyd, or let him alone*; and also meaning *act thou gently towards, or with, Zeyd, and retain him, or withhold him*. (TA.) One says also, رَوْدُكَ عَمْرًا, meaning *act thou gently, &c., towards, or with, 'Amr*, syn. اَمْهَلْهُ: (T, S, M, K:) tho k in this case being a denotative of allocution, (T, S, M,) and having no place in the desuential syntax: (S, M:) it is added only when رَوْدٌ is used in the sense of an imperative; (T, S, K;) and to prevent confusion of him who is meant to be addressed with him who is not meant, because رَوْدٌ applies to one and to more than one and to the male and to the female; though sometimes one says رَوْدُكَ to a person when one does not fear his being confounded with another, using the k as a corroborative. (T.) In this case, رَوْدٌ is an abbreviated dim. of اَرْوَدُ, the inf. n. of اَرْوَدُ. (S.) In like manner also one says, (K, TA,) to a male, (TA,) رَوْدُكَ *act thou gently, &c., towards, or with, me*; and to a female, رَوْدُكِ; and رَوْدُكَ لِمَنْ (K, TA) to two persons; (TA;) and رَوْدُكَ لِمَنْ (K, TA) to males more than two; (TA;) and رَوْدُكَ لِمَنْ (K, TA) to females more than two. (TA.) رَوْدٌ is used in four different manners: first, as a verbal n.; as in رَوْدٌ عَمْرًا (S, K,*) i. e. رَوْدٌ عَمْرًا (S), meaning اَمْهَلْهُ [expl. above]: (S, K:) secondly, as an inf. n.; as in رَوْدٌ *virtually meaning the same*; the former word being prefixed to the latter, governing it in the gen. case; (S, M, K,*) like اَمْشِ الرِّقَابَ in the Qur [xlvii. 4], (S, M,*) in which the inf. n. is put for its verb; (Jel;) and like اَمْشِ رَوْدًا [expl. in art. اَمْشِ]: (M:) thirdly, as an epithet; as in سَارُوا رَوْدًا [They went, or journeyed, at a gentle, or leisurely, rate of

going, or journeying]; (Sb, S, K;) and سَارُوا رَوْدًا, in which سَارَ is suppressed: (T:) fourthly, as a denotative of state; as in سَارَ الْقَوْمُ رَوْدًا [The people, or party, went, or journeyed, going, or journeying, gently, or leisurely]; it being here in connection with a determinate noun, and therefore a denotative of its state. (S, K.) When it is used as a threat, it is with *naḥ*, without *between*; (Lth, T, M,*) as in the saying of a poet,

رَوْدٌ تَصَاهُلٌ بِأَتْرَاقٍ جَيَادُنَا

كَأَنَّكَ بِالصَّحَاكِ قَدَ قَامَرْنَاوَهُ

[Act thou, or proceed thou, gently, lest our couriers *naḥ*, one to another, in El-'Iṣṣā. it is as though thou wert with Ed-Dahlak, his summoner to battle having already risen]. (Lth, T.) Sb mentions his having heard the saying, وَاللَّهِ لَوْ أَرَدْتُ الرَّاهِمَ لَأَعْطَيْتُكَ رَوْدًا مَا التَّعَرَّ *By God, hadst thou desired the money, I had given thee: let alone the poetry*; ما being here redundant: (T, M:) like the phrase, دَعِ السَّعِيرَ: (M:) and similar to this is the saying, دَعِ السَّعِيرَ يَخْبُ: (T.) [explained in art. عجب.] (T.)

رَوْدٌ [originally رَوْدٌ] *Will, wish, or desire*; (K;) and رَوْدٌ [originally رَوْدٌ]: (M, L:) or the former signifies a thing that one wishes, or desires, and strives to obtain: (T in art. رَوْدٌ) and the latter, love, or liking, for a thing; and solicitude respecting it: (M, L:) or the latter signifies a kind, or manner, of wishing or desiring; as in the saying, أَرَدْتُ بِكُلِّ رَوْدَةٍ [I wished it, or desired it, with every kind, or manner, of wishing or desiring]. (M.)

رَوْدٌ: see رَادٌ.

رَوْدٌ: see رَوْدٌ.

رَوْدٌ: see رَادٌ, in two places.

رَوْدٌ, originally an inf. n., and رَوْدٌ, *The wild bull; [a species of bovine antelope]*; (M;) called رَوْدٌ because he goes to and fro, not remaining in one place; (M in art. رَوْدٌ) or because he pastures going to and fro; (T and S,*) and M in that art.; or because his females pasture with him, going to and fro. (T in that art.) Also, the latter, *A man who comes and goes* (Kr, M and TA in art. رَوْدٌ) And *A man who is in the habit of visiting women*. (AA, T and K in that art.)

رَوْدٌ: see رَادٌ.

الرَّوْدُ الصَّيْبِيُّ (K,) and الرَّوْدُ الصَّيْبِيُّ (L,) [mentioned in this art. though the n should be regarded as radical, for] it is not genuine Arabic, (L,) [Chana-rhubarb] a well-known medicine; (K;) a certain cool medicine, good for the liver: (L:) the physicians add an l to it, (K,) saying رَوْدٌ: (TA:) there are four kinds thereof; the best of which is the صَيْبِيُّ and inferior to this is the خُورَسَانِيُّ, which is [commonly] known by the appellation of رَوْدُ الْبُلَابِ, used by the veterinarians; it is a black [app. a mistake for red, or yellow], mood, of compound powers, but its predominant qualities are heat and dryness. (TA.)

رَوْدٌ: see 4, first sentence: and see also رَوْدٌ throughout.

رَوْدٌ: see رَادٌ.

رَوْدٌ: see 4, first sentence.

رَوْدٌ [act. part. n. of 1, *Coming and going; moving to and fro*; &c.]. [Hence,] رَوْدَةٌ: (A:)

رَوْدٌ. And رَوْدٌ [pl. of رَوْدَةٌ] *Beasts pasturing at pleasure*: (T:) or *going to and fro* [in the place of pasture]: or *pasturing together while the rest are debarr'd from the pasture, or tied*. (M.) And رَوْدَةٌ: see 4, first sentence.

رَوْدٌ [lit. *Whose pillow moves to and fro*; meaning] *a man restless by reason of disease or anxiety*. (A:) or *uneasy on his pillow by reason of anxiety that disquiets him*: (TA:) [or *sleepless*: see 1.] And رَوْدٌ *The edge of the eye, (i. e. the mote, or the like, that has fallen into it, or the fin, thick, white matter that collects in its inner corner, and) that moves to and fro* [therein]. (S.) — *The handle of the hand-mill*, (S, M, A, K,) which the grinder grasps (S, M, A) when he turns round the mill-stone (S, A) thereon. (A.)

— See also رَوْدٌ. — *One who is sent* (S, M, A, Mgh, L, K) *before a people or party* (Mgh) *to seek for herbage* (S, M, A, Mgh, L, K) *and water* (Mgh) *and the places where ruin has fallen*: (L:) or *one who looks for, and seeks, herbage, and a place in which to alight, and chooses the best thereof*; (T;) and رَوْدٌ signifies the same; (S, M, K;) the latter occurring in the poetry of Hudhayl; (M;) [originally رَوْدٌ] of the measure *فَاعِلْ* in the sense of the measure *فَاعِلْ* (S, K,) like *فَاعِلْ* in the sense of *فَاعِلْ*, (S,) or of the measure *فَاعِلْ* deprived of its medial radical letter, or of the measure *فَاعِلْ*, [originally رَوْدٌ] but if so, it is a kind of rel. n., not an act. part. n.: (M:) the pl. of the former is رَوْدٌ (M, A, L) and رَوْدٌ. (L.) One says, الرَّائِدُ لَا يَكْذِبُ أَهْلَهُ, (T, Mgh,) or لَا يَكْذِبُ الرَّائِدُ أَهْلَهُ (S,) [The seeker of herbage, &c., will not lie to his family,] for if he lie to them he perishes with them: (Ham p. 547:) a prov. applied to him who will not lie when he relates a thing. (M.) And hence the saying, الرَّائِدُ الْحَمِيُّ *Feaver is the messenger that precedes death*, like the messenger that goes before a people, or party, to seek for herbage and water. (Mgh, TA.) Hence, likewise, رَوْدٌ is also applied to *one who goes before with some abominable deed or design*. (TA.) And to *a seeker of science or knowledge*. (L, from a trad.) [Hence also,] رَوْدٌ حَاجَةً and رَوْدٌ حَاجَةً [I am the seeker of an object of want] and رَوْدٌ السَّاجَاتِ [Men who are the seekers of the objects of want]. (A.) — Also *One who has no place in which to alight or abide*. (T in art. رَوْدٌ, and TA.) — [See also art. رَادٌ.]

رَوْدٌ a subst. that is put in the place of رَوْدٌ [inf. n. of 8], and of رَوْدَةٌ [inf. n. of 4]. (T in art. رَوْدٌ.)

(دَابَّةً), (A.) *It became broken, or trampled.* (S, A,* K, TA.) — [And hence,] اِرْتَاَصَ الْقَوَائِي لِلشَّاعِرِ *ارتاقت القوافي للشاعر* [The rhymes, or verses, became rendered easy by practice to the poet]. (A, TA.)

10. اِسْتَرَاَصَ: see 4, in five places. — Also + *It* (water) *stagnated, or remained, or collected, in a place.* (TA.) — And + *It* (a place, S, M, K) *was, or became, wide, ample, or spacious.* (S, M, Mgh, K.) — And [hence (see its part. n. below)] اِسْتَرَاَصَتِ الْفُتُوحُ *The mind was, or became, dilated, free from straitness, cheerful, or happy* (K, TA.)

رَوْضٌ: see the paragraph next following, near the middle, in three places; and again, in the last sentence of the same.

رَوْضَةٌ (S, M, A, Mgh, K) and رَيْضَةٌ (AA, A, K) and رَيْضَةٌ (TA) [seem to be best rendered, in general, *A meadow*; meaning, *a verdant tract of land, somewhat watery*; or (as in Johnson's dictionary) *ground somewhat watery, not ploughed, but covered with grass and flowers*: and sometimes, *a garden*: accord. to the following explanations:] *verdant land: a place where water collects, and the herbage becomes abundant, without trees: or fresh green herbage, with water, or having water by its side; not otherwise: or, accord. to Abou-Ziyād El-Kilābī, a tract of plain land, producing [lote-trees of the kind called] سَعْدَرٌ; which may be of the extent of Baghdad: and also, of herbs, or leguminous plants, and fresh green herbage:* (M:) *or this last [only]:* (S:) *or a tract of pluvial land, in which are جَرَائِرٌ [perhaps here meaning ants' nests, as these are generally found in soft soil], and soft hillocks, in the love, or best and most productive, parts of a country, where water stagnates, or remains, or collects, at least a hundred cubits in extent:* (M:) *or a tract of sand, and of fresh green herbage, where water stagnates, or remains, or collects; so called because of the stagnation, or remaining, or collecting, of the water therein:* (A, K, TA:) *it is said that رَوْضَةٌ is mostly applied to a place where beasts pasture at pleasure. some say that it signifies a land having waters and trees, and sweet, or pleasant, flowers:* (TA:) *or a place that is pleasant with flowers; said to be so called because the waters that flow thither rest there:* (Mgh:) *it is said in the 'Ināyeh, that رَوْضٌ [perhaps a mistake for رَوْضَةٌ] signifies a garden; and in common conventional language, one having rivers, or rivulets: MF says that rivers, or rivulets, do not necessarily belong to the signification; but that having water does; though not in common conventional language:* (TA:) accord. to Th, رَوْضَةٌ signifies *a beautiful garden:* (M:) the pl. of رَوْضَةٌ is رَوْضٌ, (S, M, K,) [or rather this is a coll. gen. n.] and رِبَاضٌ, (S, M, A, Mgh, K,) originally رَوَاضٌ, (S,) and رِبَاضَان, (Lth, M, K,) originally رَوَاضَان, (TA,) or rather رِبَاضَان pl. of رَوْضٌ, (M,) and رَوَاضَات, (M, Mgh,) in the dial. of Hudhayl رَوَاضَات (Mgh): Az says that the رِبَاض of the hard and stony and rugged tracts in the desert are low level places, in which the rain-water stagnates, or remains, or collects, and

which consequently produce various kinds of herbage, that do not quickly dry up and wither: that sometimes a رَوْضَةٌ contains thickets of wild shrub: and sometimes it is a mile in length and breadth: but such as are very wide are termed اَمْسَانٌ. (TA.) It is said in a prov., اَمْسَانٌ قِبَاحٌ [More beautiful than an egg in a meadow, or garden]. (A, TA.) And one says, رَوْضَةٌ اَنَا عِنْدَكَ فِي رَوْضَةٍ [I, in thy presence, am as though I were in a meadow, or garden]: and رَوْضَةٌ مَجْلِسٌ رَوْضَةٌ مِنْ رِبَاضِ الْجَنَّةِ [Thy sitting-place is like a meadow, or garden, of the meadows, or gardens, of Paradise]. (A, TA.) Muhammad is related to have said, "Between my grave, or between my house, and my pulpit is a رَوْضَةٌ of the رِبَاض of Paradise:" meaning, accord. to Th, that he who abides in this place is as though he abode in a رَوْضَةٌ of the رِبَاض of Paradise. (M.) [See another tropical meaning of رِبَاضِ الْجَنَّةِ voce رَجَعٌ, last sentence.] — رَوْضَةٌ also signifies *Any water that collects in pools left by torrents, or the like, and in places in land or in the ground to which the rain-water flows and which retain it.* (K,* TA.) [In the CK, الإِسْكَاتَاتِ and السَّكَاكَاتِ are erroneously put for الإِسْكَاتَاتِ and السَّكَاكَاتِ.] — Also, (K,) or رَوْضٌ, (S, M,) + *About the half of a فُرْشَةٍ [or water-skin] (S, M, K) of water:* (S:) and the former, + *as much of water as covers the bottom of a watering-trough.* (S, M, A.)

رَيْضَةٌ: see رَوْضَةٌ. [It is implied in the K that the former is syn. with the latter in all its senses: but accord. to the TA, this is not the case.]

رَاثِضٌ *A breaker, or trainer, (M, Mgh, K,) of colts, (K,) or of beasts (دَوَابٌّ): (M, Mgh:) pl. رَاثِضَات (S, M, K) and رَوَاضٌ (S, M, K) and رَوْضٌ (M.)*

رَيْضٌ, originally رَيْوُضٌ, (S,) [in its primary sense seems to be syn. with مَرْوُضٌ + *Clement, or forbearing.* (Mgh.) — [Also, and more commonly,] applied to a she-camel, (S, K,) and to a he-camel, (S,) *In the first stage of training, as yet refractory:* (S, K,) and in like manner applied to a boy: (S:) *or a colt, (A,) or beast, (L,) that has not received training, nor become skilled in going, or pace, (A, L,) nor become submissive to its rider:* (L:) and a she-camel not trained: (A:) or, applied to a horse or the like, and to a camel, to a male and to a female, *refractory; contr. of ذَلُولٌ; app. designed as an epithet of good omen, because the beast is so called only before being skillfully trained.* (M.) — [Hence,] رَيْضَةٌ الْقَوَائِي *An ode of difficult rhymes; such rhymes as the poets have not extemporaneously composed:* (TA:) *or قَصِيدَةٌ رَيْضَةٌ means 'an ode not well, or not skillfully, composed.* (A.) And رَيْضٌ *أَمْرٌ رَيْضٌ* *An affair not well, not skillfully, or not soundly, managed, conducted, ordered, or regulated.* (A, TA.)

رَوْضَةٌ as a subst.: see رَوْضَةٌ

مَرَاضٌ *Hard ground in the lower, or lowest,*

part of a plain, or of soft ground, which retains water: pl. مَرَاضٍ and مَرَاضَات. (Az, K.)

مَرْوُضٌ (S, K,) and its fem., with S, (S, Mgh,) *A colt, (S, K,) and she-camel, (S,) or beast (دَابَّةً), (Mgh,) broken, or trained.* (S,* Mgh, K.) See also رَيْضٌ.

أَرْضٌ مُتْرَوِّضَةٌ *Land which has produced good herbage or plants, and of which the herbs, or leguminous plants, have become erect, or strong and erect: and نَبَاتٌ مُتْرَوِّضٌ plants which have attained their utmost size and height.* (M.) — اِفْعَلْ ذَاكَ مَا دَامَتِ الْفُتُوحُ مُتْرَبَّةً *Do thou that while the mind is free from straitness, cheerful, or happy, (S, M,* Mgh, TA, [in the second of which, however, the فُتُوحُ is strangely made masc.]) is from استراصٌ said of a place, as explained above.* (S.) — مُتْرَبٌّ is also applied, by a poet, (S, M,) El-Aghlab El-'Ijlee, (S,) or Homayd El-Arkaṭ, (AHu, M, IB,) to poetry, and to the metre termed رَجَزٌ; (S, M;) as meaning + *Easy; practicable.* (M, TA.)

رَوَّعَ

رَوَّعَ 1. رَوَّعَهُ (IAqr, Az, S, Mgh, K,*.) acc. رَوَّعٌ (Mgh, inf. n. رَوَّعٌ (Mgh, TA) and رَوَّعٌ and رَوَّعٌ (IAqr, TA.) [He, or it, affected his رَوَّعٌ, i. e. heart, or mind, with fright, or fear:] *fear of it (namely an affair or event) reached his رَوَّعٌ (Az, TA:) he, or it, (a man, S, or an affair or event, IAqr, TA, or a thing, Mgh,) frightened him; put him in fear; made him afraid;* (S, Mgh, Mgh, K;) as also رَوَّعَهُ, (S, Mgh, K,*.) inf. n. رَوَّعٌ: (TA:) *or its beauty and abundance or multitude frightened him:* (Lth, TA:) and + *the latter also, it frightened him by its abundance or multitude, or its beauty.* (TA.) Hence *إِذَا شَيْطَانٌ لِنَاسٍ فِي عَاصِمِهِ*, as though meaning [When the man becomes grizzled in the hair of the two sides of his face, that is] the warning of death. (TA.) You say also, [using the pass. form.] رَوَّعَ, acc. رَوَّعٌ, (TA,) inf. n. رَوَّعٌ, (S, K,) *He was, or became, frightened, or afraid; or he feared;* (S,* K,* TA:) as also رَوَّعَهُ, and رَوَّعَهُ, (S, K,* TA.) And رَوَّعَ مِنْهُ, acc. رَوَّعٌ, inf. n. رَوَّعٌ, *He was, or became, frightened at it, or afraid of it; or he feared it.* (TK.) [But I know of no authority on which this is founded, except a prov. (quoted in art. رَجَعٌ), in which some read رَوَّعَ instead of رَوَّعَ.] To a man, رَوَّعَ, *فَرَّعَ* [Be not thou frightened;] *fear not thou; let not fear overtake thee: and to a woman, رَوَّعَ.* (S, TA.) And hence the saying, in a trad., اِنَّ قَرْنَؤَنَا مَا رَاْنَا مِنْ شَيْءٍ [Ye shall not be frightened, or afraid: we saw not, or have not seen, anything]. (TA.) You also say, مِنْهُ, رَوَّعَ *He was, or became, frightened at, or afraid of, him; or it; or he feared him, or it.* (TA.) — اِفْعَلْ ذَاكَ مَا دَامَتِ الْفُتُوحُ مُتْرَبَّةً, i. e. heart, or

seeks, and devises or plans or plots, such and such things. (T, TA.)

5. **تَوَغَّ** *He* (a beast) rolled, or turned himself over. (JK, IDrd, K.) And **تَوَغَّ فِي الطِّينِ** *He* became befouled, or bedaubed, in the mud. (JK.)

6: see 3, last two sentences.

8: see 4, second sentence.

رَاغَةٌ: see **رِياغَةٌ**.

رَوَّاعٌ [The act, or quality, of turning aside or away from a thing: or of going this way and that, or to the right and left, quickly, and deceitfully, or guilefully: or of turning aside to deceive him who is behind one: or of eluding, or dodging] a subst. from **رَاغ**. (S, Mṣb, K.) = **خَبِيرِوَاغٌ** (so in the TA, the vowel of the ر in **رَوَّاعٌ** not indicated), or **رَوَّاعَةٌ** and **خَبِيرٌ لَهُ رَوَّاعَةٌ** (so in the JK.) Abundant [wealth, or good of any kind]. (JK, TA.)

رِياغٌ [originally **رَوَّاعٌ**] A state of plenty; or of abundance of herbage, or of the goods or conveniences or comforts of life. (JK, Ibn-'Abbād, K.) You say, **رِياغٌ كَلَانٌ فِي الرِّياغِ** Such a one is in a state of plenty, &c. (JK.) = See also art. **رِياغ**.

رِياغَةٌ: see what next follows.

رِياغَةٌ The wrestling-place of a people; (Ys, JK, S, K.) as also **رِياغَةٌ** (K.) which is the original form, the و being afterwards changed into ي because of the kasrah before it, though this, as Sgh says, is not a necessary sort of conversion; (TA:) or **رِياغَةٌ**. (So in the JK.)

رِياغَةٌ *q. حيلة* [meaning An evasion or elusion, a shift, a ruse, an artifice, an artful contrivance or device, a plot, or a stratagem]: (Ibn-'Abbād, K.) from **الرَّوَّاعُ** [inf. n. of **رَاغ**]: so in the saying, **أَخَذْتَنِي بِالرِّياغَةِ** [Thou tookest me by an artifice, &c.]. (JK, Ibn-'Abbād, K.) [It has a similar meaning also in a saying cited voce **مَوْجِدَةٌ**, q. v.]

رِياغَةٌ and **رِياغَةٌ**: see **رِياغٌ**.

رَوَّاعٌ [Wont to turn aside or away from a thing: or to go this way and that, or to the right and left, quickly, and deceitfully, or guilefully: or to turn aside for the purpose of deceiving him who is behind: or to elude, or dodge]. Mu'awiyah said to 'Abd-Allah Ibn-'Ez-Zubeyr, **إِنِّي أَتَيْتُكَ رَوَّاعًا** *كُنَّا حَرَجَتْ مِنْ جُحْرٍ أَتَحَرَّتْ فِي جُحْرٍ* [Thou art only a fellow wont to elude: whenever thou comest forth from a burrow, thou enterest into a burrow]. (TA.) [Hence,] **الرَّوَّاعُ** is an appellation of *The fox*. (JK, K.)

رِياغٌ *طريقٌ* A deviating road. (S, TA.) Hence **رِياغَةٌ** [as a subst.] A road deviating from the main road: pl. **رِياغَاتٌ**. (TA, from a trad.)

رِياغَةٌ: see what next precedes.

رَوَّاعٌ [More, and must, wont to turn aside or away from a thing: to go this way and that, or to the right and left, quickly, and deceitfully, or guilefully: to turn aside for the purpose of deceiving him who is behind: or to elude, or dodge] Tāreḥ Ibn-El-'Abd said to 'Amr Ibn-Hind, censuring his companions,

* **كُلُّهُمْ رَوَّاعٌ مِنْ تَعَلُّبٍ**

* **مَا أَشْبَهَ اللَّيْلَةَ بِالرَّاحَةِ**

[Every one of them is more wont to elude than a fox: how like is this night to yesternight! meaning, how like are they, one to another! see art. **رَوَّاعٌ**] **رَوَّاعٌ مِنْ تَعَلُّبٍ** is a prov. (TA.)

روى

1. **رَوَّى** (IDrd, K.) aor. **يَرِّى** (K.) or **يَرِّو** (IDrd, K.) inf. n. **رَوَّى** (IDrd, K.) is a dial. var. of **رَأَى** (IDrd, K.) aor. **يَرَى** (K.): or, as some say, (IDrd, K.) signifies The being still; and is not from **رَوَّى** (IDrd, K.): [Isd says,] **رَأَى** inf. n. **رَوَّى** signifies **سَكَنَ** [he, or it, was, or became, still, &c.] and **رَأَى** [q. v.] is a dial. var. thereof [signifying thus]; and is not from **رَوَّى** syn. with **رَجِمَ**. (M.)

3. **رَأَى**: see **رَأَو**.

رَأَى *Wine*; a dial. var. of **رَأَى**. (TA.)

رَوَّى Mercy, or compassion: (O, K:) so accord. to IAsr. (O.)

روى

1. **رَوَّى** (S, Mṣb, TA.) aor. **يَرِّو** (S, Mṣb, K.) inf. n. **رَوَّى** (S, Mṣb, K.) *It* (wine, or beverage, S, or water, Mṣb, TA, and a thing, TA) *was*, or *became*, clear. (S, Mṣb, TA.) = **رَأَى عَلَيْهِ** (JK, K.) aor. as above, (JK,) and so the inf. n., (K.) *He*, or *it*, *exceeded him*, or *it*: (JK:) [and] *he*, or *it*, *exceeded him*, or *it*, *in excellence*. (K.) You say, **رَأَى رَأَى فِي يَدِي كَذَا** Such a thing was redundant, or remained over and above, in my hand; like **رَأَى**; syn. **زَادَ**. (L in art **رِيع**) And **رَأَى رَأَى فُلَانٌ عَلَى أَفْئِدَةٍ** *Such a one was, or became, above, or superior to, his family; surpassed, or excelled, his family*. (JK.) **رَأَى** (JK, S, MA,) or **رَأَى لِي** (so in my copy of the Mṣb, [perhaps a mistranscription, for only the former is commonly known,]) and **رَأَى** (K.) aor. as above, (JK, S,) and so the inf. n., (JK, K.) *It* (a thing) *induced in me, and him, wonder, or admiration, and pleasure, or joy; excited me, and his, admiration and approval; pleased, or rejoiced, me, and him*. (JK, S, MA, Mṣb, K.) **رَوَّى** [aor. **يَرِّو**] inf. n. **رَوَّى** *He was, or became, long-toothed*. (MA:) [or he had long teeth, the upper of which projected over the lower. or his upper central incisors were longer than the lower, and projecting over them: see **رَوَّى**, below.]

2. **رَوَّى** (JK, S, Mṣb,) inf. n. **رَوَّى** (S, K.) *He cleared, or clarified*, (S, Mṣb, K.) wine, or

beverage, (S,) or water; (Mṣb;) *he cleared, or clarified, wine, or beverage, with the رَوَّى*. (JK, TA.) = *He* (a drunken man) *made water in his clothes*. (Aḥn, K, TA.) = **رَوَّى الْمَيْتَ** (JK, TA.) inf. n. as above, (JK,) *He maled, or put, to the tent, a رَوَّى*, (JK, TA.) meaning a curtain

extended below the roof. (TA.) [See **رَوَّى**.] — Hence, (Har p 50,) **رَوَّى اللَّيْلِ** *The night extended the رَوَّى [or curtain] of its darkness*, (S, Mṣb, Har ubi suprā, TA;) *became dark*; (Har, TA;) as also **رَوَّى**. (TA.) = **رَوَّى** also signifies *The selling a commodity and buying one better than it*, (IAsr, K, TA,) or *longer than it, and better*: (TA:) or *the selling an old and worn-out thing and buying a new one*: (Th, TA.) or *the selling one's garment, and adding something to it, and buying [with that garment and the thing added to it] another garment better than it*: (JK:) [or the buying, with a thing and something added thereto, a better thing: for] *one says, بَاعَ بِلْعَنَةٍ قَرَوَّى* [He sold his commodity, and bought with it and something added thereto a better commodity]. (TA.) — *One says also, رَوَّى لِعَلَانٍ فِي بِلْعَنَةٍ* *He named a high price to such a one for his commodity, not desiring it [himself, but app. desiring to induce another to give a high price for it]*. (JK, K.: expl. in the former by **رَوَّى وَلَا يَرِيدُهَا** and in the latter by **رَوَّى فِي تَيْبَةٍ وَهِيَ لَا يَرِيدُهَا**.)

4. **رَوَّى**: see 2. = **رَأَى**, (Mṣb in art. **رِيع**, and K in that and the present art,) inf. n. **رَوَّى** (S in the present art, and so in the K accord. to the TA,) *He poured it out, or forth*; (S, Mṣb, K;) namely, water and the like, (S,) or water and blood. (Mṣb.) and one says also **رَوَّى** (Mṣb, TA,) changing the أ into e, originally **رَوَّى**, like **دَحْرَجَ** in measure, (Mṣb,) said by Lb to be of the dial. of El-Yemen, and afterwards to have spread among Maḍar, (TA in art. **رِيع**) aor. **يَرِّو** (Mṣb, TA,) with fet-ḥ to the e, imperative **رَوِّ**, originally **رَوِّ**, like **دَحْرَجْ**, (Mṣb,) inf. n. **رَوَّى**, and **رَوَّى** (S and K in art. **رِيع**) and **رَوَّى** (Mṣb, TA,) with the o quiescent, like **أَهْرَقْتُ** aor. of **إِهْرَاقَ**; or, accord. to the T, **أَهْرَقْتُ** is wrong as being anomalous; and some say, **رَوَّى** inf. n. **رَوَّى**, as though the o were radical. (Mṣb.) It is said in a trad. **إِنَّ أَمْرًا أَهْرَقَ** or **كُنْتُ تَهْرَأُ الدِّمَاءَ** in the pass. form, and the o either meftoḥah or quiescent, and the damā being in the accus. case as a specificative; [so that the meaning is, *Verily a woman used to pour forth with blood; for تَهْرَأُ is equivalent to تَرِيقُ*, but by rule the specificative should be without the article damā;] or **الدِّمَاءَ** may be in the nom. case, **الدِّمَاءَ** being for **دِمَائُهَا** [i. e. *her blood used to pour forth*]. (Mṣb.) Isd says that **رَوَّى** is judged to be originally **رَوَّى** because the medial radical letter of a verb is more commonly than **و**; and because, when water is poured forth, its clearness appears, and it excites the admiration and approval of its beholder; [to which may be

added, also because one says, *هَذَا يَتَرَوَّقَانِ الْبَاءَ* [though Ks states that *رَوَّقَ الْبَاءَ*, nor *يَرِشُ*, signifies *The water poured out*, or forth: IB says that *رَوَّقَ الْبَاءَ*, aor. *يَرِشُ*, inf. n., *رَوَّقَ*, signifying *the water went to and fro upon the surface of the earth* (TA.) One says also, of a man, *أَفْرَاقَهُ وَهَرَاقَهُ وَأَرَاقَ مَاءَ ظَهْرِهِ* [meaning *He poured forth his seminal fluid*]. (TA.) — And *أَرَقَّ عَيْنُكَ* and *أَرَقَّ هَرَقُ* meaning *† Stay thou until the mid-day heat shall have become assuaged, and the air be cool*; syn. *أَبْرَدَ*. (IAqr, TA in art *فَرَقَ*.) — [See more in art *هَرَقَ*.]

5. *تَرَوَّقَ* It (wine, or beverage, [&c.]) became clear [or rather cleared] without pressing, or expressing. (TA.)

6. *هَاتَا يَتَرَوَّقَانِ الْبَاءَ* They two pour the water out, or forth, by turns. (TA.)

رَوَّقَ [an inf. n. of *رَوَّقَ*, used as an epithet.] Clear; applied to water &c. (IAqr, K.) [See also *رَوَّقِي*.] — [Hence, app., as a subst.,] Pure, or sincere, love. (K.) — [Also, as an epithet originally an inf. n.,] Inducing wonder, or admiration, and pleasure, or joy; exciting admiration and approval; pleasing, or rejoicing; (IAqr, K.; as also *رَوَّقِي* (JK) and *رَوَّقِي*. (IAqr, TA.) And, applied to a horse, *Beautiful in make, that induces wonder, or admiration, and pleasure, or joy, in his beholder; excites his admiration and approval; or pleases, or rejoices, him; as also* *رَوَّقِي*. (K.) — *A horn* (JK, S, K, TA.) of any horned animal. (TA.) pl. *أُرَوَّاق*. (S, TA.) [Hence,] *رَوَّقُ الْفَرَسِ* *† The spear which the horseman extends between the horse's ears*: (K.) [for] spears are regarded as the horses' horns. (Ham p. 90) And *رَوَّقِي* *† A great calamity or misfortune*: (K, TA.) lit. *two-horned*. (TA.) *حَرْبٌ زَاتُ رَوَّقَيْنِ* *† A vehement war*. (TA.) — Also *† A courageous [man], with whom one cannot cope*. (K.) — *† A chief* (IAqr, JK, K.) of men. (JK.) — *† A company, or collective body*, (As, O, K.) of people: so in the saying, *جَاءَنَا رَوَّقٌ مِنْ بَنِي فَلَانٍ*, [which means "the numerous and strong company of the collective body of the people"]. (As, O.) — Also syn. with *رَوَّقَانِ* in several senses, as pointed out below: see the latter word in six places. — Also *† The foremost part or portion of rain, and of an army, and of a number of horses or horsemen*. (TA.) And *† The first part of youth*; as also *رَوَّقِي* (S, O, K.) originally *رَوَّقِي* (O, K.) and *رَوَّقِي* (S, O, K.) which is a contraction of *رَوَّقِي* (O): you say, *رَوَّقِي* *† He did it in the first part of his youth*: (S, TA.) — *† The first part of youth passed*. (TA.) — Also *† The youth [itself] of a man*. (TA.) — And *† Life*; i. e. the period of life: whence the saying, *أَكَلَ رَوَّقَهُ* *† He consumed*

his life; or] *he became aged*: (K.) or this saying means *† his life became prolonged so that, or until, his teeth fell out, one after another*. (S, O.) — *† A part, or portion, of the night*: (S, K.) pl., accord. to IB, *أُرَوَّق*; but accord. to Abou-'Amr Esh-Sheybānee, this is pl. of *رَوَّقَانِ*: (TA.) [or the pl. of *رَوَّقِي* in this sense is *أُرَوَّاق*.] You say, *مَضَى رَوَّقِي مِنَ اللَّيْلِ* *† A part, or portion, of the night passed*. (TA.) And *أُرَوَّاقُ اللَّيْلِ* means *† The folds (أَتْنَدَ) of the darkness of night*. (K, TA.) And *أُرَوَّاقُ الْعَيْنِ* *† The sides of the eye: so in the saying, أَهْبَكَتْ أُرَوَّاقُ الْعَيْنِ* *† The sides of the eye shed tears*. (O, K, TA.) — Also *† The body*: (K, TA.) and [in like manner the pl.] *أُرَوَّاق* signifies *† the extremities and body, of a man*: (TA.) and his self; (JK, TA.) as also the singular. (JK, TA.) You say, *رَمَى بِأُرَوَّاقِهِ* *† They threw themselves upon us*. (TA.) And *أَتَى عَلَيْنَا أُرَوَّاقَهُ* *† He covered us with himself [by throwing himself upon us]*. (TA.) And *رَمَاهُ بِأُرَوَّاقِهِ* *† He threw his weight upon him*. (TA.) And *رَمَى بِأُرَوَّاقِهِ عَلَى الدَّابَّةِ* *† He mounted the beast*: (O, K.) *رَمَى بِأُرَوَّاقِهِ عَنِ الدَّابَّةِ* *† He alighted from the beast*. (O, K.) And *أَتَى أُرَوَّاقَهُ* *† He remained at rest in a place*: (S, O, K.) like as one says, *أَتَى غَصَاءً* (S, O): a meaning said in the K to be app. the contr. of what here next follows: but this requires consideration. (TA.) Also *† He run vehemently*: (A' Obeid, S, O, K.) not known, however, to Sh, in this sense; but known to him as meaning *† he strove, laboured, toiled, or exerted himself, in a thing*. (TA.) [Agreeably with this last explanation, it is said that] *رَوَّقِي* also signifies *† A man's determination, or resolution; his action; and his purpose, or intention*. (K, TA.) And hence the saying, *أَتَى عَلَيْنَا أُرَوَّاقَهُ* [meaning *† He devoted his mind and energy to it, or him*]: (TA.) [or] you say thus, and *أَتَى عَلَيْنَا شَرَاهُ*, meaning his loving it, or him, *رَأَى بَحْبَهُ* vehemently [i. e. *† he loved it, or him, vehemently*]; agreeably with explanations of the saying *شَرَاهُ* which in art *شَر*, q. v.]. (Thus in the JM. [In my two copies of the S, and in the O and K, and hence in the TA, in the places of *عَلَيْنَا* and *بَحْبَهُ* we find *عَلَيْنَا* and *بَحْبَهُ*; evidently mistranscriptions which have been copied by one lexicographer after another without due consideration: or, if we read *عَلَيْنَا*, we should read *بَحْبَهُ*; for in this case the meaning of the saying would certainly be *he loved thee vehemently*. Freytag, misled by the reading *بَحْبَهُ* in the S and K, renders *أُرَوَّاقَهُ* as meaning *Magno amors erga ipsum te accendat*. Gollus gives, in its place, *ضرب أُرَوَّاقَهُ عَلَيْهِ* (for *أُرَوَّاقَهُ*), as meaning *Valde amavit eum*.) — You say also, *أَلْقَتْ السَّحَابَةُ أُرَوَّاقَهَا* (JK, S, O, K.), and *أَلْقَتْ السَّحَابَةُ عَلَى الْأَرْضِ أُرَوَّاقَهَا* (TA.) *† The cloud cast down its rain, and its vehement rain consisting of large drops*, (S, O, K, TA.) *upon the earth*: (TA.) or *persevered with rain, and remained stationary upon the land*: (JK, TA.) or *أَلْقَتْ السَّمَاءُ بِأُرَوَّاقِهَا* *† The sky cast down all the*

water that was in it: (IAmb, O, TA.) or this saying, (O, TA.) or the former, (K.), means *cast down its clear waters*: (O, K, TA.) from *أَلْقَتْ السَّحَابَةُ* "the water was, or became, clear;" but Iamb deems this improbable, because the Arabs did not say *رَوَّقِي* *مَاءٌ* *رَوَّقِي* and *مَاءَانِ رَوَّقَانِ* and *أُمُوهَا رَوَّقَانِ* (O, TA.) [i. e. they said *رَوَّقِي* only, in all cases when they used it as an epithet meaning "clear," because it is originally an inf. n., like *عَدَلٌ* &c.]; or, as some say, by *أُرَوَّاقَهَا* is meant *its waters rendered heavy by the clouds*: and one says, *أَزْهَتْ السَّمَاءُ أُرَوَّاقَهَا* and *عَزَلِيَّتُهَا* *† The sky loosed, or let down, its spouts; the clouds being likened to leathern water-bags*: (TA.) [for] *رَوَّقِي* means *† The سَبِيل [or channel by which flows the water] of the clouds*. (TA.) in another part of the art. [See also *رَوَّقَانِ*, as used in relation to clouds.] — *رَوَّقِي* also signifies *† A substitute for a thing*, (O, K.), accord. to [the JK and] Ibn-'Abbid. (O.) And *الرَّوْقُ* means *The breathing of [i. e. in] the agony of death* (نَفْسُ الرَّوْقِ). (O, K, TA.) [In the UK and in my MS. copy of the K, نَفْسُ الرَّوْقِ, which means the agony of death itself.]]

رَوَّقِي is said to be pl. of *رَوَّقَةٌ*, and of *رَوَّقَانِ*, and of *رَوَّقِي*. (TA.) [See these three words.]

رَوَّقِي Length of the teeth, with a projecting of the upper over the lower. (JK.) or length of the upper incisors exceeding that of the lower, (S, O, K, TA.) with projection of the former over the latter. (TA.) [See also 1, last sentence.]

رَوَّقِي: see *رَوَّقِي*, in two places, in the former half of the paragraph: — and see also *رَوَّقِي*.

رَوَّقَةٌ i. g. *جَمَالٌ رَوَّقِي* [i. e. *Beauty, comeliness, or elegance, &c., that induces wonder, or admiration, and pleasure, or joy; or surpassing beauty, &c.*]. (K.)

رَوَّقَةٌ Choice, or excellent: (Fr, O.) or goodly, or beautiful: (K.) applied to a boy and to a girl, (Fr, O, K.) and to a he-camel and to a she-camel: (Fr, O.) and very beautiful or comely or elegant; (K.) applied to one and more of human beings: (TA.) used alike as masc. and fem. and sing. and pl. (O, TA.) and dual: (TA.) [and also said to be pl. of *رَوَّقِي*, q. v.]; and it has a pl., [or coll. gen. n.,] namely, *رَوَّقِي* (IDrd, O, TA.); applied to she-camels; (IDrd, O.) or sometimes applied to horses and camels, absolutely accord. to IAqr, or particularly when on a journey. (TA.) — Also *† A little, or paltry, thing*: (JK, IDrd, O, K.) of the dial. of El-Yemen. (IDrd, O.) You say, *رَوَّقَةٌ* *مَا أَغْطَاهُ* *† He gave him not so much as a little, or paltry, thing*. (IDrd, O.)

رَوَّقَانِ } see what next follows.
رَوَّقَانِ }

رَوَّقَانِ (Lth, S, Mgh, O, Mgh, K, &c.) and *رَوَّقَانِ* (MA, K.) and *رَوَّقَانِ* (MA) *† A بيت [or tent] like the فُطَات [q. v.], [Lth, JK, O, Mgh, K.] supported upon one pole in the middle thereof*; (Lth, O, Mgh, K.) as also *رَوَّقَانِ* (K, TA; expl. in the

former as signifying a مُسْحَط and its pl. أَرْوَاقُ is expl. in the § as signifying قَسَائِدُ; accord. to Lih: (TA:) or a roof in the front, or fore part, of a بَيْت [or tent]; (S, O, K:) as also رَوْقُ (S:) or a curtain that is extended below the roof; as also رَوْقُ; which latter is expl. in the K as signifying simply a curtain: (TA:) or the رَوَاقُ of a بَيْت [or tent] is the curtain of the front, or fore part, thereof, extending from the top thereof to the ground: (AZ, TA:) a [piece of cloth such as is called] كَسَمَةٌ let down upon the front, or fore part, of a بَيْت, from the top thereof to the ground: (Mgh:) رَوْقُ signifies the same as رَوَاقُ: (K:) and each signifies الشُّعَّة [or oblong piece of cloth] that is beneath the upper, or uppermost, شُعَّة of a بَيْت [or tent]: (AZ, O, K:) or sometimes the رَوَاقُ is one such piece of cloth, and sometimes of two such pieces, and sometimes of three: (TA:) and (Mgh) or as some say, (Mgh, TA,) رَوَاقُ signifies † the front, or fore part, of a بَيْت [or tent]; (Z, Mgh, Mgh, TA:) as also رَوْقُ; (JK, Z, K:) its hinder part being called its كَعْفٌ, and its two sides being called its خَالِقَتَانِ; (TA:) whence the saying, يَبْتِهِي رَوَاقِي بَيْتِهِ وَقَدْوَأَ رَوْقِي بَيْتِهِ [They sat in the front or fore part of his tent]: (Z, TA:) and رَوْقُ also signifies a tent; as in the saying, ضَرَبَ رَوْقَهُ [He pitched his tent]: (S:) and [hence] the place of the huntsman [in which he conceals himself to his in wait]; (K:) as being likened to the رَوَاقُ: (TA:) رَوَاقُ signifies also a place that affords shelter in rain: (MA:) [and a portico; and particularly such as surrounds the court of a mosque; (see رَسْدٌ); in some of the large collegiate mosques, as, for instance, in the mosque El-Azhar, in Cairo, divided into a number of distinct apartments for students of different provinces or countries, each of which apartments by itself is termed a رَوَاقُ:] the pl. of رَوَاقُ is رَوَاقِي; (S, O, Mgh, K:) the former a pl. of pauc. and the latter of mult. (S, O.) — [Hence, الرَّوْاقُ مِنَ السَّكَابِ, expl. in the TA as meaning كُرَوَاتِ الْبَيْتِ but دار منه كُرَوَاتِ الْبَيْتِ is here evidently a mistranscription for رَوَاقُ; and the meaning is, † The part, of the clouds, that resembles the رَوَاقُ of the tent. See also الرَّوْاقُ, near the end of the paragraph commencing with رَوْقُ.] — [Hence also,] رَوَاقُ اللَّيْلِ [The curtain of night: and] the first part of night; and the greater, or main, part thereof (ISd, K.) [It is implied in the latter that one says also in this instance and in the next following.] You say, of night, مَدَّ رَوَاقَ ظُلُمَتِهِ [It extended the curtain of its darkness]: (S, Mgh:) and أَلْقَى رَوَاقَهُ [It let fall its curtains]. (S.) [See also an ex. in a verse cited voce مُرَمَّر in art. رَمَر.] — رَوَاقُ الْعَيْنِ [The eyebrow] (JK, K.) — رَوَاقُ [imperfectly decl. as being a proper name and of the fem. gender, though it is implied in the K that it is (الرَوَاقُ and الرَوَاقُ) is a name for The eye, (O, K,) by which she is called to be

milked, by the cry رَوَاقُ رَوَاقُ (O:) but not unless she be رَوْقَةٌ [app., if not a mistranscription for رَوْقَةٌ, formed from this latter by transposition, and thus meaning dusky: see أَرْوَقُ]. (O, K.)

رَوَقٌ Cleared, or clarified, [or rather مَرَوَقٌ مَرَوَقٌ has this meaning, and رَوَقٌ signifies clear,] wine, or beverage. (TA.) And Pure musk. (TA.) [See also the same word in art. رَوَقُ: and see رَوْقُ.] — [Also Exceeding, surpassing, or superlative: see 1, second and next two following sentences.] — See also رَوْقُ, third sentence. [Hence,] رَوَقٌ, or beautiful: (S, K, TA:) from رَوَقِي signifying as expl. in the first paragraph of this art.; (S;) or from رَوَقٌ signifying “it was, or became, clear.” (TA.) رَوْقَةُ pl. رَوَقٌ (S, K,) like as رَوَقٌ, رَوَقٌ and قَارَةٌ are pls. of صُحْبَةٌ and فُرْقَةٌ [or rather quasi-pl.] applied to boys, (S, K,) and to girls; (S;) [and also (as expl. above) an epithet used alike as masc. and fem. and sing. and pl. and dual:] and رَوْقُ is another pl. of رَوَقٌ, like as رَوَقٌ is of رَوَقٌ. (S.) رَوْقَةُ الْمُؤْمِنِينَ, in which رَوْقَةُ is [quasi] pl. of رَوَقٌ, means the best, and the manly and noble or generous, of the believers. (TA.)

رَوَقٌ: see رَوْقُ, in four places, in the former half of the paragraph. — Also The most excellent of anything; (JK, S;) as, for instance, of wine, or beverage, and of rain. (JK.) — And it is said to signify also, (JK, Ibn-Abbād, O,) or so رَوَقٌ رَوَقٌ (accord. to the copies of the K,) A scanty fall of rain: thus bearing two contr. meanings. (JK, Ibn-Abbād, O, K.)

رَوَوُقٌ A clarifier, or strainer, (S, Mgh, K,) syn. مَصْفَاةٌ (S, K,) for wine or beverage: (S.) رَوَوُقٌ [q v.] with which wine, or beverage, is cleared, (Lih, JK, K, TA,) without pressing, or expressing. (TA.) and (sometimes, S) the [kind of wine-vessel called] رَاطِيَةٌ. (S, K.) Accord. to IAgar, (O, TA,) who is said by Sh to differ herein from all others, (TA,) الرَّوَوُقُ signifies also The كأس [or drinking-cup, or cup of wine,] itself. (O, K, TA.) And Dukeyn uses it metaphorically in relation to youth; saying,

* أَتَى بِرَوَوُقِ السَّيِّبِ الْخَاضِبِ *
[app. meaning † He gave to drink of the cup of ruddy youth: see خَاضِبُ as an epithet applied to an ostrich]. (TA.)

رَوَوُقٌ [app. originally signifying Horned: — and hence,] † A horse between whose ears the rider extends his spear: when the rider does not thus, he [the horse] is said to be رَوَوُقٌ. (K.) — Also, applied to a man, (S, Mgh, K,) Having long teeth, with a projecting of the upper over the lower. (JK.) or having long incisors: (Mgh:) or whose upper incisors are longer than the lower, (S, K, TA,) and project over the latter: (TA:) fam. رَوَوُقَةٌ (JK, TA:) and pl. رَوَوُقٌ (K, TA:) which is also said to be pl. of رَوَوُقَةٌ, and of رَوَوُقٌ. (TA.) [In the K is added, after the mention of the pl., وَكَذَلِكَ قَوْمٌ رَوَوُقٌ وَرَجُلٌ رَوَوُقٌ: an addition altogether redundant.] — [It seems that it is

also syn. with أَرْوَقُ, as being formed from the latter by transposition; and that hence] one says رَوَوُقٌ and سَنَةٌ رَوَوُقٌ [meaning † A rainless year and rainless years], and عَاشَ فِيهِمْ عَامٌ أَرْوَقٌ [meaning † A rainless year made mischief, or havoc, among them, as though it were a dusky roof]. (TA.) See also رَوَوُقُ, last sentence.

رَوَوُقَةٌ inf. n. of 4. (S.) — And [hence,] The مَاءُ [meaning seminal fluid] of a man; as also رَوَوُقَةٌ and هَرَاةٌ. (TA.) [See مَاءٌ طَبِيرٌ.]

رَوَقٌ: see art. رَوَقُ.
مَاءٌ مَرَوَقٌ [Water, and hence, seminal fluid, poured forth]. (TA.) [There immediately followed by رَوَوُقٌ مَاءٌ طَبِيرٌ, q. v.]

رَجُلٌ مَرِيضٌ [A man pouring forth water, and hence, his seminal fluid]. (TA.) [There immediately followed by مَاءٌ مَرَوَقٌ, q. v.]

رَوَوُقٌ: see رَوَوُقٌ, in art. رَوَوُقُ.
— Also A tent (بَيْتٌ, S, K, and خَسَنَةٌ, S) having رَوَوُقٌ [q. v.]. (S, K.) [Said in the TA to be tropical; but why, I do not see.]

رَوَوُقِي هُوَ رَوَوُقُ of his tent fronting, or facing, that of mine; (JK, A, O, K, *) and so هُوَ جَارِي مَرَوَوُقِي. (A, TA.)

رول

2. رَوَوُل (Lih, T, S,) inf. n. تَرَوَوُل (S,) He (a horse) slavered in his مَخْلَاةٌ [or nose-bag]. (Lih, T, S.) [See also رَالٌ in art. رِيل.] — He discharged his urine interruptedly and convulsively. (Sh, T.) — He (a horse) put forth his yard for the purpose of staling. (A'Obeyd, T, S, M, K.) And (M, in the K “or,”) He extended his penis feebly: (M, K, *) or he omitted his semen before access to the woman. (K.) — Also, (inf. n. as above, T, S, K,) He seasoned a cake of bread with grease or fat, or melted grease or fat, or the like, (M, K,) and with clarified butter: (M:) or he rubbed it with clarified butter, (Ag, T, M, K,) and with grease, or gravy, or dripping: (Ag, T, M:) or he rubbed it hard, or much, with clarified butter: (S:) or he soaked bread in clarified butter; and the like: (Ham p. 114:) or he made his food, (M,) or a cake of bread, (K,) very greasy: (M, K:) i. q. رَوَقٌ [q v.]. (JK and TA in art. رَوَق.)

رَوَوُلٌ and رَوَوُلٌ (Ag, T, S, M, K,) the former also with , [رَوَوُلٌ] as mentioned in art. رَوَلٌ, (TA,) but not the latter, for the Arabs do not pronounce a word of this [class and] measure with , (S, TA,) and A'Obeyd says that it is without , or, accord. to ISk, it is [also] with , (M and TA in art. رَوَل.) Slaver: (IAgar and T in explanation of the former, and S in explanation of both:) [like رَوَلٌ mentioned in art. رَوَل:] one says رَجُلٌ كَثِيرُ الرَوَالِ A man having much slaver: (IAgar, T: in one copy of the T رَوَالٌ) and

فُلَانٌ يَسِيبُ رَوَالَهُ Such a one, his slaver flows: (S:) or both signify the slaver of horses and similar beasts, (Aḡ, T, M, K,) and of children: (Aḡ, T:) or the former signifies peculiarly the froth, or foam, of the horse: (M, K:*) accord. to Lth, the saliva of the horse or similar beast. (T.) [See رَوَال, in ut. رَال.] = See also the next paragraph.

رَوَالٌ *Falling in drops.* (AA, T, K.) رَوَالٌ means *Slaver falling in drops.* (AA, T.) And (K) it has an intensive signification, [app. meaning *Much slaver*], (M, K,) like شَاعِرٌ (M.). = Also, (M, K,) and رَاوُولٌ (S, TA,) but disallowed in this sense by Aḡ, (T, S,) in the K, erroneously, رَوَالٌ, (TA, [see also رَوَال, in art. رَال,]) A redundant tooth, (S, M, K,) in a man and a horse, (S,) not growing in the manner of أَرَضَاسٌ [or other teeth]: (M, K:) or رَوَالٌ or رَوَالٌ signify a tooth that grows to a horse or similar beast, preventing him from drinking [with ease] and from [eating in the manner termed] قَشَرٌ: (Lth, T:) accord. to Ish, رَوَالٌ [pl. of رَوَالَةٌ] signifies small teeth that grow at the roots of the large teeth, and excavate the roots of the latter so that these fall out: (T:) [and] رَوَالٌ or رَوَالٌ: (TA:) or this last, which is pl. of رَوَالٌ, signifies redundant teeth that are behind the [other] teeth; as also رَوَالٌ, with the ى elided. (Hum p. 818.)

رَوَالَةٌ: see the next preceding paragraph, in two places.

رَوَالٌ: see رَوَالٌ: and see also رَوَال, in two places.

رَوَالٌ (IAḡr, T, K, in one copy of the T, M, K,) like رَوَالٌ (K,) A man having much slaver. (IAḡr, T, K.) — And [Broad, or food,] soft with seasoning. (IAḡr, T, TA.) — And A horse much affecting to act as a stallion. (IAḡr, T, TA.) = Also A piece of a weak rope: (Aḡ, M, K:) and a piece of a rope of which no use is made. (Aḡ, M.)

رَوَالٌ [see 2, of which it is a part n.:] One whose penis is, or becomes, flaccid: so accord. to IAḡr. (T.)

روم

1. رَوَامٌ (T, S, M, Mḡb,) aor. يَرَوُمُ (T, S, Mḡb,) inf. n. رَوُمٌ (T, S, M, Mḡb, K) and مَرَامٌ (Mḡb, K, TA,) He sought, sought for or after, or desired, syn. طَلَبَ (T, M, Mḡb, K,*) a thing. (S, M, Mḡb.) — [And hence, He attempted another person in fight &c., and a thing.] — And [hence also] رَوُمٌ (K,) or رَوُمٌ الحَرْكَةُ, mentioned by Sb, (S,) [as though signifying The desiring to pronounce the vowel-sound without fully accomplishing that desire,] means [the pronouncing] a vowel-sound (حَرْكَةُ) slurred (مُخْتَلِئَةً) and rendered obscure, (S, K,) sort, or by, [accord. to different copies of the S,] a sort of alleviation [of the utterance]; (S;) it is more [in effect] than what is termed الإِسْخَامُ, because it is heard; (S, K;) and it is of the same measure [in prosody]

as the vowel-sound [fully pronounced]; as [in the case of what is termed] هَمَزَةٌ بَيْنَ بَيْنَ, such as in the saying of the poet,

* أَنَّنْ رَمَ أَجْصَالٌ وَفَارَقَ جِمْرَةً
* وَصَاحَ عَرَابُ النِّينِ أَنتَ حَرِيْنٌ

[Is it because that camels have had the nose-reins attached to them, and neighbours have separated, one from another, and the raven of disunion has uttered its cry, thou art mourning?]; and it not being allowable to make the ع [in عِلْوَان] quiescent: it is such also as in the phrase in the Kūr [ii. 181] رَضَانٌ شَبْرُ رَضَانٍ with him who makes [the dammel] obscure; it being only with a slurred vowel-sound (حَرْكَةً مُخْتَلِئَةً) and it not being allowable for the former [i. e. the ر of رَضَان] to be quiescent, because the s before it is quiescent, for this would lead to the combination of two quiescent letters in a case of continuity, [i. e. when there is no pause after them,] without there being before them a soft letter [i. e. l or و or ى, as in دَوَات &c.], which is not found in any of the dialects of the Arabs: it is such also as in the instances in the Kūr [xv. 9 and x. 33 and xxxvi. 49] نَحْنُ لَمْ يَخْصِمُونَ أَمَّنْ لَا يَبْدِي نَزْلًا أَلْبَدُكُ [for

يَنْتَحِمُونَ], and the like thereof: no regard should be paid to the saying of Fr, that in this [last] and the like instances a letter [which in this instance and in the next preceding it is ت] is incorporated into another [following it]; for they [i. e. the Arabs] do not realize this mode [of incorporation]; and he who combines two quiescent letters in an instance in which the slurring of the vowel-sound (حَرْكَةُ) is not proper errs; as in the reading of Hanzeliz, in the Kūr [xviii. 90] فَبَا أَطْعَاوَا for the س of الاستِغْفَال may not be made movant in any manner [and therefore it may not be incorporated into the following letter]. (S, TA.) The رَوُمٌ is [also] in a case of pausing after a word ending with any letter except the fem. s, [in like manner] meaning The indicating the vowel with an obscure sound: (I'Ad p. 361:) رَوُمٌ الحَرْكَةُ in pausing after a word that is مَرْفُوعٌ or مَجْزُورٌ is from التَّيَّةُ signifying طَلَبَهُ Sb says that those of whom one says رَاوُوا الحَرْكَةَ [They slurred the vowel-sound] are induced to do what this signifies [instead of suppressing the vowel-sound entirely] by eagerness to exclude it from the case of that which is necessarily made quiescent in every instance, and to show that its case is, in their opinion, not like the case of that which is made quiescent in every instance. (M.) [See also 4 in art. شُور.]

2. رَوُمٌ فُلَانٌ (Mḡb, K) followed by الشَّيْءُ, (Mḡb,) and (K) رَوُمٌ فُلَانٌ (IAḡr, S, K,) He made such a one to seek, seek for or after, or desire, the thing. (S, M, Mḡb, K.) — And رَوُمٌ رَابَةً He meditated, intended, purposed, desired, or endeavoured, to do one thing after another. (K.) — And رَوُمٌ He tarried; paused; tarried and waited or expected; or was patient, and tarried and waited or expected. (K.)

Quasi 4. أَرُمْتُ, for أَرُمْتُ, see the latter, near the end of the first paragraph of art. رَم.

5. رَوُمٌ, or رَوُمٌ, accord. to different copies of the K, (TA,) He mocked at, scoffed at, laughed at, derided, or ridiculed, him, or her. (K, TA.)

رَامٌ A certain species of trees. (S, K,*)

رَوُمٌ inf. n. of 1 [q v.]. (T, S, M, &c.) = See also what next follows.

رَوُمٌ The lobe, or lobule, of the ear; (M, K;) as also رَوُمٌ. (K.) = الرَوُمُ A certain nation, (M, K,) well known; (M.) [said by the Arabs to be] descendants of Er-Room, the son of Esau (عِصْو) [so called by the Arabs], (T, S, K,) the son of Isaac the Prophet; (TA;) [i. e. the Greeks; generally meaning, of the Lower Empire; but sometimes, only those of Asia; and sometimes those of the Lower Empire together with all the nations of Europe beside: the ancient Greeks are more properly called by the Arabs اليونان:] one says رَوُمِيٌّ and رَوُمِيٌّ (S, K;) the former of these two appellations being applied to a single person, (M, K,) and the latter being the pl., (S, K,) [or rather a coll. gen. n.,] like رَوُمِيٌّ and رَوُمِيٌّ; (AAḡ, S, M;) the former being distinguished from the latter only by the doubled ى, like as تَمَرَةٌ is distinguished from تَمَرٌ its pl. [or coll. gen. n.] only by the s: (S;) and رَوُمِيٌّ has for [its proper] pl. رَوَامِيٌّ. (TA.) [It is also applied to The country of the nation, or people, so called, both in Europe and Asia, and sometimes only in Asia. Hence, بَحْرُ الرَوُمِ The Sea of the Greeks; meaning the Mediterranean Sea.]

رَوُمَةٌ Glue, with which the feathers of an arrow are stuck: (M, K:) said by A'Obeyd to be [thus] without s; but mentioned by Th with s. (M, TA. [See art. رَام,])

رَوُمِيٌّ The sail of an empty ship: (AA, T, K:) that of a full ship is called مَرْمُجٌ. (AA, T.) = See also رَوُمٌ.

رَوَامٌ نَغَامٌ q. غَامٌ [The foam of the mouth of a camel]: (K:) mentioned also in art. رَام [as written رَوَامٌ, and signifying slaver]. (TA.)

رَوَامٌ [pl. of رَوَامٌ, which signifies Seeking, &c.; act. part. n. of 1:] q. طَلَابٌ [pl. of طَلَبٌ]. (TA.)

رَامِيٌّ: see what next precedes.

رَوَامِيٌّ pl. of رَوُمِيٌّ. (TA.) See رَوُمٌ.

مَرَامٌ مَطْلَبٌ (S, M, K) [accord. to the PS A place of seeking or searching: but it should be observed that مَطْلَبٌ is an inf. n., and also a n. of place and of time: also that مَرَامٌ is expressly said in the Mḡb and TA to be an inf. n. of Rām, though not in the S nor in the M: and that it is mentioned in the K in the beginning of this art. as syn. with رَوُمٌ in the sense of طَلَبٌ, and at the end of the art. as signifying the same as مَطْلَبٌ. One says, هُوَ كَيْتُ الْمَقَامِ يَبْدُو الْبَرَامِ [which may mean

He is firm, or steady, in respect of the place of standing; far-aiming in respect of the place of seeking: or, agreeably with an explanation voce تَبَّتْ he is one who does not quit his station, or abode, without necessity, though far-aiming &c.: but it is obvious that both المقام والمقام may have be inf. n.]. (TA.)

مُورٍ *Sought, sought for or after, or desired.* (Mṣb.)

رون

1. **رَانَ** [aor. **رَوْنٌ**] inf. n. **رَوْنٌ** *It (an affair, or event), was, or became, hard, difficult, or severe. (TA.)* — **رَانَتْ لَيْلَتَانِ** *Our night was, or became, very cloudy and hot. (Th, M, TA.)* — See also **رَانَ** in art. **رين**.

رَوْنٌ (so accord. to a copy of the T, [if correct, an inf. n. used as a simple subst., see above, first sentence,]) or **رَوْنٌ** (so in another copy of the T, and accord. to the K,) with **لام**, (K,) *Hardness, difficulty, severity, vehemence, or intemperance. (T, K:)* pl. **رَوْنُونٌ** (T, and so in a copy of the K,) or **رَوْنُونٌ**. (CK.) [See also **رَوْنَةٌ**] — **رَوْنٌ** signifies [or signifies also] *The furthest part of a مَسَافَةٌ [q. v.]. (Yoo, K.)*

رَوْنٌ: see the next preceding paragraph.

رَوْنَةٌ *The greater, main, principal, or chief, part of a thing. (M, K.)* — And *Hardness, difficulty, or severity, of a thing, or an affair, or event; and grievousness thereof: so in the saying, كَفَفَ اللَّهُ عَنْكَ رَوْنَةَ هَذَا الْأَمْرِ [May God remove from thee this hardness, &c., and the grievousness, of this thing, or affair, or event]. (M.)* [See also **رَوْنٌ**] — And *The utmost limit, reach, or degree, of a thing, in respect of heat, or cold, or in other respects, as when said of grief, or of war, or the like: and hence is said to be taken the name الرُّوْنَةُ [or رَوْنَةٌ, without ال, (see الرُّوْنَةُ in art. رَوْن.)] as though it were a contraction of رَوْنَةٌ given to [the month] Jumádd-l-akhīr, because of its intense cold [when it was so named]. (TA.)*

رَوْنَانٌ: see the opinions of Iṣṣ and Sh respecting its derivation in art. **رن**. [It is said in the S and K in art. **نسج**, that there is no word like it except **أَنْبَنَانٌ**.] You say **يَوْمَ رَوْنَانٍ** (T, S, M, K) and **لَيْلَةُ رَوْنَانَةٍ** (S, M,) and **رَوْنَانِي** (T, S, M, K) and **رَوْنَانِيَّةٌ** (M,) *A day, and a night, hard, difficult, severe, distressing, or grievous: (S, K, TA:)* or vehemently hot and grievous: (T, TA:); or that has reached the utmost point, or degree, in respect of joy, or grief, or heat: or hard, difficult, or severe, in respect of everything; in respect of heat, or cold, or clamour, cries, shouts, or noises. (M, TA.) You say also **يَوْمَ رَوْنَانٍ**, [virtually] meaning the same: (K:); [for this may mean *A day of clamour, &c.; as will be seen from what follows.*] **يَوْمَ رَوْنَانِي** occurs at the end of a verse of a **رَجَزٌ** this may be [by poetic licence] for **يَوْمَ رَوْنَانٍ** or **يَوْمَ رَوْنَانِي** and **يَوْمَ رَوْنَانِي** occurs at the end of a verse of En-Nabighah El-Jadee, for **يَوْمَ رَوْنَانِي**.

(S.) Accord. to Sh, as is said in the T, (TA,) **يَوْمَ رَوْنَانٍ** (K, TA,) as also **يَوْمَ رَوْنَانِي** (K,) signifies *A day that is easy, (K, TA,) or pleasant: (TA.)* thus having two contr. meanings. (K-) and Sh cited a verse of En-Nabighah El-Jadee as an ex. but AHeyth disallowed **رَوْنَان** as having any other meaning than grief, and difficulty or the like; and he disallowed also the verse cited by Sh [as being an ex. of the meaning that he assigned to it]. (TA.) — Also *A voice, or sound: (S, K:)* and *cries, shouts, or noises, and clamour. (TA.)* [In one place, in the TA, **رون**, thus written, without any vowel-sign, has also this latter meaning assigned to it: but the context seems to show that this is a mistranscription.]]

رَوْنَانِي: and its fem. with **ة**; and **رَوْنَانِي**: see the next preceding paragraph, in four places.

هُوَ مَرُونٌ بِهِ *He is overcome, subdued, or subjugated. (K.)* [رون here is a contraction of **مَرُونٌ**, from **رَانَ** having for its aor. **يَرُونٌ** as a dial. var. of **رَانَ** having for its aor. **يَرِين**: see art. **رين**.]

رود

رَوْدٌ: see art. **رود**.

روى

1. **رَوَى مِنَ الْمَاءِ** (T, S, M, Mgh, K,) and **الْبَيْتِ** (M, K,) aor. **رَوَّى** (T, S, Mgh, K,) inf. n. **رَوًى** (T, S, M, Mgh, K) and **رَوًى** (S, K,) or the former is a simple subst. and the latter is the inf. n. (Mṣb,) or the latter is an inf. n. and also a simple subst. (M, K,) and **رَوًى** (S, M, K,) the last erroneously written, in [some of] the copies of the K, **رَوًى**, as though it were a pret. verb [like **رَوًى**] (TA:); and **رَوًى** and **رَوًى** (S, M, Mgh, K:) all signify the same; (T, S, M, Mgh, K:); or the last probably has an intensive meaning; *He was satisfied, or he satisfied himself, with drinking of water [and of milk]; he drank thereof enough to quench, or satisfy, his thirst; contr. of عَطَشٌ. (Mgh in explanation of the first.)* — And **رَوًى الشَّجَرِ** (M,) or **الشَّجَرِ** (K,) and **رَوًى** (M, K:); and **رَوًى** (M, K:); [The plant, or herbage, or the trees, had plentiful irrigation: or] i. e., became flourishing and fresh, humrant, juicy, succulent, or sappy; (M, K:); or became bright and fresh, by reason of plentiful irrigation. (TK.) — **رَوًى** and **رَوًى** are also used metaphorically, as meaning *He was, or became, in a good state or condition; and in the enjoyment of much ease, pleasantness, softness, or delicacy, of life. (Har p. 100.)* — **شَبِعْتُ مِنْ هَذَا الْأَمْرِ رَوًى** is likewise metaphorical, meaning *I have become, or I became, disgusted [or satiated to loathing] with this thing, or affair. (S* and TA in art. شبع.)* — See also a verse cited voce **رَوًى** (p. 55,) in which **رَوًى** is made trans. b. means of that particle in the place of **مِنْ**. — **رَوًى عَلَى أَهْلِهِ**

(T, S, M, K,) and **رَوًى** (S, M, K,) aor. **رَوَّى**, inf. n. **رَوًى**, or **رَوًى**, [accord. to different copies of the T, [the former app. indicated to be the right by what is said in the next sentence,]] or **رَوًى** (M, [probably also correct,]) *He brought water to his family: (S, M, K:)* [but in the T it is implied that the meaning is like that of the phrase here following: **رَوًى** (Isk, T, S, K,) aor. as above, (Isk, T, S,) inf. n. **رَوًى**, (so in the TA,) *He drew water for the people, or party. (Isk, T, S, K.)* You say, **مَنْ أَيْنَ رَوًى**, with fet-ḥ to the ر, (S,) and **رَوًى**, (so in the T,) meaning *Whence is your providing of yourselves with water? مِنَ أَيْنَ تَرْوُونَ؟ **رَوًى**: T, immediately after the latter of the foregoing phrases; and S, immediately after the former of them: so says Isk. (T.) And **رَوًى عَلَى الْبَعِيرِ** *He drew water upon the camel. (M. [See سَابِئَةٌ])* — And **رَوًى** (a camel) bore, carried, or conveyed, water. (Mṣb, TA.) — Hence, (Mṣb, TA,) and **الشَّعْرِ** (T, S, M, Mgh, K,) and **رَوًى** (T, S, M, Mgh, K,) aor. **رَوَّى** (T, S,) inf. n. **رَوًى**; (T, S, M, Mgh, K:); and **رَوًى** (M, K:); both signify the same; (K:); *He bore in his memory, knowing by heart, (حَمَلَ) and transmitted [orally], related, recited, or rehearsed, the tradition, narrative, or story, (Mṣb, TA,) and the poetry, (TA,) [as learned, or heard, or received,] from him; (MA:); [he related, recited, or rehearsed, the tradition, &c., and the poetry, by heart from him:] you say to a man **أَتَشَدُّ الْقَصِيدَةَ رَوًى** [“Recite thou the ode”]; but you do not say, **رَوًى** unless you mean thereby *Relate thou it by heart. (S, TA.)* [One says also, **رَوًى عَنْهُ**, meaning *It has been related as heard, or received, from him. (S, TA.)* **رَوًى كَذَا** and **رَوًى كَذَا**, meaning *It has been related, and it is related, (otherwise, i. e.) thus; with the substitution of such a word &c.: and often meaning it has been read, and it is read, &c.* And **رَوًى رَوًى كَذَا**, meaning *According to one relation, or way of relation or relating, thus: and often meaning according to one reading, thus.*] — **رَوًى الْحَبْلُ** (M, K,) [aor. **رَوَّى**] inf. n. **رَوًى** (M, K,) *He twisted the rope: (M, K:)* or he twisted the rope well, or thoroughly, or soundly. (M.) — **رَوًى عَلَى الرَّجُلِ** (S, M, TA,) *He bound the man (S, M, K, TA) with the rope called رَوًى (M, TA) upon the back of the camel, (S, K, TA) lest he should fall (S, M, K, TA) from the camel (M) in consequence of his being overcome by sleep. (S, M, TA.)* And **رَوًى عَلَى** **رَوًى**, aor. **رَوَّى**, inf. n. **رَوًى**, *I bound the رَوًى upon the leathern water-bag, or pair of leathern water-bags, called رَوًى. (T.)* You say, **رَوًى** **رَوًى**, inf. n. **رَوًى**; and **رَوًى** **رَوًى**; *He bound him, or it, with the rope [called رَوًى, as is implied in the M]. (M, TA.)* And **رَوًى عَلَى الْبَعِيرِ** *He bound the رَوًى upon the camel; [like رَوًى (TA.)* And **رَوًى** **رَوًى** *He bound a load with the رَوًى. (TA.)***

2. رَوَى, inf. n. رَوَاةٌ: see 4, in two places: — and 5. [Hence,] يَوْمَ الرَّوَاةِ [The day of providing oneself with water:] the eighth day of *Dhu-l-Hijjah*; (T, Mgh;) the day before that of *'Arafah*: (M:.) so called because they (the pilgrims, T) used to provide themselves (يَتَرَوَّوْنَ) T, M, or يَتَرَوَّوْنَ, Mgh, and so in a copy of the T, or يَتَرَوَّوْنَ, S, K) on that day with water (T, S, M, *Mgh, K) for the aftertime, (S, Mgh, K,) and to rise and go, or when rising to go, to Minâ, where is no water, [or, accord to the Mgh, where was little water,] therefore they provided themselves fully with water, or therefore they provided themselves with water from Mekkah for the alighting and abiding at Minâ: (T, accord to two different copies: or [it means the day of consideration, or thought; from another signification of the verb, as will be seen from what follows; and is so called] because Abraham was considering, or thinking upon, his dream (يَتَنَقَّرُ فِي رُؤْيَا) [on that day], and on the ninth he knew [that his dream was from God], and on the tenth he desired to act [according to his dream] (اِسْتَقَرَّ). (K.) And in a similar manner it is explained in the *Kah* and by Bâ in xxviii. 101. See also 2 in art رَوَى.) — الرَّوْيُ بِالْأَسْرِ, and رَوَى رَأْسَهُ بِالْأَسْرِ, (T, TA,) He moistened [his head, app. much, or saturated it, i. e. its hair, with oil, or grease, and the broken, or crumbled, bread with grease, or gravy]. (TA.) = رَوَاةُ الشَّعْرِ, (T, S, M, Mgh, K,) (S;) and رَوَاةُ إِبْرَأَ, (S, K;) He made him to relate by heart the poetry, (S, M, *Mgh, *K, TA,) and the tradition, narrative, or story; (M, Mgh, TA;) he made him to bear in his memory, knowing by heart, and to transmit, relate, recite, or rehearse, (Mgh, TA,) the poetry, (TA,) and the tradition, narrative, or story; (Mgh, TA;) [or he taught him to do so; i. e.] he related to him by heart (رَوَى لِي) the poetry, (T, TA,) and the tradition, narrative, or story, (TA,) until he retained it in his memory, for the purpose of relating it by heart [as learned, or heard, or received,] from him. (T, TA.) And رَوَاةُ الْحَدِيثِ [We had the tradition, narrative, or story, related to us by heart; and in like manner, the شعر the poetry]. (Mgh, TA.) = رَوَاةُ يَ: (S, K,) (though Froytag represents the verb as being in the K without tesheed, and Golius explains the verb nearly in the same manner with and without tesheed,) inf. n. as above, (TA.) He looked into the thing, or affair, or case; inspected it; examined it; considered it; or thought upon it; (S, M, K, TA;) deliberately, or leisurely; without haste; a dial. var. of رَوَاتٌ [q. v.]: (M, TA.) [and تَرَوَاتٌ app. signifies the same:] see يَتَرَوَّى in the former half of this paragraph, in an explanation of رَوَاةُ.

4. مِنَ الْبَاءِ (M, MA, Mgh, K) رَوَاةٌ (M, TA.) inf. n. رَوَاةٌ (KL, and Har p. 87;) and رَوَاةٌ (M, Mgh) رَوَاةٌ (MA,) inf. n. رَوَاةٌ (KL;) He satisfied him, or made him to

be satisfied, with drinking of water [and of milk]; he satisfied, or quenched, his (another's) thirst, by a drink, or draught, of water [and of milk]; (M, *MA, Mgh, *K, KL;) he did away with his thirst [thereby]. (Har ubi supra.) One says of a she-camel abounding in milk, هِيَ تَرَوَّى [She satisfies the thirst of the young child]; because he sleeps in the beginning of the night, and they desire that her flow of milk may be early, before his sleeping. (M, TA.) [And in like manner, رَوَاةٌ is said of water, and of milk, &c., meaning It satisfied his thirst.] — [Hence,] رَوَى and رَوَى signify also He watered, or irrigated, plentifully a plant, or herbage, or a tree; or rendered it flourishing and fresh, luxuriant, succulent, or sappy, by plentiful irrigation: see 1, second sentence.] — See also 2, in the middle of the paragraph. — And see 1, last three sentences.

5. تَرَوَّى: see 1, first three sentences. — You say also, تَرَوَّى and تَرَوَّى, meaning They provided themselves with water. (M.) And تَرَوَّى تَرَوَّى (Mgh, and so in a copy of the T; see 2, second sentence;) or تَرَوَّى تَرَوَّى (S and K; see again 2, second sentence;) [They used to provide themselves with water:—] (W) whence do ye provide for yourselves water? (T and S; see 1, in the middle of the paragraph.) — And تَرَوَّى تَرَوَّى [The morsel was imbued, or soaked, with clarified butter]. (En-Nadr, TA in art. رَوَى.) — تَرَوَّى تَرَوَّى: see 1, in the latter half of the paragraph. — تَرَوَّى تَرَوَّى: see 8. — تَرَوَّى تَرَوَّى: see 2, in two places.

8. ارْتَوَى: see 1, first and third sentences: — and see also 5, in two places. — ارْتَوَى النَخْلَةُ The palm-tree, having been planted in a hollow dug for the purpose, was watered at its root. (Lth, T.) = It (a rope) was twisted: (M, K;) or was twisted well, or thoroughly, or soundly: (M:) or was thick in its strands: (S:) or was composed of many strands, and thick, and very compact. (Lth, T.) — And ارْتَوَى مَفَاصِلُهُ His joints (those of a beast, T, or those of a man, S) were, or became, well-proportioned and thick, (T, S, K;) and so تَرَوَّى. (M, K.)

رَوَى: see رَوَى.

رَوَى: see what next follows: — and see also art. رَوَى.

رَوَى, said by Esh-Shâmees, in his "Seerah [of the Prophet]," to be also with damm [i. e. رَوَى, which is anomalous, like رَوَى, (MF, TA,) is an inf. n. of رَوَى (T, S, M, Mgh, *K;) and also (M, K) a simple subst. from that verb [meaning The state of being satisfied with drinking of water and of milk; the state in which one is satisfied with drinking or drink; the state of having drunk enough to quench, or satisfy, the thirst]. (M, Mgh, K.) One says, رَوَى فِي رِيٍّ مَلَانٌ [Such a one is in a state in which he is satisfied with drink and food]. (T, A, TA, all in art. نَظَر.) — [Also, as is indicated in the K &c.,

in relation to plants or herbage, or to trees, The state of having plentiful irrigation; or of being flourishing and fresh, luxuriant, juicy, succulent, or sappy, by reason of plentiful irrigation.] — هِيَ تَرَوَّى A source abounding with water. (S.) — See also art. رَوَى.

رَوَى: see رَوَى. — رَوَى رَوَى Dates when they ripen [after they have been cut off:] not upon their palm-trees; as also رَوَى. (TA.)

رَوَى: see رَوَى, in art. رَوَى.

رَوَى (T, S, M, K) [in this last improperly said to be like رَوَى, which is without tenween,] and رَوَى (M, K) Sweet water: (S:) or water that causes him who comes to it to return with his thirst satisfied; (T, S;) applied only to water that has a continual increase, and does not become exhausted, nor cease: (T:) or abundant water, that satisfies the thirst. (M, K.) — [Hence,] الرَوَاةُ is a name of The well of Zamzam. (K, TA.) — And رَوَاةٌ, (so in the TA, as from the K, and as mentioned by Az on the authority of IAA, [but I have looked for it in vain in two copies of the T, app. رَوَاةٌ, or perhaps رَوَاةٌ, like the Pers. رَوَا, for one of these two may be from the other,] or رَوَا, (so accord. to my MS. copy of the K and accord. to the TK, [but this I think very dubious, and still more strange is the reading in the CK, which is رَوَا]) Abundance of herbage, or of the goods, conveniences, or comforts, of life. (K.)

رَوَى [for رَوَى, (see رَوَى, in art. رَوَى)] or of the measure نَعْلٌ from الرَوَى, (see Har p. 24,) 1. q. مَنْظَرٌ [as meaning A pleasing, or goodly, aspect, or beauty of aspect]: so in the phrase رَوَى رَجُلٌ [A man having a pleasing, or goodly, aspect]. (S.)

رَوَى A rope with which the two leathern water-bags are bound upon the camel: (T:) or a rope with which goods, or furniture, or utensils, &c., are bound upon the camel; (S, K;) and with which a man is bound upon a camel, lest he should fall in consequence of his being overcome by sleep: (M, and Ham p. 321;) or one of the ropes of the [tent called] خَيْبَةٌ: and sometimes the load is bound therewith upon the camel: accord. to AAH, it is thicker than well-ropes: (M:) and رَوَى signifies the same: (T, K;) pl. of the former رَوَاةٌ; (T, S, K;) and of رَوَى the latter رَوَاةٌ; (T, K;) i. e. رَوَاةٌ, and رَوَاةٌ. (TA.) — See also رَوَاةٌ.

رَوَى: see رَوَى. — Also A full, or complete, drink. (K, TA.) You say, رَوَى شَرِبًا رَوَى (S, TA) I drank a full, or complete, drink. (TA.) — And A cloud of which the rain-drops are large, (S, K,) and vehement in their fall; like رَوَى (S:) pl. رَوَاةٌ. (TA.) — And, accord. to IAA, One who gives to drink; or a waterer; syn. سَاقٍ [in one copy of the T, in the place of السَاقِي as explanatory of الرَوَى, I find التَّابِي, which I think an evident mistranscription: — And Weak: رَوَى Sound in body and intellect. (All three from the T.) — Also The fund-

mental) rhyme-letter; (S, M, K;) the letter upon which the ode is founded, and which is indispensable in every verse thereof, in one place; as, for instance, the [final] ع in the verse here following:

إِذَا قَلَّ مَالُ الْمَرْءِ قَلَّ صَدِيقُهُ *
وَأُزْمِتْ إِلَيْهِ بِالْعَيُونِ الْأَصَابِعُ *

[When the wealth of the man becomes little, his friends become few, and, together with the eyes, the fingers make signs to him]: (Akh, M:) [when two or more letters are indispensable to the rhyme, only one of them is thus termed, according to rules fully explained in the M and in the treasures on versification] IJ mentions رَوَيْتَ as its pl.; but [ISd says,] I think him to have stated this carelessly, and not to have heard it from the Arabs. (M) One says رَوَيْتَ عَلَى قَصِيدَتَانِ عَلَى (M) One says رَوَيْتَ عَلَى رَوَيْتَ وَاحِدٍ [Two odes constituted upon one rhyme-letter; or having one fundamental rhyme-letter]. (S)

رَوَايَةٌ [an inf. n. of رَوَى, q. v., when used as a subst., meaning A relation, or recital, &c.] has for its pl. رَوَايَا. (JM.) See رَاوِيَةٌ, last sentence but one.

رَوَايَةٌ A want, or thing wanted: (A'Obeyd, T, S;) so in the saying, رَوَايَةٌ لَنَا عِنْدَ فُلَانٍ [We have a want to be supplied to us on the part of such a one; meaning we want a thing of such a one]: (A'Obeyd, T:) and لَنَا فَبِكَلِّكَ رَوَايَةٌ [We have a want to be supplied to us on thy part; we want a thing of thee]. (S.) — And The remainder of a debt and the like. (S.) — Also, (S,) or رَوَايَةٌ (M, K,*) thus usually pronounced without a, (S,) [originally رَوَايَةٌ] Inspection, examination, consideration, or thought, of an affair; (S, M, K;) without haste: (M:) pl. رَوَايَا. (JM, TA.) You say, مَضَى عَلَى وَجْهِهِ رَوَايَةٌ [He went at random, heedlessly, or in a headlong manner, without consideration]. (A in art. رَكِب.) See رَوَايَةٌ, near the end. [See also رَوَايَةٌ in art. رَوَى.]

رَوَايَةُ رَجُلٍ A man whose habitual work, or occupation, is the drawing of water by means of the رَاوِيَةُ. (T.) you say, رَوَايَةُ الْقَوْمِ [The people's habitual drainer of water by means of the رَاوِيَةُ camel]. (T.)

رَوَايَةُ [originally رَوَايَةُ] A sweet odour (T, M, K) of anything. (T) One says of a woman, لَطِيفَةُ الرِّبَايَةِ, meaning Verily she is sweet in the odour of her body: and hence the saying of Imra-el-Kays,

إِذَا قَامَتَا تَفَوَّحَ الْبَسَلُ مِنْهُمَا *
نَيْسَمُ الصَّبَا جَاءَتْ بِرَيِّ الْقُرْنَلِ *

[When they stand, the fragrance of musk is diffused from them, like the breath of the sage wind that has brought the sweet odour of the clove]. (T.) — It is also fem. of رَوَايَتَانِ. (T, S, M, K,*)

رَوَايَتَانِ [originally رَوَايَتَانِ] an epithet from رَوَى

(T, M, Mgh, Mgh, K;) Satisfied with drinking [of water and of milk &c.]; having drunk [thereof] enough to quench, or satisfy, his thirst; contr. of رَوَايَتَانِ: (S, Mgh,*) fem. رَوَايَةٍ, (T, S, M, Mgh, Mgh, K,) in which the ي is not changed into و because the word is an epithet; for it is changed into و only in a subst., of the measure مَعْنَى, of which ي is the final radical, as in تَقْوَى; so that if it were a subst., it would be رَوَايَةٍ; (S, M;) originally رَوَايَةٍ: (M:) as to رَوَايَةٍ that is thought to be used as the proper name of a woman, it is, thus used, an epithet, like الْحَارِثُ and الْعَبَّاسُ, though without the article ال: (S, M:) the pl. is رَوَايَاتُ, (T, S, M, Mgh, Mgh, K,) with kees and medd., (S,) in measure like كِتَابَاتُ, (Mgh,*) masc. and fem. (Mgh, Mgh.) You say رَوَايَةً مِنَ الْمَاءِ

[A people, or party, satisfied with drinking of water]. (S.) — And ثَمْت رَوَايَةً and ثَمْت رَوَايَةٍ [A plant, or herbage, and trees, having plentiful irrigation. or flourishing and fresh, luxuriant, juicy, succulent, or sappy, by reason of plentiful irrigation. see the verb]. (M.) — [Hence,] رَوَايَةً signifies also + Full of fat and flesh. (JM.) And you say رَوَايَةً [A plump face]; an expression of dispraise [app. when relating to a man, but not otherwise; for رَوَايَةً, or رَوَايَةً, applied to a youth, or to a woman, or a limb of a woman, meaning plump and juicy, is used by way of praise]: opposed to وَجْهٌ طَبَانٍ (A and TA in art. طَبَا.) And امْرَأَةٌ رَوَايَةً [A woman full, or plump, in the place of the ankhst]. (JM.) And قَرَسَ رَوَايَةً الْفُطْرُ + A horse fat in the portion of flesh and sinews next the back-bone on each side. (T.)

رَاوٍ [as the act part n. of رَوَى] is used in relation to water [as meaning Bringing, or one who brings, water to his family: and drawing, or one who draws, water for others: and a camel carrying, or that carries, water; whence the subst. رَوَايَةٌ, q. v.]. (S, TA.) — And [hence] it is used also in relation to poetry (T, S, M) and to traditions or narratives or stories (T, M, Mgh, K) [as meaning A relater, reciter, or rehearser, by heart, of poetry, and of traditions, or narratives or stories, learned, or heard, or received, from another]: and in like manner رَوَايَةٌ, but in an intensive sense [as meaning A large, or copious, relater or reciter or rehearser, &c.]; (T, S, M, Mgh, K;) i. e. رَوَايَةٌ; (T, S, TA.) as in the phrase رَجُلٌ رَوَايَةٌ [a man who is a large, or copious, relater &c. of poetry]: (S:) the pl. of رَاوٍ is رَوَايَاتُ. (S, TA.) — Also One who has the superintendence, management, or care, of horses (يَقْرُؤُ عَلَى الْخَيْلِ [strangely rendered by Freytag, who seems to have read الْجَمَلِ, "constrictus fume et stans super cameli dorso"].) (M, K.)

رَوَايَةُ A camel, (A'Obeyd, T, S, K,) or a mule, or an ass, (S, and so in the K with the exception of "and" for "or,") upon which water is drawn: (A'Obeyd, T, S, K: [see رَاوِيَةٌ]:) or a camel that carries water: (M, Mgh, Mgh,) and then applied to any beast upon which water is drawn: (Mgh.)

[but it is disputed whether this be the primary or proper signification, or whether it be secondary or tropical, as will be shown by what follows:] and also a man who draws water (A'Obeyd, T, TA) for his family: (TA) the ة is affixed to the pl. رَوَايَاتُ, i. e. for the purpose of transferring the word from the category of epithets to that of substantives; or] to give intensiveness to the signification: (Mgh:) pl. رَوَايَاتُ [by rule رَوَايَاتُ, being originally of the measure فَوَاعِلُ, not عَوَالِلُ]. (S, M, TA.) Also A مَزَادَةٌ [or leatheren water-bag] (A'Obeyd, T, S, M, Mgh) composed of three skins, (Mgh,) containing water; (M, K;) so called as being the receptacle in which is the water borne by the camel [thus called]; (A'Obeyd, T;) or the مَزَادَةٌ is thus termed by the vulgar, but this application of the word is allowable as metaphorical: (S:) or it signifies a pair of each water-bag; (مَزَادَتَانِ [see مَزَادَةٌ in art. زَيْد]:) (T:) [accord. to ISd,] it is applied to the مَزَادَةٌ, and then to the camel, because of the nearness of the latter to the former: (M:) or its primary application is to the camel: (S, Mgh:) accord. to some, its application to the camel is proper; and to the مَزَادَةٌ, tropical: accord. to others, the reverse is the case. (MF, TA:) the pl. is رَوَايَاتُ, as above. (Mgh, TA.) — One says of a weak person who is in easy circumstances, مَا يَرُدُّ الرَوَايَةَ, meaning He is unable to turn back the رَوَايَةَ [or camel bearing a water-bag or pair of water-bags,] notwithstanding its being heavily burdened by the water that is upon it. (M.) — And the Prophet applied the appellation البلاد الرَوَايَاتُ [The camels bearing water for the irrigation of the countries, or the water-bags borne by camels for the irrigation of the countries,] to the clouds, by way of comparison. (TA.) — رَوَايَاتُ is also applied as an appellation to the chiefs of a people; (IAgr, Th, T;) as pl. of رَوَايَةٍ; the chief who bears the burden of the bloodwits owed by the tribe being likened to the camel thus termed. (T, M,*) A Tomeesee, mentioning a party that had attacked his tribe, said, لَقِيتَهُمْ فَكُنَّا الرَوَايَاتُ وَأَبْخَأَ الرَوَايَاتُ meaning [We encountered them, and] we slew the chiefs, and gave permission to occupy, or to plunder, the houses, or tents. (T.) — رَوَايَاتُ also occurs in a trad., in which it is said, الرَوَايَاتُ الْكَذِبُ and accord. to some, it is, in this instance, pl. of رَوَايَةٍ (JM, TA) in the first of the senses explained above; so that the meaning is, + The worst of those who carry tidings are those who carry false tidings; such persons being likened to the beasts so called, in respect of the fatigue that they undergo: (JM.) or it is pl. of رَوَايَةٍ; (JM, TA;) and the meaning is, the worst of thoughts are those that are untrue, not right, nor tending to good: or it is pl. of رَوَايَةٍ; and the meaning is, the worst of relations, or recitals, are those that are untrue. (JM.) — See also رَاوٍ.

رَوَايَةُ: see the next paragraph, in two places.

رَوَايَةُ (T, S, M, Mgh, K,) originally رَوَايَةُ of the measure اَفْعُولَةٌ (S, M, Mgh,) and رَوَايَةُ (Ith, M, K,) The female of the رَوَايَةُ, (El-Ahmar,

A'Obeyd, T, S, M, Mgh, K,) which means *mountain-goats*: (TA:) or the *female* and the *male*; the former of which is also called *عَنْز* and the latter *وَعَل*; (AZ, T, Mgh); and *which are of the [kind called] بَقَرٌ*; not of the [kind called] *شَاةٌ*: (AZ, T) pl. *أَرَاوِي*, (El-Ahmar, A'Obeyd, T, S, M, Mgh, K,) of the measure *أَنْعَالٍ* (S,) a pl. of *نَعْل*, (Mgh,) applied to three (El-Ahmar, A'Obeyd, T, S, M, K) and more, to ten [inclusive], (El-Ahmar, A'Obeyd, T, M, K,) and *أَرَوِي*, applied to many, (El-Ahmar, A'Obeyd, T, S, M, Mgh, K,) of the measure *أَنْعَالٍ* (S, M, Mgh), erroneously held by Abu-l-'Abbās to be of the measure *نَعْلِي* (M); an irregular pl.; (Mgh, K;) or [rather] it is a quasi-pl. n.; (M, K;) and *أَرَاوِي* is a broken pl. (M.) It is also a proper name of a woman: and so is *أَرَوِي*. (S.)

رَوَى: see رَوَى.

مَرُوى: see رَوَى, in two places.

رى

1. *رَيْتُ* inf. n. of the former *رَى* and of the latter *رَيْتُ*, are both of them verbs relating to *الرَّيَّةُ* (T:) you say, *رَيْتُ* [and *رَيْتُ*] *I made a رَيْة* [q. v.]: (M, TA:) the imperative of *رَيْتُ* is *رَايْ*, and that of *رَيْتُ* is *رَايْ*: and the pass. part. ns. are *مَرِيٌّ* and *مَرِيٌّ*, each applied to a banner. (T.)

2: see 1, in three places. — You say also, *رَايْتُ* *I made a ر*; (M;) or *I wrote a ر*. (TA in باب الالف يثبت.)

4. *أَرَيْتُ* accord. to Lh, *أَرَيْتُ* [and so in the K, (see 1 in art. رَى, near the end of the paragraph,)] but [ISd says,] I hold that this is anomalous, and that it is properly only *أَرَيْتُ*; *I struck, or fished, [into the ground,] the banner, or standard.* (M, TA.)

8. *أَرَيْتُ*, [as though a contraction of *أَرَيْتُ*.] for *أَرَيْتُ*: see رَى, first signification.

10. *أَرَيْتُ*, [as though a contraction of *أَرَيْتُ*, like as *أَرَيْتُ* is a contraction of *أَرَيْتُ* for *أَرَيْتُ*: see رَى, first signification.

رَى, said in the CK, in art. رَى, to be a pl. of *رَى*: see this latter word.

رَى: see art. روى. — It is also said in the K, in art. رَى, to be a pl. of *رَى*: see this latter word.

رَى: see art. روى. — It is also said in the K, in art. رَى, to be a pl. of *رَى*: see this latter word. — Also *Beauty of aspect*; (K; and M in art. روى) accord. to him who holds it to be without *ر*; said by AAF to mean *beauty as implying نَعْمَةٌ* [and therefore belonging to art. روى. (M) in art. روى. [See also رَى, in art. رَى.]]

رَى: see رَى, in art. رَى.

رَى: see رَى, in art. رَى.

رَى an inf. n. of *رَى* [q. v.]. (T, M, K; all in art. رَى.)

رَى: see art. روى.

رَى: see رَى, in art. رَى.

رَى: see رَى, in art. رَى.

رَى: see art. روى.

رَى: see what next follows.

رَايَةُ (T, S, M, Mgh, K,) and *رَايَةُ* mentioned by Sb on the authority of Abu-l-Khatāb, the 1 of *رَايَةُ*, though a substitute for the medial radical, [i. e. *رَى*] being likened by him to the augmentative *ل*, and therefore the final radical is made *هـ*, like as is done in the case of *سَقَاةٌ* &c, (M,) *A banner, or standard*, (T, S, M, Mgh, K,) of an army: (Mgh:) accord. to some, (Mgh,) originally with *هـ*, [see *رَايَةُ* in art. رَى] though pronounced by the Arabs without *هـ*; (T, Mgh;) but others deny this, and say that it has not been heard with *هـ*: (Mgh:) pl. *رَايَاتٌ* (M, Mgh, K) and [coll. gen. n.] *رَايٌ*. (M, K.) — Also *أ* *قِلَادَةٌ* [app. here meaning collar]: (K:) or a thing that is put upon the neck (Lh, T, M, K) of a runaway male slave, (M, K,) to show that he is a runaway: it is an iron ring, of the size of the neck. (TA.) — It is also said to be an inf. n. of *رَى*: see this latter word.

رَايَةُ dim. of *رَايَةُ*. (Lh, T.)

رَايَةُ *قصيدة روى* [or *fundamental rhyme-letter*] *رَى*. (TA in باب الالف يثبت.)

رَايَةُ *ترية*: see *ترية*, in art. رَى.

مَرِيٌّ: see the first paragraph.

رى

1. *رَاةٌ* (like *خَافَ*, TA, [app. indicating that its aor. is *رَاةٌ*, like *خَافَ*]) a dial. var. of *رَاةٌ* [He saw; &c.]. (M, K.)

2. *رَاةٌ* [q. v.]. (T, K.) — *رَاةٌ* inf. n. *رَاةٌ*, *فَسَحَ عَنْهُ مِنْ خَافَةٍ* [app. meaning *He relaxed the compression of his throat: or he relaxed the cord by which he was being throttled*]: (M:) *فَسَحَ عَنْ خَافَةٍ* [which app. has the former meaning: or perhaps means *he, or it, relieved his quinsy, so that he had room, or freedom, to breathe*]. (K.) — *رَاةٌ* *رَاةٌ* *He wrote a ر*. (TA.)

3. *رَاةٌ* (M, K,*) said to be formed by transposition, [i. e. from *رَاةٌ*] inf. n. *مَرَاةٌ* (TA,)

He feared, or was on his guard against, such a one. (M, K,*) — See also 3 in art. رَى.

رَاةٌ a subst. from *رَاةٌ* mentioned above: (M, K:) [i. e., it signifies *Sight*; &c.; like *رَاةٌ*:] and *رَاةٌ* is said by MF to be like it; but this is a mistake, occasioned by his finding *رَاةٌ* in a verse, miswritten for *رَاةٌ*. (TA.) — [See also *رَاةٌ*.]

رَاةٌ *قصيدة رَاةٌ*: see art. رَاةٌ.

رب

1. *رَبَّيْتُ* (T, S, M, &c.) aor. *رَبَّيْتُ* (M, Mgh, Mgh, K,) inf. n. *رَبَّيْتُ* (T, M, Mgh, Mgh, &c.) and *رَبَّيْتُ* (M, K,) or the latter is a simple subst., (S, Mgh,) *It (a thing) occasioned in me disquiet, disturbance, or agitation, of mind*: (Kah and Bā in i. 1:) [this is the primary signification; (see *رَبَّيْتُ*) a signification also borne by *رَبَّيْتُ* (see the verses of Khālid cited in this paragraph); whence the other significations here expl. in what follows:] *it (a thing) made me to doubt*: (Mgh: and in like manner *رَبَّيْتُ* is expl. in the Mgh:) or *it (a thing, M) caused me to have what is termed doubt* [i. e. *doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion*]; as also *رَبَّيْتُ*: (M, K: in both of which this meaning is indicated, but not expressed:) but the latter is said by Lh to be bad: (T: or, (T, M, Mgh,) accord. to AZ, (T, Mgh,) the former signifies *he, (T, M,*)* or it, i. e. his case, (M,*) *Mgh*, made me to know that there was on his part what is termed *رَبَّيْتُ* [i. e. something occasioning doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion]; (T, M, Mgh;) made me to be certain, or sure, of it: (Mgh:) and the latter signifies made me to think that there was in him what is so termed; (Sb, T, M, Mgh, K;) without my being certain, or sure, of it: (Mgh:) [AZ says that] these are the right explanations of the two phrases: (T:) [or] the latter signifies also *جَعَلَ فِي رَبِّي* [he put into me, i. e. into my mind, doubt, or suspicion &c.]; (Sb, M, K; and in a similar manner *أَرَبْتُ* is expl. in the latter;) or *أَوْهَيْتُ* [he made me to think that which occasioned doubt, or suspicion &c.]: (K: and in like manner *أَرَبْتُ* is expl. in the Ham p. 383:) and *رَبَّيْتُ* signifies *إِلَيْهِ الرَبِّيَّةُ* [I made doubt, or suspicion &c., or that which occasioned doubt, or suspicion &c., to come to him, or to reach him]; (K;) [app. by some act; for it is said that] *رَبَّيْتُ* signifies *رَبَّيْتُ* [he did to him a thing that occasioned doubt, or suspicion &c.]: (Ham ubi supra:) or, (K,) accord. to Lh, the Arabs say, (M,) *رَبَّيْتُ* aor. *رَبَّيْتُ*, inf. n. *رَبَّيْتُ* and *رَبَّيْتُ*: when they speak allusively [with respect to the cause of doubt &c., not expressing it,] [misinterpreted in the TA as meaning "when they affix a pronoun to the verb," for the meaning here intended is clearly shown by what follows,] they prefix *ل* [to the verb, saying *رَبَّيْتُ* and *رَبَّيْتُ*, &c., expl. in the latter part of

ربر

1. رَارَ *His* (a man's) *marrow became thin* (TA.)

4. ارار مَحَّةَ *He*, (God, S, K.) and *it*, (emaciation, TA.) *made his marrow to become thin*. (S, K, TA.)

رَارٌ: see what next follows.

رَبْرٌ (Fr, S, K) and رَبْرٌ (AA, K) *Marrow in a melting or fluid state, (K.) and corrupt, by reason of emaciation: (TA.) or thin: (AA:) or corrupt, and in a melting or fluid state, by reason of emaciation: (Fr, S:) or in a melting or fluid and thin state, by reason of emaciation and severe dearth or drought: (TA:) or what was fat, in the bones, and has become black and thin water. (Lh, K.)*

وَالسَّائِقُ مِثْلُ بَادِيَاتِ الرِّبْرِ
[And my shanks (lit. shank) are such that the melting marrow, &c., in them is manifest] means my emaciation is manifest: the poet says باديات because by السَّائِقُ he means السَّاقَانِ and it is allowable to make the enunciative of a dual like that of a pl.: accord. to one relation, it is باديات. (S.) رِبْرٌ also signifies *The water that comes forth from the mouth of a child.* (K)

ريس

رِيسٌ: see رِيسٌ, voce رِيسٌ.

رِيسٌ: see رِيسٌ, in two places.

ريش

1. رَاشَهُ, aor. رَيشَ (S, A, Mgh, K.) inf. n. رَيشٌ (S, Mgh, TA.) *He feathered it, namely, an arrow; stuck the feathers upon it: (S, A, K:) or he repaired it, or put it into a right state, by putting the feathers upon it: (Mgh:) or he repaired it, or put it into a right state, viz. feathers: (Mgh:) and رَيشَهُ (K.) inf. n. رَيشَ (TA.) signifies the same; (K.) and so رَاشَتَهُ (TA.) It is said in a prov. فَلَانٌ لَا يَرِيشُ وَلَا يَرِي, [lit. Such a one neither feathers nor gives arrows]; meaning, *Such a one neither profits nor injures.* (TA.) — *He fed him, and gave him drink, and clad him; namely, a friend: (K.) + he clad him, and aided him; namely, a poor man; because such is like a bird with a clipped wing: (TA.) + He (God) restored him, from a state of poverty, to wealth, or competence: (TA.) + he strengthened his wing, [or power,] by beneficence to him: (A:) + he rectified, or made good, or amended, his state, or condition, (S, K.) and profited him: (K.) + he did that which was a means of good to him: or he caused him to attain good: (Mgh:) + he did good to him: + he strengthened him, and aided him to obtain his subsistence. (TA.) In the saying of Dhu-r-Rumayh:**

رَأْسُ الْغُصُونِ فَكَيْرَةٌ
[Their shoots clad the branches: or surprised in length the branches:] it is said to mean كَسَا

or, accord to AA, كَالُ but the former meaning is the better known. (TA.) [It is also doubly trans.] you say, رَاشَهُ اللَّهُ مَالًا + God gave him property. (TA, from a trad.) — رَاشَ (K.) aor. and inf. n. as above, (TA.) [seems to have originally signified, when used intransitively, *He became feathered.* — And hence,] + *He collected* رَيشَ, meaning, *property, and* أَثَاتٌ [or household goods, or furniture and utensils, &c.]. (K, TA.) — And *He* (a man) *became rich, or in a state of competence: (Fr:) and* رَاشَ + *he became wealthy, or abundant in wealth.* (Bil in vii. 25) [See also 8]. — *He* (a bird) *shed many feathers.* (TA.)

2: see 1, first sentence.

5: see 8, in two places — and see 1, last sentence but two.

8. رَاشَ + *He became strengthened in his wing, [or power,] by being an object of beneficence; as also* رَاشَ (A:) *he became in a good state, or condition: (S:) he attained good: (Mgh:) he obtained good, and the effect thereof was seen upon him; as also* † the latter verb. (TA.) [See also 1, last sentence but two.] — رَاشَهُ: see 1, first sentence.

رَاشَ A bird whose feathers have grown. (TA.) — [And hence,] + *A man possessing property and clothing, as also* رَاشَ (TA.) — See also the next paragraph.

رِيشٌ [Feathers; plumage;] a certain appearance of birds, (S, A, Mgh, K.) well known, (A, Mgh,) constituting their clothing and ornament; (A, TA.) as also رَاشَ (K, K:) n. un. of the former with s: (S, Mgh.) pl. [of pauc.] رِيشَاتُ (S, K) and [of mult.] رِيشَاتُ (J, K.) — Hence, (B,) † *Clothing: (Isk, B:) or superb, or excellent, clothing; as also* رِيشَ (S, K:) or both signify what appears of clothing: (Kt-) the former occurs in the Kur vii. 25, accord. to one reading; (S;) and † the latter accord. to another reading: (TA.) and hence also, the former signifies † *ornament; and beauty: (A, TA.)** or † both signify † *property; and plenty, or abundance of the produce of the earth and of the goods or conveniences and comforts of life: (S:) or the former signifies † good; or property; or wealth: (Mgh:) and † state; or condition: (TA.) and † the latter, † property: (Mgh:) and † goodness of state or condition; (A, TA.) or a goodly state or condition: (Mgh:) or the former signifies, (K,) and † the latter also, (TA.) † plenty, or abundance of the produce of the earth and of the goods or conveniences and comforts of life; and the means of subsistence: (K, TA.) and † property which one has acquired for himself: and أَثَاتٌ [or † household-goods, or furniture and utensils, &c.]. (TA.) the Benoo-Kilab say that † the latter word means † *household-goods of whatever kind, consisting of clothes, or stuffing for mattresses or the like, or outer garments: and sometimes it means † clothes, exclusively of other articles or kinds of property.* (Isk, TA.) You say, إِنَّهُ لَكَسَنَ الرِّيشَ + *Verily he is goodly in**

clothing, or apparel. (TA.) Respecting the saying, أَعْطَاهُ مَائَةَ رِبْرِينَا, it is said, (S, A, K.) by AO, (S,) that kings, when they gave a gift, put upon the humps of the camels [that bore it] ostrich-feathers, (S, K,) or [other] feathers, (A, TA.) in order that it might be known to be the king's gift; (S, A, K;) and the meaning is, accord. to Ag, [He gave him a hundred camels] with their saddles (S, A*) and their coverings: (S) or with their coverings and their cloths beneath the saddles. (K)

رِيشٌ: see رِيشٌ, (of which it is a syn. as well as a pl.,) in several places.

رَاشٌ: see مَرِيشٌ. — Also † *An agent between two persons; (A, Mgh, K.) namely, the briber and the acceptor of a bribe, (Mgh, K.) who composes their affair, (Mgh,) or who gives (رِيشَ) this one of the property of that. (A.)* Such Mohammed cursed. (Mgh, TA.) [See رَاشٌ in art. رِيسٌ.]

رَاشٌ: see رَاشٌ.

مَرِيشٌ, applied to an arrow, *Feathered; or having the feathers stuck upon it; (S, A, K;) as also* مَرِيشٌ (A, K:) or *having its feathers repaired, or put into a right state: (Mgh:) and* مَرِيشٌ signifies [the same: (see رَاشٌ) or] *having feathers; (K:) being like رَاشٌ applied to water [in the sense of دُو دَقِي] (TA.)* Hence the saying, مَا لَهُ أَقْدٌ وَلَا مَرِيشٌ [lit. He has not a featherless arrow nor a feathered one]; meaning, † *he has not anything.* (S.)

مَرِيشٌ: see مَرِيشٌ. — Also, applied to the kind of garment called بُرْدٌ (A, K,) an epithet similar to مُسَمَّرٌ (A.) signifying † *Figured* (Lh, K) with marks in the forms of feathers. (Lh.)

ريط

رِيطٌ: see what follows.

رِيطَةٌ Any [covering for the body such as is called] مَلَاةٌ not of two pieces (S, Mgh, Mgh, K) joined together (Mgh, TA) by sewing or the like, (TA.) but a single piece, (S, K,) all one web: (K:) it is said by Az to be, without exception, white: (TA.) or it signifies, (Mgh, K,) or signifies also, sometimes, (Mgh,) any garment, or piece of cloth, that is thin (Mgh, Mgh, K) and soft; (Mgh, K:) so says Isk, on the authority of certain of the Arabs of the desert; (TA;) as also رِيطَةٌ (K:) and a naphin with which the hands are wiped after food (TA, from a trad., expl. by Suyuti.) [in Har p. 204, q. v., it seems to be applied to a kind of woollen cloth used as a turban] pl. رِيطَاتٌ [or this is rather a coll. gen. n. of which رِيطَةٌ is the n. un.] (S, Mgh, K.) — You say, خَرَجَ مُتَغَيِّلًا بِرِيطَةِ الْقَلَمَةِ, [He went forth enveloped with the mantle of darkness]. (TA.) And هُوَ يَجْرُ رِيطَاتُ الْحَمْدِ [app. meaning He is prolix in praise]. (TA.) — The pl. رِيطَاتُ

also signifies † *Something resembling the سَرَاب* [or mirage] in the desert. (TA.)

رَاطِنَةٌ: see above.

ربع

1. رَاع, aor. يَرِيعُ, (Mgh, K,) inf. n. رَيْعٌ (S, Mgh, Mgh, K) and رَيَّوعٌ (TA) and رَيَّاعٌ (Lb, TA) and رَيَّانٌ, (TA,) *It increased, or augmented;* (S, Mgh, Mgh, K,) said of wheat and other things: or, as some say, it denotes زِنَادَةٌ [i. e. it signifies *it became redundant, or it exceeded, as will be seen in what follows; but the truth is, that it has both of these significations; the latter*] in relation to flour, and to bread. (TA.) You say, رَيْعٌ رَاعٌ (S, Mgh, K,) aor. تَرِيعُ, inf. n. رَيْعٌ [&c.]; (Mgh;) and أَرَاعْتُ, (S, K,) which latter is said by Az to be more commonly used than the former; (TA;) and رَيْعٌ رَاعٌ [which is the same as رَاعٌ رَاعٌ]; (TA;) *The wheat increased, or augmented, or received increase and blessing from God; or throve by the blessing of God:* (S, Mgh, K, TA.) and in like manner one says of other things. (Mgh.) And رَأَتْ الشَّجَرَةَ, and رَأَتْ, but the former is rare, *The tree became abundant in its produce, or fruit.* (AHn.) And sometimes they said, (S,) الإِبِلُ رَاعٌ (S, IF, K) † *The camels had many young ones,* (S;) they increased, and had many young ones. (IF, K.) One says also, رَاعٌ الْقَطَامُ, and رَاعٌ رَاعٌ, *The wheat became redundant; or had a part, or portion, redundant;* [app. meaning, *over and above the original measure;*] in the kneading and the making of bread; syn. زِنَادَةٌ. (S.) [See the first sentence above; and see رَيعٌ, below.] And رَاعٌ رَاعٌ يَدِي كَذَا *Such a thing was redundant, or remained over and above, in my hand, as also رَاقٌ; syn. زَادٌ: (L in this art, and TA in art. رَوَعَ.)* Sgh has mistranscribed the explanation, زاد, in his two books, [the TS and the O,] writing قَاد; and the author of the K has imitated him in mentioning this in art. رَوَعَ, instead of the present art, which is its proper place, but has written for the explanation رَاعٌ. (TA.) — رَاعٌ, aor. يَرِيعُ, (IDrd, S, K,) inf. n. رَيْعٌ, (S, TA,) *He, or it, returned; went, or came, back; reverted:* (IDrd, S, K;) and رَاعٌ, aor. يَرِيعُ, (IDrd, and K in art. رَوَعَ) inf. n. رَوَّاعٌ, (K in that art,) signifies the same; (IDrd, and K in art. رَوَعَ) or *it returned to its place:* (TA in that art.) but the former verb is the more common. (TA in the present art.) One says, of camels that have run away, سَاحَ عَلَيْهِمُ الرَّاعِي فَرَأَتْ إِلَيْهِ *[The pastor cried out at them, and] they returned to him.* (TA.) And وَهَّطَهُ فَلَمْ يَنْ رَاعِي *[I exhorted him, but he refused] to return, or revert.* (TA.) And فَلَنْ مَّا يَرِيعُ بِكَلامِكَ وَلَا بِصَوْتِكَ *Such a one does not return, or revert, by reason of thy speech nor by reason of thy voice.* (TA.) And you say of vomit, رَاعٌ مِنْهُ شَيْءٌ *Somewhat of it returned:* (S;) and رَاعٌ عَلَيْهِ *it returned to his*

inside. (TA.) And in like manner one says of anything that returns to him, رَاعٌ, aor. يَرِيعُ. (TA.) — رَاعُوا *They drew, gathered, or collected, themselves together.* (Ibn-'Abbād, TA;) as also تَرِيعُوا; and رَاعُوا, (Ibn-'Abbād, K,) inf. n. تَرِيعٌ. (TA.) — See also 5 — *It became rent:* so in the saying of El-Kumeyt,

إِذَا حِصَّ مِنْهُ جَانِبٌ رَاعَ جَانِبٌ

[*When a side thereof is sewed up, a side becomes rent*]. (S.) — [It is also said that] رَاعٌ, aor. يَرِيعُ, is like رَدٌّ [app. as signifying *He returned a reply, or an answer, to a person; for it is mentioned immediately after رَيعٌ as syn. with مَرْجُوعٌ*]. (TA.)

2. رَيْعُ الْقَطَامِ: see 1; second sentence. — رَيعُوا *They ascended, or ascended upon, the رَيْعَةُ* [n. un. of رَيعٌ, q v]. (Ibn-'Abbād.) — See also 1, near the end of the paragraph. — رَيعٌ: see 4. — [See also رَيعٌ (in art. رَوِيَ), with which رَيعٌ seems to be syn.]

4. ارَاعَتْ الْجُطَّةُ; &c.: see 1, in the former half of the paragraph, in four places. — ارَاعُوا *Their wheat increased, or augmented; or received increase and blessing from God; or throve by the blessing of God:* (Ibn-'Abbād, K;) and in like manner, *their seed-produce* [in general]. (TA.) — ارَاعَ الشَّيْءُ *He increased, or augmented, the thing, or made it to increase, or augment; as also رَيعُهُ.* (TA.)

5. تَرِيعُوا: see 1, near the end of the paragraph. — رَيعٌ said of grease, or gravy, (TA,) or oil, (S,) and of clarified butter, when much thereof has been put into food; (S, TA;) or of melted grease in a bowl; (A, TA;) or of clarified butter upon a cake of bread; (ISH, TA;) *It flowed, or ran, hither and thither, having no direct course;* (S, TA;) or *went to and fro;* (A, TA;) or *portions thereof followed a little after other portions.* (ISH, TA.) and, said of water, *it ran, or flowed.* (TA.) — In like manner, (S,) said of the mirage (سَرَاب), *[It quivered, vibrated, or moved to and fro;]* it came and went; (S, K;) as also رَيعٌ: (TA.) and رَاعٌ, aor. يَرِيعُ, (TA,) inf. n. رَيْعٌ (K, TA) and رَيَّاعٌ, (TA,) said of the same, *it was, or became, in a state of commotion or agitation; it quivered, vibrated, or moved to and fro.* (K, TA.) — *He became confounded, or perplexed, [as though vacillating, or wavering,] and unable to see his right course; as also اسْتَرَاعَ.* (Ibn-'Abbād, K.) — *He paused; or waited:* (O, L, K;) or (so in the L, but in the O and K "and") *he paused; or hesitated; or held, refrained, or abstained.* (O, L, K.) [See the part n., below.] — تَرِيعْتُ *The two hands overflowed with bounty, [as though they went hither and thither,] for one cause after another.* (TA.)

10: see 5.

رَيْعٌ [see 1, of which it is an inf. n.] *Increase;* syn. زِنَادَةٌ [which may be meant to include the third of the significations here following]; as in the saying, هَذَا قَطَامٌ كَثِيرُ الرَّيْعِ *[This is wheat of*

much increase]. (Mgh.) — † *Revenue arising from the increase of land: because it is an augmentation.* (Mgh.) — † *Milk;* as in the phrase, نَاقَةٌ كَثِيرَةُ رَيْعٍ † *[A she-camel whose milk is abundant].* (A, TA.) — *Redundance; a part, or portion, redundant, a surplus; or a remnant, syn. فُضْلٌ; of anything; as of flour, or meal, (Mgh, K,) over and above the measure of the wheat; (Mgh;) and of dough [when it has risen]; and of seed for sowing [when it has been sown]; and the like.* (K.) Hence it is said, in a trad. of I'Ab, respecting the expiation of an oath, لِكُلِّ امْتَنَّا مِدَّةً مِنْ حَبَّةٍ رَيْعَةً إِمَامَةً *[To every poor man, a mudd of wheat: the redundancy, or redundant part or portion, thereof shall be for his seasoning];* i. e., it is not necessary for the person to give, with the mudd, seasoning; but the redundancy that shall arise, of the flour, or meal, of the mudd [of wheat], when he shall have ground it, therewith shall the seasoning be bought. (TA.) Hence also, the trad. of 'Omar, امْكِنُوا الْعَجِينَ فَإِنَّهُ أَحَدُ الرَّغَبَيْنِ † *Knead ye well, or thoroughly, or soundly, the dough; for this action is one of the رَيْعَانِ* [here meaning the two causes of redundancy; the other cause being the grinting]. (TA.) [Hence also,] رَيْعُ الذَّرْعِ *The redundant parts of the two sleeves of the coat of mail, (S, A, K, TA,) over [and beyond] the end of the fingers; (TA;) and of the shirt thereof.* (A, TA.) — See also رَيعٌ. — Also, (K,) and رَيَّاعٌ, [which latter is the more common in this sense,] (S, K,) † *The first (S, K) and most excellent (K) part of anything:* (S, K;) said in the B to be a metaphorical application from رَيعٌ as signifying a high, or an elevated, place. (TA.) Hence, (S, TA,) رَيعُ السَّابِ, by poetic license written رَيعٌ, (TA,) or رَيَّاعٌ السَّابِ, (S, A, L, TA,) † *The first, or prime, (S, A, TA,) and most excellent, (A, TA,) part, or period, of youth or youthfulness or youthful vigour:* (S, A, TA;) or this is from رَيعٌ in relation to wheat: (A, TA;) or *the first of rain.* (L, TA.) Hence also, (S,) رَيعُ السَّرَابِ (S, Sgh, L) † *The first of the mirage;* (S, Sgh;) *what comes and goes thereof;* (Sgh;) or *such as is in a state of commotion or agitation, quivering, vibrating, or moving to and fro.* (L.) [Hence also,] رَيْعُ الشَّيْءِ † *The robustness, and beautiful splendour, of the first part of the day after sunrise.* (K, TA.) — نَاقَةٌ لَهَا رَيْعٌ † *A she-camel having one pace, or rate of going, [app. a quicker pace,] after another.* (TA.) — فَلَنْ تَنْسَ لَهُ رَيْعٌ i. e., *or answer, to give: or, perhaps, to such a one there is no reply, or answer, to be given.* (K, TA.) — Also *Fright, or fear;* (K;) like رَوَعَ. (TA.)

رَيْعٌ (Fr, S, Mgh, K, &c.) and رَيعٌ (Fr, K,) the former occurring, (S,) or the latter accord. to one reading, (TA,) in the Kur [xxvi. 128], (S, TA,) *Ugh, or elevated, land or ground:* (S, K;) or a high, or an elevated, place; (so in some copies of the S and in the Mgh;) which latter

signification is also assigned to رِبْعَةٌ; (TA:) and whence the phrase, كَثُرَ رِبْعُ أَرْضِكَ, meaning what is the elevation of thy land? [a phrase not to be mistaken for رِبْعُ أَرْضِكَ in which the meaning is "increase:"] (Az, TA:) or any [road such as is termed] فَج: (K:) or (so accord. to the Mab and K, but in the S "and") a road (S, Mab, K) of any kind, (K, TA,) to which some add, whether travelled or not. (TA: [see an ex. in the first paragraph of art. سَمَتْ:]) or a road opening so as to form a gap in a mountain; (Zj, K:) or, as in some copies of the K, from a mountain, but the former is what is termed فَج, before mentioned: (TA:) or a mountain; (S, Mab;) so accord. to 'Omārah: (S:) or, as in some copies of the S, a small mountain: (TA:) or signifying also a high mountain: (O, K:) n. of un. with ṣ [i. e. رِبْعَةٌ, as it is written in the S; and رِبْعَةٌ also, as implied in the K]: (S, K: [in the former immediately following the signification of "mountain," and in the latter, so following that of "high mountain," whence it seems that رِبْع and رِبْعٌ are sometimes used, at least in one sense, as coll. gen. ns. :]) pl. [of mult.] رِبْعَاء (S, TA,) which is extr., (TA,) and رِبْعُونَ, and [of pauc.] أَرْبَاع: (TA:) but AO says, contr. to J, that أَرْبَاعٌ is pl. of رِبْع: (IB, TA:) or رِبْعٌ or رِبْعٌ signify the channel of the torrent of a valley from any, or every, high, or elevated, place. (K:) Also the former, A high mound, or heap of sand, or hill: and a Christian's cloister or cell; syn. صُومِعَةٌ: and a pigeon-turret. (IAd, K.)

رِبْعُ الْقَبَابِ: see رِبْعٌ.

رِبْعَةٌ: see رِبْعٌ.

رِبْعَةٌ: see رِبْعٌ, in three places. — Also A number of men who have drawn, gathered, or collected, themselves together: (Ibn-'Abbād, K:*) otherwise, they are not so called. (Ibn-'Abbād.)

رِبْعَانٌ: see رِبْعٌ, in four places.

رِبْعَانَةٌ A she-camel abounding with milk. (A, K, TA.)

رِبْعٌ فَرَسٌ رَابِعٌ A fleet, or swift, and excellent, horse. (S, TA.) [See also art. رَوَى, to which, as well as to the present art, it is said in the TA to belong.]

رِبْعٌ A register in which is written the رِبْع [i. e. increase, or revenue arising from the increase, of the lands] of districts: the ت being augmentative: but it is a post-classical word. (TA.)

أَرْضٌ مَرْبُوعَةٌ, with فَح to the م, A land [of much رِبْع, or increase]: abounding with herbage; fruitful; or plentiful. (S, Mab, TA.)

مَرْبُوعٌ, as an epithet applied to the سَرَاب [or mirage]: see مَرْبُوعٌ, in art. رِبْعٌ.

مَرْبُوعٌ A she-camel that goes away in the place of pasturing and returns by herself; (K:) or such is termed مَرْبُوعٌ: (S, TA:) or upon which one repeatedly journeys: or upon which

one journeys and returns. (Az, TA:) or that quickly yields an abundant flow of milk. or that quickly becomes fat (K:) sometimes used in this sense. (Jm, TA.)

أَنْ مَرْبُوعٌ A slippery man, who anoints himself with oils. (Ibn-'Abbād, K.) — أَمَّا مَرْبُوعٌ عَنْ هَذَا, I am holding, refusing, or abstaining, from this affair. (TA.)

ربح

2. رِبْحٌ + IIc smeared, seasoned, imbued, or soaked, a mess of تَرِيد [i. e. broken, or crumbled, bread, with grease, or gravy, or dripping; syn. رِبْحٌ (En-Nadr, K, TA) رِبْحٌ (En-Nadr, TA.)

3. تَرِبْتَ اللَّحْمَ بِالسَّنَةِ + The morsel, or mouthful, was [smeared, seasoned,] unbued, or soaked, (تَرْت) with clarified butter. (En-Nadr, TA.) [In the CK, and in some MS. copies of the K, this verb is mentioned as quasi-pass. of 2.]

رِبْحٌ: see what next follows.

رِبْأٌ, as in the [T and] O and Tekmileh and L; in the K, erroneously, رِبْحٌ; (TA:) Dust, or dust raised: (Sh, K:) or, as some say, (TA,) dust, or earth, (K, TA,) in a general sense: or such as is comminuted. (TA.) Ru-beh says, describing an ass [i. e. a wild ass] and his females,

وَأِنْ أَتَارَتْ مِنْ رِبْأٍ سَفَلًا

تَبْوَى حَوَائِبَهَا بِهِ مَدْلَقًا

using an inversion, for he means أَتَارَتْ مِنْ رِبْأٍ [i. e. And if they raise earth from a level plain, the sides of their hoofs make it to fall down reduced to powder]. (TA.) — And i. q. نَفَارٌ [The act of fleeing, going away or aside or apart or to a distance, retreating to a distance, shrinking, &c.; inf. n. of فَرَعَ, q. v.]: (K:) so some say. (TA.) — Sgh says that this word may belong to the present art. and to art. رَوَى, q. v. (TA.)

مَرَاغٌ, signifying The place in which beasts roll, or turn themselves over, is thought by Az to be so called from رِبْأٌ in the first of the senses assigned to it above. (TA.)

مَرْبُوعٌ A thing defiled with dust or earth, or much sprinkled with dust. (El-'Azeez, K.)

ربى

1. رَبَّى, aor. رَبَّيْتُ, He (a man of the desert) came to the رِبْ; (T, O, K:) as also رَبَّيْتُ and رَبَّيْتُ: (K:) or he entered the region, district, or tract, of cities, towns, or villages, and of cultivated land: or رَابًا signifies they approached the رِب; and so رَبَّيْتُ: (Ham p. 878:) or this last, they journeyed to the رِب; (M:) and so رَبَّيْتُ: (S* M:) or رَبَّيْتُ, we abode, or stayed, in [a region of] cities, towns, or villages, and where water was reached by digging, or where it was apparent, running upon the surface of the earth.

(T.) — And رَأَتْ الْبَاسِيَةَ The rattle pastured in the رِب. (S, K.)

3. رَبَّى رَبِّهِ رَبِّهِ IIc was, or became, near to [having, or incurring] الظَّنَّة [i. e. suspicion, or evil opinion]; syn. قَارَبَهَا. (Ibn-'Abbād, O, K.) [Pretym, app. misled by the TK, renders رَبَّى, followed by ل, as meaning "Palsu prohihi, columnis accusavit." He also assigns to رَبَّى the signification of "Adpropinquavit regioni," as on the authority of the Ham; in which I do not find it.]

4: see 1, in two places. — رَأَتْ الرُّبَّى (S, M, K,) inf. n. رِبْأَةٌ and [accord. to some] رَبَّيْتُ; like رَحَبٌ and رَحَبٌ; but, [ISd says,] in my opinion, رِبْأَةٌ is the inf. n., and رِبْأ is the subst.; and in like manner one should say of رَحَبٌ and رَحَبٌ; (M, TA:) The land abounded, or became abundant, with herbage, and with the goods, conveniences, or comforts, of life; (S, M, K:) as also رِبَّيْتُ. (K.)

5: see 1, in three places.

رَبَّى Wine: (T, K:) more properly mentioned in art. رَوَى. (TA.)

رِبْأٌ Land in which are sown fields, or seed-produce, and abundance of herbage and of the goods or conveniences or comforts of life: (S, O, K:) and (K) the part that is near to waters, of the land of the Arabs, (M, O, L, K,) and of other lands: (M, L:) or the part that is near to the Samūd (السَّوَاد) of the land of the Arabs: (IDrd, Ham p. 878:) or a tract in which are green herbs, and waters, (T, O, K,) and level lands of seed-produce, (T,) or sown fields, or varieties of seed-produce: (O, K:) [generally,] a region, district, or tract, [of cultivated fields; or] of towns, or villages, and of cultivated land: (Ham p. 878:) pl. أَرْبَاء (T, S, M, TA) and رِبْأ. (M, TA.) — Also (M, K) Abundance (Lth, T, M, O, K) of herbage, and of the goods, conveniences, or comforts, of life, and (Lth, T, M) in respect of food (Lth, T, M, O, K) and drink: (O, K:) pl. [in this sense] أَرْبَاء (M, K) only. (M.) See also 4.

رِبْأٌ [Of, or belonging to, the رِب, or region of cultivated land; opposed to رَبَّى: applied to a plant [&c.]. (M, voce رِبْأ.) And رِبْأَةٌ Cultivated land; contr. of رِبْأَةٌ. (IAd, and M and K* and TA in art. بر.)

أَرْضٌ رِبْأَةٌ Land abounding with herbage, and with the goods, conveniences, or comforts, of life. (S, O, K.)

ربى

1. رَبَّى, (JK, S, K,) aor. رَبَّيْتُ, inf. n. رَبَّيْتُ, (JK, S,) said of the سَرَاب [or mirage], It was agitated, and moved to and fro, (JK, K,) or it shone, or glistened, (S,) above the ground; (JK, S, K,) and رَبَّيْتُ signifies the same. (S, O, K.) [And in the former sense, رَبَّى may be said of water; for the inf. n.] رَبَّيْتُ signifies also The going to and fro (Lth, JK, K) of water, (JK,) or of

shallow water and the like, (Lth, K,) upon the surface of the earth. (Lth, JK, K.) — Also, (Ks, JK, Mgh, K,) aor and inf. n. as above, (Ks, Mgh,) said of water, (Ks, JK, Mgh, K,) and of blood, (Mgh,) *It poured out, or forth.* (Ks, Mgh, K.) — *هُوَ رَبِيعٌ بِنَفْسِهِ*, (JK, S, K,) inf n. رَبِيعٌ (S, K) and رَبِيعٌ (TA.) *† He gives up his spirit; or gives away his life; syn. يَجُودُ بِهَا*, (JK, S, K;) at death. (S, K.) mentioned by Ks. (TA.)

2. رَبِيعُهُ الشَّرَابُ *I gave him to drink the wine, or beverage, fasting; when he had not yet eaten.* (TA.)

4. رَبِيعُهُ *He poured it out, or forth.* (Mgh, K.) See art. رَوَى.

5. see 1, first sentence.

6. يَتَرَوَقَانَهُ هُمَا يَتَرَوَقَانِ الْهَاءُ (JK) *They two pour the water out, or forth, by turns.* (TA in explanation of the latter in art. رَوَى.)

رَبِيعٌ *A shuning, or glistening, (K, TA,) of a sword [etc.].* (TA.) Hence, in a trad. respecting [the battle of] Badr, رِبْعِي سَيْفٌ مِنْ وَرَائِي [And lo, the shuning, or glistening, of a sword behind me]: thus written by El-Wāḳidī: if the reading رَبِيعِي [from رَبِيعٌ] had been transmitted, it would be evidently reasonable. (Iath, TA.) — And *أ. q.* *باطل* [as meaning *False, or vain, speech or conduct*]. (K.) One says, *أَقْصِرْ عَنْ رَبِيعِكَ*, [Desist thou from thy false, or vain, speech or conduct]. (TA.) — رَبِيعُ اللَّيْلِ, with fet-h [to the], *The mirage* [or mirage]. (TA.) — رَبِيعٌ also signifies *Water*: (K:) or water that is drunk in the state of fasting, in the early morning, or first part of the day; (TA;) [and] so رَبِيعِي, which is [said to be] not applied [in this sense] to anything but water: you say رَبِيعِي (S.) [But see رَبِيعِي]. — And *خُبْرُ رَبِيعِي* (IDr, K) and رَبِيعِي (Aḡ, JK, K) *Dry bread, i. e. bread without seasoning, or condiment, to render it pleasant, or savoury.* (Aḡ, JK, IDr, K.) — See also رَبِيعِي: both are also mentioned in art. رَوَى, q. v.

رَبِيعٌ *Saliva; syn. رَضَابٌ*, (S, K, TA;) i. e. (TA) *the water of the mouth*; (JK, Mgh, K, TA;) *its* (TA:) or *the water of the mouth in the early morning, or first part of the day*; (Lth, TA: [but this rendering is often inapplicable:]) or *the water of the mouth while it is there; for when it has gone forth from the mouth it is termed بَصَائِقُ وَبُرَائِقُ* (K in art. بَصَقَ) and رَبِيعَةٌ signifies the same, in poetry: (Mgh, TA:) or this has a more particular meaning: (S, Mgh, K;) [i. e. it means somewhat of saliva; or a little saliva:] the pl. is رِبَاعٌ [a pl. of pauc.] (S, K, TA) and رِبَاعِي [a pl. of mult.]. (TA.) [Hence,] one says, *أَبْلَعْنِي رَبِيعِي* [Suffer thou me to swallow my saliva;] *give thou me time to swallow my saliva*: (K and TA in art. بَلَعَ:) or *† grant thou me some delay, or let me alone for a while, that I may say, or do, such a thing* (Ḥar p. 104.) [And *أَبْلَعَنِي رَبِيعُهُ* *He swallowed his saliva*: meaning *† he restrained his anger*:

see 1 in art. بَلَعَ.] And *شَرِبَ عَلَى الرَّبِيعِ* [It was drunk in the state of fasting; before breakfast]: (S, K) and in like manner *أَكَلَ* [It was so eaten]. (K.) And *رَفَعُ عَلَى الرَّبِيعِ*, (AO, S, K,) or *رَفَعُ*, (TA,) and *رَفَعُ*, (AO, S, K,) of the measure *رَفَعِل*, (S,) and *رَفَعِل*, (K,) i. e. [He is fasting;] *he has not breakfasted.* (TA.) And *رَبِيعِي نَفْسِي* (ISK, S) and *أَنْتَبَهْتُ عَلَى رَبِيعِي* (S, TA,) and *رَبِيعًا* and *أَنْتَبَهْتُ رَبِيعًا* and *رَبِيعًا* (S, TA,) and *رَبِيعًا* (S, TA,) *I came to him [fasting,] not having eaten anything.* (ISK, S, TA.) [Hence also *رَبِيعُ الشَّمْسِ*, likewise called *رَبِيعُ السَّيَاطِينِ* and *مُخَاطُ الشَّمْسِ* and *لُعَابُ الشَّمْسِ* and *مُخَاطُ السَّيَاطِينِ*, *† The fine filmy robes (termed gossamer: see arts. لُعَابُ and مُخَاطُ)*. — Also *Strength*: and the remains of life, or of the spirit, or of the soul *syns قُوَّةٌ and رَمَقٌ* [which latter, it should be observed, has both of these meanings, so that possibly only the former meaning may be here intended]. (K.) You say, *كَانَ هَذَا الْأَمْرُ وَبِهَا رَبِيعِي* [This event happened when there was in us strength]. (TA.)

[رَبِيعَةٌ, accord. to Freytag, as occurring in the Deewān El-Hudhulīsyān, signifies *The beginning of youth*: but perhaps this may be a mistake, occasioned by some one's saying that the beginning of youth is termed رِبْعَةٌ, meaning رِبْعَةٌ.]

رَبِيعٌ *see* رِبْعٌ. *ذو الرِبْعَةِ* is said by Z to be the name of a sword of Murrah Ibn-Rabee'ah. (TA: but the vowel-signs are not there written.)

رَبِيعٌ Anything eaten, or drunk, عَلَى الرَّبِيعِ [i. e. in the state of fasting; before breakfast]. (K.) See also رَبِيعِي, in two places. — And see رَبِيعِي likewise in two places. — Also *† Empty-handed*. (K.) You say, *جَاءَ رَأْفًا*, *He came empty-handed*. (JK.) — Also *Pure*; (Aḡ, K;) applied to musk, and to anything. (Aḡ, TA.) [Mentioned also in art. رَوَى.] — Also said to signify *تَوْبٌ* [i. e. *رجوعٌ باليسك*, app. meaning that it is an epithet applied to a garment as signifying *Sprinkled with musk and then pressed, or kneaded*]. (TA.)

رَبِيعٌ *see* رِبْعِي, in two places. — Also, (S,) and رَبِيعِي (S, K,) which is a contraction of the former, sometimes used, (S,) and رَبِيعِي (AO, K,) The first part, (S, K,) and the most excellent, of anything, as, for instance, of youth, and of rain. (S.) [The first and second are also mentioned in art. رَوَى, q. v. J cites here, and ascribes to Lebeed, as an ex. of the second of these words, a verse which I have cited in the third paragraph of art. عَرَضَ, but with رَبِيعِي in the place of رَبِيعِي, from the TA, in which it is ascribed to El-Ba'eethi.]

رَبِيعِي see the next preceding paragraph.

رَبِيعِي, said in the T to be so called because containing the saliva of serpents, is explained in art. تَرَقَّى. (TA.)

رَبِيعِي [app. & n: of place from رَبِيعٌ having for

its aor. رَبِيعِي said of water; though anomalous; for by rule it should be مَرِيعِي.] The part, of the throat, which is the place of passage of the water. (T and TA in art. دَرَأَ: see the last sentences of the first paragraph of that art.)

مَرِيعٌ One in whom a thing ceases not to induce wonder, or admiration, and pleasure, or joy; or whom a thing ceases not to please, or rejoice: (K) occurring in a verse of Ru-beh' but Sghl says that it should by rule be مَرِيعِي. (TA.)

رِبْعٌ

1. رِبْعٌ, aor. رِبْعِل, *He (a child) slavered.* (Ibn-'Abbād, O, K.) [See also art. رَوَى.]

رِبْعٌ *Slaver*; (Ibn-'Abbād, K;) [like رِبْعٌ] without . (TA.)

رَبِيعٌ

1. رَبِيعٌ is *syn. with* رِبْعٌ; (Lth, T, M, K;) and the verb is رِبْعٌ, aor. رِبْعِل, [He went away, or departed: and he quitted a place: and he ceased doing a thing:] (Lth, T, TA:) *رِبْعٌ* being the inf. n. (TA) *† I* *ago* used to say, in relation [or reply] to the saying *رَبِيعْتُ* [I did not go away, &c., or I have not gone away, &c.], *بَلَى قَدْ رِبْعْتُ*, [Nay, I did go away, &c., or I have gone away, &c.]: but others use the verb only with a negative particle: (T:) or it is mostly used in negative phrases. (TA.) You say, *رَبِيعْتُ*, aor. رِبْعِل, (S, Mgh,) inf. n. as above, (S,) *He went away from it, departed from it, or quitted it; syn. رِبْعُهُ*; (S;) or *فَارَقَهُ*, namely, his place. (Mgh.) *رَبِيعْتُ مِنْ عِنْدِ فُلَانٍ* and *رَبِيعْتُ فُلَانًا* [I went away from such a one]: both meaning the same. (S.) And *لَا تَرِبْعُهُ* *Go not thou away from him, or it; syn. لَا تَبْرَحُهُ*. (S.) And *مَا رِبْعُهُ* *What is it that he has quitted, or left?* (S.) *رَبِيعْتُ مِنْ مَكَانٍ* and *رَبِيعْتُ مِنْ مَكَانٍ* [I went not from the place; syn. مَا بَرِحْتُ]. (K.) *رَبِيعْتُ مِنْ مَكَانٍ* [I ceased not doing that; syn. مَا بَرِحْتُ]. (TA.) — And *أ. q.* *تَبَاعَدُ* [The being, or becoming, distant, remote, far off, or aloof; &c.]: (T, K;) [you say,] *رَبِيعْتُ* [He does not become distant, &c.]. (T.) [According to the TK, it is, in this sense, inf. n. of رِبْعٌ, aor. as above, meaning *He was, or became, distant, &c., from it.*] — And *An inclining, or a leaning, in the load of a camel, (K, TA,) by reason of excess and heaviness thereof.* (TA.) One says, *لَبِثَ هَذَا الْعَدْلُ رَبِيعًا عَلَى هَذَا* [There is to this side-burden an inclining, or a leaning, by reason of an excess of weight over this: or,] *a heaviness [succeeding that of this], by reason of which it inclines, or leans.* (TA.) [And accord. to the TK, you say of the load of a camel, *رَبِيعًا*, meaning *It inclined, or leaned.*] — And *The becoming drawn together, of the mouth of a wound, in order to heal; as also رِبْعَانٌ*. (K.) [Both are said in the TK to be inf. ns. of رِبْعٌ, aor. as above, said of a wound, meaning *Its mouth became drawn together, in order to heal.*] — *فُلْعَجٌ يَبِيعُ* *q. v.* *رَبِيعٌ يَبِيعُ* *He was*

or became, disabled from prosecuting, or unable to prosecute, his journey. (S, K.) A *riya* says,

* وَيُرِي بِالسَّاعِي الْيَدَى كَأَن مَيَّ
[And the messenger that was with me became disabled from prosecuting his journey.] (S, TA.)

2. رِيمٌ عَلَيْهِ (T, K.) inf. n. رِيْمٌ (TA.) *He escorted him*; (T, K, TA.) 1. a., one man, another; (T;) in journeying, or pace, and the like: from *riya* as signifying زِيَادَةٌ [i. e. "excess," &c.], or as signifying نَرَاخَ [expl. above]. (TA.) — رِيْمٌ بِالْبَتَانِ (ISk, S, M.) inf. n. as above, (ISk, S.) *He* (a man, ISk, S) remained, stayed, dwelt, or abode, in the place. (ISk, S, M.) And رِيْمَتِ السَّحَابَةِ قَاطَعَتْ The cloud remained without clearing away [and rained continually]. (S, TA.) — And رِيْمٌ inf. n. as above, *He journeyed all the day*. (TA.)

رِيْمٌ *Excess, redundance, or superiority*; syn. زِيَادَةٌ (S, K.) which is like قُضِلَ (TA.) One says, رِيْمٌ عَلَيَّ هَذَا *This has excess, or superiority*, (ISk, T,) over this. (ISk, T, S.) الرِّيْمُ عَلَى الْبَرْزُورِ a phrase used by El-A'jajid, means رِيْمٌ عَلَى الْفُضْلِ [which may be rendered *He who is chidden, it is incumbent on him to exceed*, or *he who is chidden is exceeded*]; (T, S;) such being always the case; for one is chidden only on account of an affair in which he has fallen short of doing what was requisite. (S.) — A thing such as is termed علاوة [q. v.] between the two side-loads of a camel. (IAqr, T, K.) Hence the saying, رِيْمٌ الْقِمْلِ أَثْقَلَ عَلَى الدَّوَابِّ مِنَ الْحَبْلِ [The additional burden that is put between the two side-loads is more onerous to the beasts than the (usual) load]. (TK.) — A share that remains of a slaughtered camel: (M, K.) or a bone that remains (T, S, M, K) after the flesh of the slaughtered camel has been distributed (T, S) in the game called البَيْسُور (T, S) and which is given to the slaughterer. (M, K.) accord. to Lh, the camel for slaughter is brought, and its owner slaughters it, then puts it upon something laid upon the ground to preserve it from pollution, having divided it into ten portions, namely, the two haunches, and the two thighs, and the rump, and the withers, and the breast, and [the part of the back called] السَّحَابَةُ [q. v.], and the two shoulders together with the two arms; then he betakes himself to the طُغَافِطِ [or soft parts, such as the flanks, or the soft parts of the belly], and the vertebrae of the neck, and distributes them upon those portions equally; and if there remain a bone, or a small piece of flesh, that is the رِيْمُ; then the slaughterer waits with it for him who desires it, and he who desires it, his it is; otherwise, it is for the slaughterer. (M, TA.) — The last portion of the day-time, extending to the confusion of the day, for which اِخْتِلَافٌ is erroneously put in the copies of the K, TA.) of the darkness. (M, K.) رِيْمٌ long [indefinite period such as is termed] رِيْمٌ (S, K.) so in the saying, رِيْمٌ مِنْ أَشْهُارِ [A long period of the day-time had remained; or,

emphatically, remains]. (S.) And نَهَارٌ رِيْمٌ means *A long day or day-time*: so in the saying, عَلَيَّكَ نَهَارٌ رِيْمٌ [app. meaning *A long day is appointed thee for the performance of a work or task*]. (AZ, T.) — Also ر. q. ذَرَجَةٌ [us meaning *A series of stairs*] (IAqr, Jm, T, S, M, K.) of the dial. of El-Yemen (S.) Abou-Amr Ibn-'Alā says, as related by Ag, I was in El-Yemen, and I came to the house of a man, inquiring for him, and a man of the house said to me, رِيْمٌ فِي الرُّبْعِ meaning *أصعد الدرجة* [Ascend thou the stairs]. (Jm, cited in the PS.) — And ر. q. دُكَّانٌ [meaning *A kind of wide bench, of stone or brick; and also a shop*]: (M, TA.) likewise of the dial. of El-Yemen. (TA.) — And *Small mountains*. (IAqr, T, K.) — And *A grave*: (IAqr, T, S, M, K.) or the middle thereof. (M, K.) — See also what next follows.

رِيْمٌ (Jm, T, PS,) with *kar*, (Jm, PS,) [accord. to the K, erroneously, رِيْمٌ, The antelope leucocorys;] a white antelope; (Jm, PS;) an antelope (علَيَّ) that is purely white: (IAqr, T, K.) written with and without: [see رِيْمٌ in art. رَامٌ:] pl. أَرَامٌ (Jm, PS) [أَرَامٌ].

رِيْمٌ A woman who loves the discourse of men, but does not act virtuously or immorally, or commit adultery or fornication. (K.) Also a [female] proper name. (K.) It is said by AA to be of the measure مَعْلٌ from رَامٌ, or رِيْمٌ: (S, Sgh, Mgh, TA.) but some say that, as a proper name, it is arabized, from مَارِيَةٌ. (TA.)

وين

1. رَيْنٌ [ar. رَيْنٌ] inf. n. رَيْنٌ [in its primary acception, app. signifies *It was, or became, rusty, or covered with rust*. And hence,] *It* (a garment, or piece of cloth,) was, or became, dirty, or filthy; syn. تَطَعَنَ. (M, TA.) — [Hence also,] رَانَتْ رَيْنًا (S, M, K.) aor. رَيْنَ inf. n. as above, (S,) *Its soul (or stomach) becomes heavy*; or heaved, or became agitated by a tendency to vomit; syn. رَانَتْ (S, M, K.) and رَيْنَتْ (S, K.) — And رَانَ رَيْنًا (A'Obeyd, T, S, M, Mgh, K.) aor. and inf. n. as above, (Mgh,) *It* (anything) covered it; namely, a thing: (M:) or it (anything) overcame him; (A'Obeyd, T, S, M, Mgh, K.) as also رَانَ رَيْنًا (A'Obeyd, T, S, Mgh, K.) and رَانَتْ (A'Obeyd, S, Mgh, K.) — And رَانَ رَيْنًا for its aor. signifies the same; as will be seen from a verse cited below.] You say of a sin, misdeed, or transgression, (رَيْنٌ), رَانَ عَلَى قَلْبِي (Zj, T, S, Mgh, K.) aor. as above, (Zj, T, S,) inf. n. رَيْنَ (Zj, T, S, M, K.) and رَيْنَ (S, M, K.) *It covered his heart*: (Zj, T, M:) or it overcame his heart. (S, Mgh, K.) رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ in the Kur [xxxiii. 14], means [What they used to do] hath become like rust upon the clearness of their hearts, so as to make the knowledge of good from evil to be obscured to them: (Er-Rāghib, TA.) or hath covered their hearts: (Zj, T;) or hath overcome their hearts: [or hath spread a darkness upon their hearts; for,] accord. to

El-Hasan, it means that sin has followed upon sin so that the heart has become black. (S.) and accord. to Abou-Mo'adh the Grammarian, and a saying of the Prophet, الرَيْنُ means the heart's becoming black in consequence of sins. (T.) You say also, رَيْنَ عَلَى قَلْبِي *His heart became covered* [&c.]. (M.) And رَيْنَ بِهِ *He was overcome*: (T, Mgh:) or *his property was beset by debt*: (T:) or *he fell into grief, by reason of debt*: (M.) or *he fell into that from which he could not escape*, (AZ, T, S, Mgh, K.) and *with which he had not power to cope*. (AZ, T, S;) or i. q. أَتَطَعَنَ بِهِ [i. e. *he became disabled from prosecuting his journey, his means having failed him, or his heat breaking down with him or perishing*]; (T, S, M;) so says El-Kanānes El-Agrāles- (T, S;) and he died. (M.) And رَانَتْ بِهِ الْحَيْرُ (T, S;) رَانَتْ عَلَيْهِ الْحَيْرُ (S, M, [in one copy of the S, الحَيْرُ]) *The mine overcame him*; (S, M;) and overwhelped him: (M:) or overcame his heart and his reason: (T;) and in like manner one says of drowsiness, and of anxiety; by way of comparison. (M.) And رَانَتْ عَيْنُ الْعَيْنِ *Drowsiness overcame the eye*: (S, TA.) or infected, or pervaded, the eye. (Mgh.) El-Trimmāh says,

* مَخَافَةٌ أَنْ يَرُونَ النَّوْمَ فِيهِمْ
* يَسْكُرُ سِتَاتِيهِمْ كَلَّ الرُّبُوبِ

[In fear that sleep might overcome them, by reason of the intoxication of their sensations of drowsiness, with every degree of overcoming]. (TA.) [This, together with a signification assigned to رَيْنَ in art. رَيْنَ in the K, shows that رَانَ signifying "he, or it, overcame," &c., as يَرُونَ as well as يَرِينَ for its aor.] And you say also, رَانَتْ عَلَيْهِ الْبُؤْثُ and رَانَ بِهِ *Death took him away*. (M.)

4. رَانُوا *Their cattle perished, or died*: (El-Umawwe, T, S, M, K.) and (so in the T, but in the M "or") *their cattle became lean, or emaciated* (El-Umawwe, T, M.) This also, says A'Obeyd, is from an event that has happened to them and overcomes them, and which they have not been able to bear. (T.)

رَانَ: see the next paragraph. — Also [A kind of legging;] a thing like خُفٌ [or boot], but longer, and without a foot: (K.) described by the author of the Mgh, in his handwriting upon the margin, as a piece of cloth made like the خُفُّ, stuffed with cotton, worn beneath it on account of the cold: not a genuine Arabic word: (MF:) it is a Persian word, arabized. (TA.)

رَيْنٌ, originally an inf. n.: (Mgh:) *Rust that overspreads the sword and the mirror*; (M;) *rust that overspreads a polished thing*: (Er-Rāghib, TA.) or much dirtiness from rust: or simply dirt, filth, soil, or pollution: syn. طَعَنَ and رَيْنَ: (S, K.) [in a copy of the S, and in the K, طَعَنَ is erroneously put for رَيْنَ:] or a cover, or covering. (Mgh.) [And hence,] *The like of rust, covering the heart*: (Zj, T:) black-

ness of the heart: pl. رِيَانُ. (T.) And رَانٌ signifies the same as رَيْنٌ. (TA.)

رَيْنَةٌ i. q. حَمْرَةٌ [i. e. Wine, or some wine, or a kind of wine]: pl. رَيْنَاتٌ. (IAgr, Th, T, K:) so called because it overcomes the reason. (TA.)

رَجُلٌ مَرِينٌ عَلَيْهِ A man beset, or encompassed. (TA.)

مَرِينُونَ Persons whose cattle have perished, or died: (El-Umawee, T, S, K:) and whose cattle have become lean, or emaciated. (El-Umawee, T.)

ريہ

1. رَاةٌ, uor. يَرِيهٖ (K,) inf. n. رِيَّهٖ, said of the سَرَاب [or mirage], (TA.) *It came and went; (K, TA;) [or went to and fro; or appeared to do so;] or ran upon the surface of the earth: (TA.)* and تَرِيهٖ, likewise said of the سَرَاب, [signifies the same,] i. q. تَرِيحٌ. (S, K, TA:) or تَرِيهٖ signifies it was made to run hither and thither, in no uniform manner. (IAgr, TA:) or it glistered uninterruptedly. (TA in art. رِه.) — And He, or it, returned, like رَاع, uor. يَرِيح. (TA in art. رِيح.)

2. رِيَّهٖ, said of the سَرَاب [or mirage], and رِيَّهٖ: see مَرِيهٖ below.

5: see 1.

مَرِيهٖ (S, K,) as an epithet applied to the سَرَاب [or mirage], (TA.) i. q. مَرِيحٌ. (S, K, TA,) [meaning] كَأَنَّهُ رِيَّهٖ أَوْ رِيَّهٖ الْهَاجِرَةُ [As though it were made to come and go, or go to and fro, or run upon the surface of the earth; or as though the vehement muddy-heat made it to come and go, &c.]. (TA.)

ز

The eleventh letter of the alphabet; commonly called زَاي, and sometimes زَا, [and زَا, and زَا, (see زَاي in art. زَوَى),] and زَاي. (MF.) It is one of the letters termed مَجْبُورَةٌ [or vocal, i. e. pronounced with the voice, and not with the breath only]; and of the letters termed أَسْبَلَةٌ, because proceeding from the tip of the tongue. (TA.) Az says that it is not conjoined with ص in any Arabic word. (TA.) It is substituted for س and ص; as in يَزُول for يَسْدُل, and يَزْدُق for يَصْدُق; and in the Tes-hoeel it is said that it is sometimes interchanged [with س] after و, as in جَسَتْ خَلَالَ الدِّيَارِ for جَسَتْ خَلَالَ الدِّيَارِ; and after ر, as in رَسَبَ and رَزَبَ: which interchange, accord. to MF, is said to be of the dial. of Kalb; or, as El-Toosee says, of the dial. of 'Odhrah and Kaab and Benu-l-Ambar. (TA.) = [As a numeral, ز denotes Seven.]

زَا

زَا and زَا: see the letter ز, and زَاي in art. زَوَى.

زَايِر

زَايِر: &c.: see art. زَايِر.

زَايِق

Q. 1. زَايِقُ *He did over dirhems, or pieces of money, with زَايِقُ* [i. e. *quicksilver*]. (Mgh.) [It is said that] the verb [from زَايِق, or rather its inf. n.,] is [the تَزْيِيقُ]: (TA:) [but see مَزَايِق, below.]

زَايِقُ, (S, Mgh, Mqb, K,) thus pronounced by some, (S,) and this is the form preferred by El-Meydānee, and that which is in the Fy and its Expositions, (TA,) rendered quasi-coordinate to زَايِر and زَايِل, (S, in which it is mentioned in art. زَايِق, also pronounced زَايِقُ, (S, K, [in both of which it is implied that this is the more common form, and such is the case now,]) and it is allowable to pronounce it زَايِقُ, (Mqb,) an arabicized word, (S, K,) of well-known meaning, [i. e. *Quicksilver*,] (Mqb, K,) originally Pers. زَاوِيقُ: (Mgh, TA:) زَاوِيقُ: (S;) [or زَايِقُ and زَايِقُ]; (Mgh, TA:) *some of it is drawn in a fluid state from its mine, and some is extracted from stones of the mine by means of fire: its smoke, or vapour, puts to flight serpents and scorpions from the house, or kills such of them as remain [therein].* (K.)

Bk. I.

— Hence, as being likened thereto, (TA,) زَايِقُ and زَايِقُ signify also † A man who is *light, inconstant, unsteady, irresolute, or fickle*. (Ibn-'Abbād, TA.)

[زَايِقُ *Of, or relating to, quicksilver*. — And *A seller of quicksilver*.]

زَايِقُ, (Lth, S, Mgh, TA,) said by Th to be correctly مَزَايِقُ, with kasr to the ب, (TA in art. زَيْق, [but this is app. a mistake,]) or مَزَايِقُ, with feth to the ب, (Mqb,) *A dirhem, or piece of money, done over with زَايِقُ* [i. e. *quicksilver*]: (Lth, Mgh, Mqb, TA:) the vulgar say مَزَايِقُ. (S, Mgh.)

زَار

1. زَار, aor. ز (S, A, K) and ز (A, K); and زَار, aor. ز (S, K); inf. n. زَارَ (S, A, K); said of a lion, *He roared, or growled*; i. e., *made his cry, or voice, to be heard* (S, A, K) *in his chest*, (S, A,) or *from his chest*; (K;) as also زَارَ (S, K) and زَارَ (K): *he cried out, and was angry*. (TA.) — And [hence], said of a stallion-camel, as also زَارَ (K, by implication), or زَارَ [only], (TA,) or *هَدَبُو* (A,) † *He reiterated his voice, or cry, in his chest, and then prolonged it*, (A, K, TA,) *in his braying*: (A:) or زَارَ, aor. ز, *he threatened in his braying*. (TA.)

— [Hence also,] سَمِعَ زَايِرَ الْحَرْبِ فَطَارَ إِلَيْهَا † *He heard the roaring of the war, or battle, and flew to it*. (A, TA.)

4: see 1, in two places.

5: see 1.

زَايِر: see زَايِر. — Also † *An angry man, who severs himself from his companion*. (IAgr, TA.)

زَارَةٌ *A thicket, mood, or forest; or a bed of canes or reeds*; syn. أَجْمَةٌ; (S, A, K, TA;) as also زَارَةٌ (IJ, TA in art. زَوَى [q.v.]); originally with ز (TA); [such as is the haunt of the lion; for] you say, *الأسد في زَارَتِهِ* [The lion is in his thicket, &c.]; (A:) and زَارَاتِ الْمَرْزَبَانِ الزَّارَةُ (S, TA) i. e. *Abu-l-Harith [the lion] is the lord of the أَجْمَةُ* [or forest, &c.]. (TA.) — [Hence,] † *A garden*. (A, TA.) — And † *A collection of camels, or of sheep or goats, dense like the أَجْمَةُ* [or thicket, &c.]. (A, TA. [See also زَارَةٌ, in art. زَوَى.])

زَايِر, applied to a lion, *Roaring, or growling*; i. e. *making his cry, or voice, to be heard* (S, A, K) *in his chest*, (S, A,) or *from his chest*; (K;) as also زَايِرُ (S, K, TA,) like ضَغَبُ (TA,) [in the CK, erroneously, زَايِرُ,] and مَزَايِرُ (K). — Also † *An enemy*: (TA:) the pl. زَايِرُونَ is thus used by 'Antarah. (S, TA.) — And † *Angry*: (IAgr, TA:) and so زَايِر; but original with hemzah: so says AM. (TA. [See also زَايِر.])

زَايِر: see the next preceding paragraph.

زَان

زَانِي, applied to a dog, *Short*: (S, K:) one should not say زَانِي. (S.)

زَوَانُ (S, M, Mqb, K) and زَوَانُ (M, Mqb) and زَوَانُ (M, K) and زَوَانُ (M, Mqb) and زَوَانُ (K) and زَوَانُ (K in art. زَوَى, q. v.,) but the like of زَوَانُ is said by ISd to be a form not seen by him on the authority of anyone, (TA,) [A noxious weed, that grows among wheat; app. darnel-grass; the lolium temulentum of Linn.; so in the present day;] a certain grain, (Mqb,) the bitter grain, (M,) that mingles with wheat, (S, M, Mqb, K,) and gives a bad quality to it: (Mqb:) [the grain thus called is often, accidentally, or carelessly, mixed with wheat, and causes sickness: the plant resembles that now called شَبِير, a decoction of which is used as an anæsthetic: it is said in the K in art. شَبِير that the زَوَان is the same as the شَبِير; but it is said in the TA in that art., on the authority of AHn, that the grain of the شَبِير does not intoxicate, (as that of darnel-grass is well known to do in a certain manner,) and that it is very bitter: and in the K in art. دَقَقَ it is said that the شَبِير is the زَوَان, and the دَقَقَ is the شَبِير; the TA states more fully in that art. that the دَقَقَ is said by AHn to be the زَوَان that is in wheat, which is cleared therefrom; and that the دَقَقَ is said by AA to be the شَبِير. Forskāl mentions the زَوَان and the شَبِير, as different species, among undetermined plants, and describes the former thus: *sizania Aleppensis notissima: inter trituncum viget: si semina restant farinæ [sic] mixta, hominem reddunt ex panis esu temulentum: measures plantum non separat; sed post triturationem vannī aut cribri opē semina rejiciunt*: (Flora Aegypt. Arab. p. 199:) the n. un. is with ز. (Mqb.)

أَزَانِي see what next follows.

أَزَانِي and أَزَانِي, applied as epithets to a spear, are dial. vars. of أَزَانِي (K, TA) and أَزَانِي (TA); spears being thus called in relation to دُو بَيْن, one of the Kings of Hūmyar (S in art. بَيْن) as also أَزَانِي and أَزَانِي, both formed by transposition. (TA.)

زب

1. زَب (K), aor. زَبَّ accord. to the K, but correctly زَبَّ, the verb being like فَرَح [so that the acc pers is زَبَّت] and the inf. n. being زَبَّ (MF, TA.) [He, or it, was, or became, downy and he (a man) had abundant and long hair; was hairy, or had abundance of hair in the ears and eyebrows: or had abundance of hair on the fore arms and the eyebrows and eyes: and he (a camel) had abundance of hair on the face and under the lower jaw: or in the ears and on the eyes:] the verb of زَبَّ expl. below. (K, TA.) — Hence, (TA.) زَبَّتِ التَّمَشُّ (K, TA) inf. n. زَبَّ [perhaps a mistranscription for زَبَّ, (TA.)] †The sun was near to setting; (K, TA.) because it becomes concealed as the colour of a hind does by the hair upon it; (TA;) as also زَبَّتْ (S, K), and زَبَّتْ (K). — زَبَّتْ (K) = زَبَّ, aor. زَبَّ, inf. n. زَبَّ, (TA.) He filled a water-skin (K, TA) to its head. (TA.) — Also, and زَبَّ, like زَبَّ [and أزَاب], He carried, or took up, and carried, a load, or burden. (TA.)

2. زَبَّ (S, Mgh, Mgh, K), inf. n. زَبَّ (S), He converted grapes into زَبَّ [or raisins]; (S, Mgh, Mgh); he dried grapes, (K) and likewise figs; (AHn, K); as also زَبَّ (K). — Also, (K) and زَبَّ شَدَقَا (S, K), Spittle collected in the two sides of his mouth: (K) or froth, or foam, came forth upon the two sides of his mouth: (S) and زَبَّ قَمَّة (K, TA) [signifies the same; or] dry spittle appeared at the angles of his lips, near the tongue. (TA.) and زَبَّ (K) and زَبَّ شَدَقَا (TA) froth, or foam, appeared in the two sides of his mouth. (K) You say, or talked, until froth, or foam, came forth upon the two sides of his mouth. (S) [And in like manner you say, زَبَّ شَدَقَا and زَبَّ شَدَقَا, and زَبَّ شَدَقَا alone.] — See also 1.

4: see 1* and see also 2.

5. لَزَبَ الْعِنَبَ The grapes became converted into زَبَّ [or raisins]. (Mgh, Mgh.) — [Hence,] حَصْرَمُ لَزَبَ قِيلَ أَنْ يَحْصَرَمَ [expl. in art. حَصْرَم]. — See also 2, in two places. — [Hence,] زَبَّ also signifies He (a man) became filled with rage, or wrath. (TA.)

8: see 1, last sentence. أَرَزَبَتِ الْقُرْبَةَ The water-skin became full (K, TA) to its head. (TA.)

R. Q. 1. زَبَّزَبَ He was angry: or he was put to flight in war. (K.)

زَبَّ The penis; the male organ of generation; (S, A, Mgh, K); in the dial. of El-Yemen: i. e. absolutely: (TA:) or peculiarly of a human being: (IDrd, A, K) or of a boy, in the dial. of El-Yemen: (T, TA) or of a gazelle, or an antelope. (Eth-Tha'libee, TA:) said by IDrd to be a genuine Arabic word: (TA:) dim. زَبَبٌ, and sometimes زَبَبِيَّة, with the fem. ة, as being a piece (قِطْعَةٌ) of the body: (Mgh) pl. [of pauc] زَبَابٌ (Mgh, K) and زَبَابٌ and [of mult.] زَبَابٌ (K), the last Extr. [with respect to rule]. (TA.) — And The beard; (S, K) in the dial. of El-Yemen: (S) or the fore part thereof, (K) in the dial. of some of the people of El-Yemen. (TA.) — And The nose; (Sh, K) as some say; in the dial. of El-Yemen. (Sh, TA.) — And A sort of dates of El-Baqrah; mentioned by Meyl; as also زَبَّ زَبَّ (TA.) — زَبَّ, the قَامِي, which is one of the faults of a thing that is sold, is explained by the lawyers as [The conclusion of] that whereof the fruit quickly falls (MF.) — Also pl. of زَبَّ. (A.)

زَبَّ Down; syn. زَبَّ (A, K); and, in a man, (K, A, K), abundance of hair, (S, A, K), and length thereof: (S) or, in a man, abundance of hair in the ears and eyebrows. and abundance of hair on the fore arms and the eyebrows and eyes: (TA.) and in a camel, abundance of hair on the face and under the lower jaw: (K) or in the ears and on the eyes. (TA.)

زَبَّ A species of rat which is large and deaf: or which has red hair: (K) or which has red and beautiful hair: (TA) or which is without hair: (K) or a species of field-rat, of large size: one thereof is called زَبَابَة (TA) or this signifies a deaf rat: (S) or a deaf rat of the desert: (A) and its pl. is زَبَابٌ, [or rather this is a coll. gen. n. of which it is the n. un.], (S, TA), and [its pl. is] زَبَابَاتُ (TA). The Arabs make it the subject of a prov.: (S) they say, أَشْرَقَ مِنْ زَبَابَةٍ [Mors thorough than a zabbabeh]. (S, A, TA. [Another reading is mentioned in the TA in art. زَبَّ; namely, زَبَابَة, which is there said, on the authority of Ibn-'Abd-Rabbih in the عُدَّة, to signify a rat, or mouse.]) And they also liken it to an ignorant person. (S, TA.) It is said in a trad. of 'Allee, زَبَابٌ إِذَا مَثَلَ آتَى أَحَبُّ بَهَا فَيَقِيلُ زَبَابٌ, and زَبَابٌ حَتَّى وَحَلَّتْ جُذْرُهُا تَرْتَحِرُ عَنْهَا فَاجْتَرَّتْ زَبَابَةٌ [I, by Allah, in that case, were] like that animal, namely, the she-hyena, which has been surrounded, and to which it has been said Zebāb! Zebāb! [until it has entered its hole, and then the earth has been dug away from it, and it has been dragged by its hind leg, and slaughtered:] meaning, I will not be like the she-hyena that is decoyed to its death: for that animal probably eats the zabab, as it does the field-rat. (TA.) — Also i q. سَاع [A messenger, or a messenger on a beast of the post: and a collector of the poor-rates: &c.]. (CK: but omitted in the TA, and in my MS. copy of the K.)

زَبَّ Dried grapes; or raisins: and also dried figs: (K) said by AHn to have been used in

this latter sense by an Arab of the desert: (TA) a coll. gen. n.; masc. and fem. (Mgh) n. un. with ة. (S, Mgh.) — Also The froth, or foam, of water: (K, TA) and of a camel's mouth: (L in art. نَفَس) and the poison in the mouth of a serpent. (K.) زَبَبَةٌ [is the n. un., and] signifies †A collection of froth, or foam, in the mouth of a person speaking, or talking, much: (A, K) [or the dial] زَبَبَاتَانِ signifies two collections of froth, or foam, (S) or of spittle, (K), or of dry spittle, (TA), in the sides of the mouth, (S, K), where the lips meet, near the tongue. (TA.) You say, غَضِبَ قَتَارُ لَه زَبَبَاتَانِ †He was angry, and there appeared two collections of froth, or foam, in the two sides of his mouth. (A, TA.) زَبَبَاتَانِ, in a serpent, signifies †Two black small spots above the eyes: (S, K, and Mgh in art. شَع) or two small spots near the mouth thereof: (TA) or two collections of froth, or foam, in the two sides of the mouth thereof (TA, and Mgh ubi supra) when it is angry. (Mgh.) And in a dog, Two black small spots above the eyes: (K) or two things above the eyes, resembling the زَبَبَاتَانِ [see زَبَبَةٌ] of a camel: or two pieces of flesh in the head, resembling two horns: or two fangs projecting from the mouth and other explanations are given by the interpreters of strange words [occurring in the traditions]. (TA.)

زَبَبٌ a dim. of زَبَّ, q v (Mgh.) — Also a shortened dim. of زَبَّ, q v. (Ham p. 140.)

زَبَبَةٌ n. un. of زَبَب (S, Mgh) [See the latter throughout.] — Also †A small purulent swelling or pustule, that comes forth upon the hand, (S, A, K, TA), like what is termed خُرْقَةٌ (TA.)

زَبَبَةٌ a dim. of زَبَّ, q v. (Mgh.)

زَبَبِي [now vulgarly called زَبَبِي] A beverage made from زَبَب [or raisins] (Mgh, K) by steeping them in water. (K.) — See also what next follows.

زَبَابٌ A seller of زَبَب [or raisins]; as also زَبَابِي (K.)

زَبَابٌ A sort of ship or boat: (S, K) a small ship or boat: pl. زَبَابَاتُ (Mgh.) — Also A certain beast, resembling the cat: (K) it is an animal black and white, short in the fore and hind legs. (DMr, TA.)

زَبَّ Downy: (K) and, applied to a man, having much hair: (A, K) or having much and long hair: (S, TA) [but accord. to the former, it seems to be applied in this sense to a camel:] or, applied to a man, having much hair in the ears and eyebrows: and having much hair on the fore arms and the eyebrows and eyes: (TA) or, thus applied, having much hair on the chest: (Mgh) and, applied to a camel, having much fur: or having much fur on the face: (A) or having much hair on the face and under the lower jaw: (K) or, in the ears and on the eyes: (TA) or having much hair on the face and body: and

زَبَبِي is a shortened dim. thereof: (Ham p. 140.) زَبَبِي, applied to a woman as meaning having

much hair in the eyebrows and on the fore arms and the hands: (A:) *and on an ear as meaning having much hair:* (TA:) pl. زَبٌّ. (A.) It is said in a prov., كُلُّ أَرَبٍ تَفُورُ [Every one, of camels, that has much hair on the face &c. is wont to take fright, and run away at random]: for the camel thinks what he sees upon his eyes to be a person seeking him, and consequently takes fright, and runs away at random: (A:) the camel to which this epithet applies is seldom, or never, other than نَمُور; because there grow upon his eyebrow small hairs, and when the wind strikes them he takes fright, and runs away at random. (S, TA.) — الزَّبُّ is a name of *One of the devils*. (K, TA:) mention is made in a trad. of a certain devil named الْعَقْبَةُ (K, TA:) but in the L, and in the *Seeret El-Halabee*, it is written الْعَقْبَةُ and it is said to be a serpent. (TA in art. الزَّبَّة.) The رَبَّةُ [i.e. *podax*, or *anus*], (K, TA,) with its hair. (TA.) — عَامَرُ أَرَبٍ † *A year abundant in herbage*. (S, A, Mgh, K.) زَبٌّ in two places. — أَحَصَّ see زَبٌّ. — جَيْشٌ أَرَبٌ † *An army having many spears*. (Ham p. 259.) — أَرَبٌ † *A dubious and difficult question*: likened to the she-camel that [has much hair and fur upon the face &c., and consequently] is wont to take fright, and run away at random. (TA.) — And دَاهِيَةُ رَبَّةٍ † *A calamity, or misfortune, hard to be borne, severe, (A, K, TA,) and abominable*: like زَبَّةٌ (TA) and رَبَّةٌ. (S and A and TA in art. شَرَحَر.) Hence the prov., جَاءَ بِالسَّعَةِ الرَّبَّةِ [He brought to pass that which was a calamity hard to be borne, &c.] (TA.)

زَبٌّ: see what follows.

مُزَبِّبٌ and مُزَبِّبٌ Possessing much wealth. (K.)

زبد

1. زَبْدٌ. (A, S, A, Mgh, Mgh, K.) aor. زَبَدَ, (A, S, A, Mgh,) inf. n. زَبَدٌ. (A, Mgh,) *He fed him with, or gave him to eat, zib* [i.e. *fresh butter*]. (A, S, A, Mgh, Mgh, K.) — And hence, (Mgh,) زَبْدٌ. (A, S, A, Mgh, Mgh,) *zib*, or *zib* [app. a mistranscription, for its aor. is there mentioned immediately after without the prep.] aor. زَبَدَ, (A, S, A, Mgh, Mgh, K.) the verb in the sense here following being thus distinguished from that in the sense preceding, (A, S, Mgh,) inf. n. as above, (A, S, Mgh,) † *He gave him a gift*: (A, S, A, Mgh, Mgh:) or *he gave him somewhat, a little, not much*, (S, K,) of property, (S,) or of his property. (K.) — [Hence also,] زَبْدَةٌ زَبْدٌ, or زَبْدَةٌ, † *I struck him a blow, or shot or cast at him a missile, hastily, or quickly*: as though feeding him with a piece of fresh butter. (A, TA.) — زَبْدَتِ السَّحَابَ (S, A,) زَبْدَتِ السَّحَابَ (S, A,) inf. n. as above, (S, A,) *She agitated her milk-skin*, (S, A,) or *he agitated the milk-skin*, (K,) in order that its butter might come forth, (S, K,) or until its butter came forth. (A.) — زَبَدَتِ السَّحَابَ And زَبَدَتِ السَّحَابَ [app. I put, or added, fresh butter to the meal of parched barley, like as one says سَمِنَتِ الطَّعَامَ

and زَبَدَتِ السَّحَابَ], aor. زَبَدَهُ, (A, TA,) with *kear*; (A;) and زَبَدَتِ السَّحَابَ (TA.) [Both these phrases are mentioned together, as though to indicate that both signify the same: but Ibrd thinks that the latter means *I swallowed the سَوِيْن* like as one swallows fresh butter: in my copy of the A, it is written زَبَدَتِ السَّحَابَ, which is evidently wrong: perhaps the right reading is زَبَدَتِ السَّحَابَ; and the verb in this phrase, quasi-pass. of that in the former phrase.]

2. زَبْدٌ. (K;) and زَبْدٌ. (K;) inf. n. زَبْدٌ. (S, K;) and زَبْدٌ; both signify the same [i.e. *The side of his mouth had froth, or foam, appearing upon it*, like زَبْبٌ and زَبْبٌ]: (S, K;) and زَبْدٌ said of a man, [like زَبْبٌ] *He being angry, froth, or foam, appeared upon each corner of his mouth*. (TA.) See also 4, in two places. — زَبْدَتِ الْفُطْنَ (A, L,) inf. n. as above, (S,) *She separated, or loosened, the cotton [with her fingers, or by means of the bow and wooden mallet]*, (S, L, A,) and prepared it well for spinning. (L.)

3. زَبْدٌ. (K;) inf. n. زَبْدٌ. (S, K;) and زَبْدٌ. (K;) said of a man, [like زَبْبٌ] *He being angry, froth, or foam, appeared upon each corner of his mouth*. (TA.) See also 4, in two places. — زَبْدَتِ الْفُطْنَ (A, L,) inf. n. as above, (S,) *She separated, or loosened, the cotton [with her fingers, or by means of the bow and wooden mallet]*, (S, L, A,) and prepared it well for spinning. (L.)

4. زَبْدٌ. (Mgh,) inf. n. زَبْدٌ. (S, A, Mgh, K,) said of wine, or beverage, (S,) or of the sea, (A, Mgh, K,) &c., (Mgh,) or of the sea when in a state of commotion, (S, A,) and of a cooking-pot, and of the mouth of a braying camel, (A,) [&c., see زَبْدٌ] *It frothed, or foamed, or cast forth froth or foam*: (S, A, Mgh, K;) and [in like manner] زَبْدٌ, inf. n. زَبْدٌ, said of milk, it [frothed, or foamed; or] *had froth, or foam, upon it*. (A.) — [Hence,] said of the سِدْر [or lote-tree], (S, A, K,) † *It blossomed*; (S, K, TA;) i.e. (TA) † *It put forth a whits produce like the froth, or foam, upon water*. (A, TA.) And, said of the قَنْدَر [or tragacanth], † *It put forth its leaf*. (خَوْصَةً), and its wood, or branch, became strong, or hard, and its rind, or outer covering, coalesced, and it blossomed; as also زَبْدٌ. (L.) — Also † *It became intensely white*. (A, TA.)

5: see 1: — and see also 2, in two places. — زَبْدَةٌ † *He swallowed it* (K) like as one swallows a piece of fresh butter: (TA:) or *he took the clear, or pure, or choice, part of it*. (K, TA.) Of anything of which the clear, or pure, or choice part has been taken, one says, زَبَدَتْ. (TA.) — [Hence,] زَبَدَتْ الْيَمِينَ † *He took the oath hastily; was hasty in taking it*. (AA, S, K.) It is said in a prov., زَبَدَتْ حَذَاءً † *He swallowed it* [i.e. *he took it, namely, an oath, hastily*], like as one swallows butter. (TA in art. حَذ.)

زَبْدٌ [originally an inf. n.] † *A gift*. (S, A, Mgh, Mgh.) So in the saying (S, TA) of Mo-hammad, (TA,) mentioned in a trad., لَأَنْ نَقْبَلُ عَنْ رَبِّكَ زَبْدًا † *Verily we will not accept the gift of the believers in a plurality of Gods*. (S, TA.) And so in the saying, زَبْدًا عَنْ رَبِّكَ † *Verily we will not accept the gift of the believers in a plurality of Gods*. (Mgh.)

زَبْدٌ [Fresh butter of the cow or buffalo or sheep or goat;] what is produced by churning from milk (Mgh, Mgh) of cows [or buffaloes] and of sheep or goats; what is thus produced from camels' milk being termed حَبَابٌ, not زَبْدٌ; (Mgh;) the زَبْدٌ before it is clarified over the fire; (L:) [i.e. *butter before it is clarified over the fire*]; the زَبْدٌ in the CK, erroneously, زَبْدٌ of milk; (S, K;) what is extracted from milk; (M;) and زَبْدٌ signifies the same as زَبْدٌ: (K.) زَبْدٌ is a more particular term, (S, M, L, Mgh,) meaning a piece, bit, portion, or somewhat, of زَبْدٌ: (L:) and زَبْدٌ اللَّبَنِ signifies also the froth (زَعْفُ) of milk [if this be not a mistake occasioned by finding الزَّبْدُ expl. as meaning زَبْدٌ اللَّبَنِ instead of زَبْدٌ اللَّبَنِ]. (L.) زَبْدٌ اللَّبَنِ عَيْنِ (L.) [The clear milk has become distinct from the fresh butter] is a prov., relating to the appearance of the truth after information that has been doubted. (L.) And زَبْدَتِ الزَّبْدَةُ † is another prov. [expl. in art. رَجَن]. (L.) زَبْدَةٌ has for its pl. زَبْدٌ, which is metonymically applied to † *The choice, or best, portions*, [or what we often term the cream (by which word the sing. also may be rendered) of anything; as, for instance,] of discourse, or of a story or the like. (Har p. 222, q. v.) — [And it also means † *An issue, or event*: (see an ex. voce مَخَصَّصٌ) generally, such as is *reliable, or pleasing*. Hence, app.,] one says, زَبْدَتِ الزَّبْدَةُ † *The meeting with thee was comparatively the event of life*; meaning, the most reliable, or pleasing, event of life]. (A, TA.)

زَبْدٌ Froth, foam, spume, or scum: (L:) it is of water, (S, L, K,) &c.; (K;) of the sea, (A, Mgh,) &c., like زَعْفُ [in signification]; (Mgh;) and of a cooking-pot; (A;) and of a camel, (S,) [i.e. of a braying camel's mouth, or of the white foam upon the lips of a camel when he is excited by lust; (TA;) and of the cud; and of spittle; (L;) and [the scum, or dross,] of silver: (S:) زَبْدٌ is a more particular term [meaning a portion, or somewhat, thereof]: (S:) the pl. of زَبْدٌ is زَبْدٌ. (A, TA.) — زَبْدَتِ الزَّبْدَةُ see 5 in art. زَبْدٌ, in two places.

زَبْدَةٌ: see زَبْدٌ, in four places.

زَبْدَةٌ: see زَبْدٌ.

زَبْدِيّ [Butyraceous: a rel. n. from زَبْدٌ]. See خَضَاعِيّ.

زَبْدٌ [Civet;] a certain perfume, well known: the lawyers and the lexicologists err in saying that it is a certain beast, [meaning the civet-cat], from which the perfume is milked: (K:) or this assertion is not to be reckoned as a mistake, the word being tropically thus applied: so says El-Karāfī: and Z and other authors worthy of confidence thus apply it [as a coll. gen. n.]: Z also mentions a saying in which زَبْدَةٌ is applied [as a n. un.] to an animal of the kind from which the perfum is obtained: (TA:) this animal is the cat, (K,) i.e. the wild cat, which is like the domestic cat, but longer and larger, and its hair requires more

to blackness: it is brought from India and Abyssinia: (TA:) the perfumes above mentioned is a fluid, or matter, exuded, (رَشَحَ), thus in the TA and in my MS. copy of the K, but in the CK رَشَحَ [i. e. dirt], resembling black viscous dirt, (TA,) which collects beneath the animal's tail, upon the anus (البَحْرِجِ), (K,) and in the inner sides of the thighs also, as says Ed-Demámenee: (TA.) [see also زَمَرُ] the beast is taken, and prevented from struggling, and the said exuded fluid or matter, or dirt, (رَشَحَ, or رَشَحَ, accord. to different copies of the K,) collected there, is scraped off with a piece of the exterior part of a cane, (K,) or, more commonly, with a spoon, (TA,) or with a piece of rag, (K,) or a thin [silver coin such as is called] ذُرْبَرُ (TA. [Other accounts of this perfume, which are less correct, I omit.]) = See also زَبَدٌ.

زَبَدٌ, like غُرَابٌ [in measure], Fresh butter (زَبَدٌ) that has become bad, or spoiled, in the churning, or, as some say, thin milk. (TA voce زَبَدٌ q. v.) [See also زَبَدٌ, below.]

زَبَادٌ: see زَبَدٌ.

زَبَادُ اللَّبَنِ [The watery part of milk;] that [part] in which is no good, of milk. (S, K. [See also زَبَادٌ.]) It is said in a prov., اِخْتَلَطَ الزَّبَادُ بِالزَّبَادِ (S) [The thick milk became mixed with the thin watery part: or] the good became mixed with the bad: relating to a case of difficulty, and applied to the mixture of truth with falsehood. (L. [See Freytag's Arab. Prov., i. 434: and see اِخْتَلَطَ.]) — See also زَبَدٌ. — زَبَادِيٌّ A certain plant, (S, K,) growing in the plains, or soft land, having broad leaves, and a [pericarp] such as is called: سَقَعٌ: it sometimes grows in hard ground, is eaten by men, and is good, or pleasant: AḤn says that it has small, contracted, dust-coloured leaves, like those of المرجوش and its branches, or twigs, spread out: and he adds, AZ says that the زَبَادِ, as also زَبَادِ, the latter like سَكَبٌ [in measure], is of the [kind of] plants called: اُخْرَارٌ [pl. of زَبَرٌ, q. v.]: (TA:) [some say that it is the pyllium. (Freytag's Lex.) See, again, اِخْتَلَطَ.]

زَبَادِيٌّ: see the next preceding paragraph.

زَابِدٌ Possessing, or a possessor of, زَبَدٌ [or fresh butter], (L.) as also مُزَبَدٌ. (K.)

بَحْرٌ مُزَبِدٌ [A frothing, or foaming, sea; or] a tumultuous, frothing, or foaming, sea. (S, A.) — [Hence,] اَبْيَضٌ مُزَبِدٌ Intensely white. (A, TA.)

زَابِدٌ: see مُزَبَدٌ.

زبر

1. زَبَرَ الْبَتْرَ (A, TA.) [أور. ٤, and perhaps ٥] inf. n. زَبَرَ, (S, K,) He cased the well, or walled it internally, with stones. (S, A, K.) — زَبَرَ also signifies The disposing a building, or

construction, one part upon another; (K:) [as is done in casing a well;] and in this sense likewise it is an inf. n., of which the verb is زَبَرَ. (TK.) — And زَبَرَ بِحِجَارَةٍ (TA.) inf. n. زَبَرَ, (K,) He threw stones at him; or pelted him with stones. (K, TA.) — And [hence, perhaps, or] from زَبَرَ in the first of the senses expl. above, because him whom you restrain from error you strengthen like as a well is strengthened by its being cased, (TA.) زَبَرَ, (S, A, Mgh, Mgh, K,) aor. ٤ (S, Mgh, Mgh, K) and ٥, (Ks, K,) inf. n. as above, (S, Mgh, Mgh, K,) He chid him; or checked, restrained, or forbade, him with rough speech: (S, A, Mgh, Mgh, K,) he prevented, hindered, or withheld, him: (S, Mgh, K:) he forbade, or prohibited, him: (K:) he repelled him with strength. (MF in art هزبر.) You say, زَبَرَ عَنِ الْاَمْرِ He restrained him with rough speech, or forbade and prevented him, from doing the thing. (TA.)

And زَبَرَ السَّائِلَ He chid and repelled the beggar with rough speech. (TA.) — زَبَرَ, (S, A, Mgh, K,) aor. ٤ and ٥, (S, K,) inf. n. as above, He wrote (S, A, Mgh, K) a writing, or book: (A, Mgh:) or he wrote it firmly, skilfully, or well: (TA:) or he inscribed, or engraved, upon stones: (A, TA:) and زَبَرَهُ, also, is syn. with كَتَبَهُ, like زَبَرَ, (S, K,) and حَقَّ: A says, I heard an Arab of the desert say, اَنَا عَرَفْتُ زَبَرِي, meaning I know my writing, or handwriting: (S:) and Fr says, It is either an inf. n. of زَبَرَ, meaning he wrote, though I know not the verb with tesdhed, or it is a simple subst. like زَبَرِي: (TA:) thus زَبَرَ is syn. with زَبَرِي: (A'Obeyd, T and S in art. زبر.) [and so, perhaps, is زَبَرِي with زَبَرِي.] — And زَبَرَ signifies also I read it, or recited it; [or did so with a low, or faint, voice;] like زَبَرْتُهُ [q. v.]. (A, TA.) — زَبَرَ is also syn. with كَلَّمَ [as meaning The act of speaking, or speech as a subst.]: (K.) [SM says,] thus it is found in all the copies: but [headde] I have not found any authoritative ex. of it, so it requires consideration. (TA.) [Accord. to the TK, however, one says, سَأَلْتُهُ فَمَا زَبَرَ لِي بَرْزٍ, meaning I asked him, and he spoke not to me a speech, or sentence.] — Accord. to the K, زَبَرَ is also syn. with صَبَرَ [meaning The being patient, or patience]: one says, مَا لَهِ زَبَرٌ وَلَا صَبْرٌ This is mentioned by IḤar; but in my opinion, the meaning here is عَقْلٌ. (TA. [See زَبَرَ below.]) [Or, as syn. with صَبْرٌ, it may be an inf. n.: for, accord. to the TK, one says, لَمْ يَزِرْ عَلَيْهِ, meaning He did not endure it with patience (لَمْ يَصْبِرْ).] — زَبَرَ, inf. n. زَبَارَةٌ, He (a ram) was, or became, bulky. (Lth, TA.)

2: see 1, in two places.

4. زَبَرَ He (a man, TA.) was, or became, large in body. (K.) — And He was, or became, courageous, brave, or strong-hearted. (K.) — زَبَرْتُ, inf. n. زَبَارٌ, I rendered him (a ram) bulky. (Lth, TA.)

5. زَبَرَ He (a man) quaked, or trembled, by reason of anger. (TA. [See also Q. Q. 4.]

Q. Q. 1. زَابَرُ (S, A, K) and زَوْبَرُ (K) [and app. زَبَرُ (see زَبَرُ)], said of a garment, or piece of cloth, (S, A, K,) Its زَبَرُ [or nap] came forth; (S, K, ٥) it had زَبَرُ. (TA.) — Also the first, [and app. the second and third likewise,] He made a garment, or piece of cloth, to have its زَبَرُ [or nap] come forth. (K.) [This verb and other similar words with hamzoh next after the z are mentioned in the K in a separate art. before art زبر.]

Q. Q. 4. زَابَرَتْ It (fur, or soft hair, and a plant, or herbage) grew forth. (S, K, TA.) — It (hair) bristled up. (S, A, K.) — He (a dog [and a horse]) bristled up his hair. (S, K.) Marrār Ibn-Munkid El-Hanḡhalee says, (S, TA,) describing a horse, (TA.)

* قَبُو وَدَّ اللَّوْنُ فِي زَابَرِي *
* وَكَيْفَ اللَّوْنُ مَا لَمْ يَزْبُرْ *

[And he is of a yellowish red colour on the occasion of his bristling up his hair, and of a dark bay colour as long as he does not bristle up his hair]. (S, TA.) — Also He (a cat) had abundance of hair. (TA.) — And He (a man) prepared for evil, or mischief: (K, TA:) or became affected by a quaking, or trembling, and a bristling-up of the hair. (TA.)

زَبَرُ Stones. (K.) — [The stone casing of the interior of a well: see جَوَلٌ. — And hence,] Understanding, intellect, or intelligence, (S, A, K,) and judgment, (TA,) and self-restraint: (S, A.) originally an inf. n. [accord. to some; but this is evidently a mistake, as is shown by phrases in which it is coupled with جَوَلٌ]. (S.) One says, مَا لَهُ زَبَرٌ He has not understanding, or intellect, or intelligence, nor self-restraint: (S, A.) or judgment: or understanding to be relied upon. (TA.) And زَبَرٌ وَمَجُولٌ: لَهُ زَبَرٌ وَمَجُولٌ هو مَجُولٌ مِمَّا قَوِيَ: لَهُ زَبَرٌ وَمَجُولٌ: see الْجَوَلُ مِمَّا تَحْتَ الزَّبَرِ مِنَ الْجَوَلِ. One says also of the wind, when it veers, or shifts, or does not continue to blow from one point, زَبَرَ: [It has not steadiness]. (TA.) — See also زَبَرٌ.

زَبَرٌ [A thing] written; as also زَبِيرٌ (K:) [or] a writing, or book: (S:) as also زَبُورٌ, of the measure نَعْوَلٌ in the sense of the measure مَفْعُولٌ, (S, Mgh, K,) like رَسُولٌ (Mgh, TA:) زَبُورٌ signifying any writing or book: or any divine book with which it is difficult to become acquainted: or a book that is confined to intellectual science, exclusive of legal statutes or ordinances: (TA.) زَبُورٌ signifies particularly the Book [of the Psalms] of David: (S, Mgh, Mgh, K:) and also, and زَبُورُ, the Syriac [or Hebrew] language: (Mgh:) the pl. of زَبَرٌ is زَبُورٌ: (S, K,) and the pl. of زَبُورٌ is زَبُورٌ. (S, Mgh, K.) It is said in the Kūr [xxi. 105], وَلَقَدْ كَتَبْنَا لِي، الزَّبُورُ، meaning And we have written in the book sent down to David, after the zārah [or Book of the Law revealed to Moses]: (Abou-Hureyreh, TA.) Sa'eed Ibn-Jubeyr read

الزَّهْر [pl. of الزَّهْر], and said that it means *the Book of the Luvu revealed to Moses* (التَّوْرَة) and *the Gospel and the Kur-an [together]*; and that *the dkr* means what is in heaven: (TA:) and some also read زُورًا in the Kur iv. 161 and xvi. 57. (S, TA.)

زُور, syn. with زَوْبَر &c.: see زَوْبَر.

زَبْرَة *A piece of iron:* (S, Mjb, K:) or *a big piece of iron:* (TA:) pl. زَبَر (S, Mjb, K) and زَبَر (S, K). The former pl. occurs in the Kur xviii. 95. (S.) It is also said in the Kur [xxii. 65], فَتَقَطَّعُوا أَمْشِرَ مِجْمَرٍ زَبْرًا (S, TA.) and زَبْرًا (TA.); meaning *قطعًا*, (S, TA.), in both cases; (Fr.); [i. e., *But they have become divided, in their state, among themselves, into parties:* or he who reads زَبْر makes it pl. of زَبْر, not of زَبْرَة; for the measure فُعْلَة does not assume the measure فُعْل in the pl.; and the meaning is, *they have made their religion [to be founded upon] various books:* and زَبْر is pl. of زَبْرَة: or it may be also pl. of زَبْرَة, and originally زَبَر, being changed therefrom, like as some of the Arabs are related to have said جَدَد for the pl. of جَدِيد, which is originally and regularly جَدَد, after the same manner as when one says رُكَبَات for رُكَبَات, and غُرَمَات for غُرَمَات: and this opinion is strengthened by AA's allowing the reading زَبْر and زَبْر and زَبْر being a contraction of زَبْر, like as عُنُق is of عُنُق. (IB, TA.) — The anvil (K) of a blacksmith. (TA.) — The upper part of the back, near the neck, or the part between the two shoulder-blades; or the part where the neck is joined to the back-bone; syn. كَاهِل: (K:) or the place of the كَاهِل: (S:) or a certain thing rising from the كَاهِل: (TA:) pl. in this sense, زَبَر, or this is a pl. pl., as though it were pl. of زَبْر, and this were pl. of زَبْر in this sense. (TA.) One says, شَدَّ لِأَمْرِ زَبْرَتِهِ *He strengthened his كَاهِل and his back for the affair.* (TA.) — Also, hence, (S.) The accumulation, or mass, of hair which is between the shoulder-blades of the lion; (S in nt. ليد.) [the mane of a lion:] the collection of hair (Lth, A, K) between the shoulder-blades of the lion &c., (K,) or upon the place of the كَاهِل [expl. above], and upon the elbows, of the lion; (Lth, A;) and any hair in a similar collected state. (Lth, TA.) — And [hence], (S.) *اَلْزَبْرَةُ* *A certain asterism; (K:) two bright stars [δ and ε], (S, K,) in the كَاهِل [or part of the back near the neck], (K,) or which are the كَاهِلَانِ, (S,) of Leo; (S, K:) one [namely the Eleventh] of the Mansions of the Moon: (S, K:) [also called الْخَرَاتَانِ: see this word: and see الْقَمَر in art. ن: it is of the dial. of El-Yemen. (TA.) [This description is incorrect if applied to the constellation as at present figured; but doubtless correct when applied to it as figured by the Arabs. Kzw, in his description of Leo, says that they are two stars, on the belly, and on the projecting part of the haunch-bone, of Leo.] — Also The breast, or what projects of its upper part, (syn. مَخْرَجَة) of any beast. (TA.)*

زَبْر, applied to a lion, (S, TA.) and to a man, (TA.) *Strong;* (AA, S, K, TA;) as also زَبْر. (K.)

زَبْرَة: see زَبْر, in four places; and see زَبْرَة, in two places.

زَبْر: see زَبْر. — Applied to a ram, *Bulky*. (Lth, TA:) or *large in the زَبْرَة* [q. v.]: or *compact*. (TA.) — Applied to a man, *Strong:* and also *acute, sharp, or quick, in intellect; clever, ingenious, skilful, knowing, or intelligent.* (TA.) — Also *A calamity, or misfortune;* (Fr, K;) and so زَبْرَبَر, (Moḡammad Ibn-Habesb, TA.) which has been said to have this meaning in a verse of Ibn-Aḥmar cited below voce زَبْرَبَر. (TA.) — And *Black mud; or black fetid mud.* (Sgh, K.)

زَابِر: } see the next paragraph.
زَابِرَة: }
زَابِرَة: }

زَابِر (S) and K in art. زَابِر, in the CK [erroneously] written زَابِر, and زَابِر, (S, K,) sometimes thus pronounced, (S,) or this, which is mentioned by IJ and ISd, is incorrect, (K,* TA,) and زَابِر (Z, Z, K) in arts. زَابِر and زَابِر (Z, Z, K) as also زَابِر or زَابِر (as in two different copies of the K in art. زَابِر) or زَابِر (as in another copy of the K and in the O and TA in the same art.) or زَابِر (accord. to a copy of the K in that art.) or زَابِر, (O and TA in that art, and so accord. to one copy of the K,) [The nap, or villous substance, upon the surface of a garment, or piece of cloth; what is upon the surface of a new garment, or piece of cloth, like what is upon the surface of [the hand of cloth called] زَابِر; (S, TA;) and of the زَابِر of [the kind of cloth called] زَابِر, and of a قَطِيعة, and of any garment, or piece of cloth; (Lth, TA;) the زَابِر of a garment, or piece of cloth; (AZ, TA;) or what appears of the زَابِر [q. v., here meaning nap, or villous substance], of a garment, or piece of cloth. (IJ, K.) [Hence] one says, ذَهَبَتِ الْأَيَّامُ بِطَرَاوَتِهِ وَتَقَشَّتْ زَابِرَتُهُ [lit. *Days took away its freshness, and shook off its nap;* meaning its age became old. (A, TA.) And زَابِرَة (S, A, K) and زَابِرَة (S, K) and زَابِرَة (K,) as also زَابِرَة (S, and K* in art. زَابِر), and زَابِرَة, incorrectly written in the K زَابِرَة, (TA,) + *He took it altogether,* (S, A, K,) leaving nothing of it. (S.) Ibn-Aḥmar says,

وَأَنْ قَالَ عَادِي مِنْ مَعْدِي قَصِيدَةً
بِهَا جَرَبٌ عَدْتُ عَلَى بَرَوْرَةٍ

i. e. + [And if a homler of Ma'add utters an ode in which is a fault,] it is attributed to me altogether, (S,* L,) when I have not been the author of it: (L:) the last word, accord. to Abou-Ales [El-Fārisse], being imperfectly decl. because made a proper name for the قصيدة, and therefore combining the two qualities of being determinate and being of the fem. gender: so he said in answer to a question of IJ; but some say that the said word there means a calamity, or misfortune: and IB says that it is a proper name

for a bitch (كَلْبَة) [if this be not a mistranscription], of the fem. gender. (TA.) [In one copy of the S, I find only the last three words of this verse: in another, it commences thus: إِذَا قَالَ عَادِي مِنْ مَعْدِي قَصِيدَةً: in the TA, the former reading is given, except that عَادِي is put in the place of عَادِي.]

One says also, رَجَعَ بِزَوْبَرِهِ + *He returned disappointed, or unsuccessful;* (TA;) *without having obtained anything,* (K, TA;) and *without having accomplished his want.* (TA.)

زَوْبَر: see زَبْر: and see also زَابِر, in four places.

زَوْبَر: see زَبْر.

زَوْبَرَة: } see art. زَبْر.
زَوْبَرَة: }
زَوْبَرَة: }

زَوْبَرَة: see زَبْر.

زَوْبَرَانِي (the latter written in [some of] the copies of the K, [not in all of them, for in the CK it is written as above], زَوْبَرَانِي, which is a mistake, TA) *Large in the زَبْرَة* [q. v.]: (S, K:) the former applied to a man, and the latter to a lion: (S:) or, accord. to ISd, Khālid Ibn-Kulthūm is in error in saying that the latter is an epithet applied to the lion; and that the correct word is زَوْبَرَانِي the 'em. of the former is زَوْبَرَانِي. (TA.) — Also the former, *Annoying, or hurting.* (Sgh, K.) — قَدْ هَاجَتْ زَبْرَتُهُ [Zabrā has become excited], (S,) or هَاجَتْ زَبْرَاوُهُ *His anger has become excited,* is said of any man when this has been the case: (TA:) [it is said that] Zabrā was a clamorous and foul-tongued slave-girl of El-Aḥnaf Ibn-Kays; and when she was angry, he used to say, قَدْ هَاجَتْ زَبْرَتُهُ: and it became a proverb. (S, TA.)

زَبْرَة: see L.

زَبْرَة *A writing-reed;* (S, A, K, TA;) *a reed with which one writes.* (TA.)

زَبْرَة: see art. زَبْر.

زَبْرَانِي: see زَبْرَانِي.

زَبْرَانِي *A well cased, or walled internally, with stones.* (S.) — See also زَبْرَانِي.

زَبْرَانِي and زَبْرَانِي (S, K) and زَبْرَانِي and زَبْرَانِي (accord. to different copies of the K,) the third and fourth and the fifth and sixth said by Fr to be dial. vars. of the first and second, (Sgh, TA.) *A garment, or piece of cloth, having nap (زَابِر) upon it:* (S, K:) [or the second and fifth and sixth, having its nap made to come forth:] or the first is applied to a man [as meaning making to have its nap come forth; and so the third and fourth]: and the second, to a garment or a piece of cloth [as having the second of the meanings expl. above; and so the fifth and sixth]. (TA.)

زَبْرَانِي: } see the next preceding paragraph.
زَبْرَانِي: }

زبرج

Q. 1. **زبرج** *He embellished, beautified, adorned, or decorated, a thing.* (TA.)

زبرج *Embellishment, ornament, or decoration; consisting in variegated, or figured, work; or in jewels, or gems; (S, K, TA;) and the like. (S, TA.) embellishment, ornament, or decoration, of weapons. (TA.) and anything beautiful. (Th, TA.) [Hence,]* **زبرج الدنيا** *The vanities and finery of the present world or state of existence. (TA, from a trad. of 'Alee.) — Also Gold: (S, K.) so some say. (S.) — And Thin clouds, in which is a redness. (Fr, S, K.) or clouds spotted in the surface with blackness and redness: or light clouds which the wind sweeps away, or disperses: or red clouds: but AZ says that the first of these is the correct signification: and clouds spotted like the leopard, seeming to be such as will give rain: and thin clouds, in which is no water. (TA.)*

مُزَبَّرَج *Embellished, adorned, or decorated: applied as an epithet to* **زبرج** [either in the first or second of the senses expl. above, as is indicated in the S; and also as meaning clouds, as is likewise indicated in the S: in each case merely heightening the signification]. (S, K.) You say also **سحاب مُزَبَّرَج** [app. meaning *Variegated clouds*]. (TA.)

زبرجد

زبرجد [The *chrysolite*; a certain green diaphanous gem;] a well-known gem; (S, Mgh, K;) as also **زبرجد** (TA); **زبرجد** (S and K in art. **زبرجد**) or said to be so; (Mgh;) [but this appears to be a mistake;] or it is a kind of **زبرجد** (TA:) the mine in which it receives its being is in the mine of the **زبرجد**, with which it is found; but it is very rare, more so than the **زبرجد**: at the present period, the year 840 [of the Flight], none whatever of it is found in the mine: some species of it are of a dark green colour; some, light green; and some, of a middling hue of green, of a good water, and very transparent, and these are the best and the most costly species thereof. (El-Teyfshah, in De Sacy's *Chrest. Arabe*, 2nd ed., i. 287, q. v.)

زبرج

زبرج see the next preceding art.

زرج

الزرجة The name of a certain devil; (Lth, K;) to which some add, insolent and audacious in pride and rebellion: (TA:) or a certain chief of the jinn, or genii: (S, K:) said to be one of those, nine or seven in number, spoken of in the *Kur-án* [xvi. 28], as listening to the *Kur-án*. (TA.) — And hence, **زرجة**, (S, K,) and (K,) or as some say, (S, TA,) **أمر زرجة**, (S, and so in some copies of the K,) **أمر زرجة**, (as in other copies of the K,) and, (K,) as the children of the Arabs of the desert call it, **أبو زرجة**, or **أبو زرجة** (accord. to different copies of the K,) i. q. **غضار**:

(Lth, S, K;) i. e. *A whirlwind of dust [or sand] rising into the sky; (TA:) a mind that raises the dust [or sand] and rises towards the sky as though it were a pillar: (S:) [I have measured several of these whirling pillars of dust or sand, with a sextant, in circumstances peculiarly favourable to accuracy, in Upper Egypt, and found them from five hundred to seven hundred and fifty feet in height:] it is said [in the present day] that in the* **زرجة** *is a devil, insolent and audacious in pride and rebellion. (K) — زرجة [is the pl., and also] signifies Calamities, or misfortunes. (TA.)*

زرج

1. **زرج**, (IF, S, Mgh, K,) aor. **زرج**, (A'Obeyd, S, K) and **زرج**, (K,) inf. n. **زرج**, (TA,) *He plucked out (IF, S, Mgh, K) his hair, (IF, S,) or the hair, (Mgh,) or his beard. (K.) — زرجت بولدها* *She (a woman) cast forth her child. (Ibn-Buzurj, TA.) — Also, (K,) inf. n. as above, (TA,) He mixed a thing with (ب) another thing. (K.) — He made a man to enter into (ب) a thing, and a house, or tent, or chamber. (IKh, TA.) — He confined a man (Aq, A'Obeyd, IF, K) in a prison. (TA.) — He straitened a man. (TA.) — He made fast, or bound or tied fast or firmly, a sheep, or goat, and a lamb, or kid, round the neck, with a cord, like **زرج** **بجبل** (IKh, TA.) — Also *He broke a thing. (TA.) — And He opened a lock. (TA.)**

2. **زرج**, inf. n. **زرج**: see its syn. **زرج**, in art. **زرج**.

5. **زرج** *He ornamented, or adorned, himself; like* **زرج** (Abou-Turab, TA in art. **زرج**.)

7. **زرج** *He entered (IKh, IF, S, K) into a house, or tent, or chamber; (IKh, IF, K;) and he entered into it and concealed himself: (TA:) [quasi-pass. of زرج, or] formed by transposition from* **زرج**. (S, TA.) And [simply] *He hid, or concealed, himself. (TA.) — And* **زرج في الجبال** *He became caught, or entangled, in the snare. (Lh, TA.)*

زرجة *He, or it, did not stand, or serve, instead of anything. (TA.)*

زرجانة *A man very evil, bad, unjust, mischievous, or corrupt: and a woman narrow in disposition. (Ibn-'Abbád, TA.)*

زرجة (K, TA, in the CK) **زرجة** *A beard plucked out; as also* **زرجة**. (K.)

زرج, mentioned in the S and Mgh in this art., and said in the latter to be of the measure **زرج**: see art. **زرج**.

زرج: see **زرج**, in art. **زرج**.

زرجة *An angle of a house: or the like of a* **زرجة** [q. v.] *in a house (K, TA) or building, (TA,) in which are turning [or zigzag] angles: (K, TA:) so says Lth. (TA.)*

زرج *One who plucks out the hair of his beard, because of his foolishness, or stupidity. (El-Wezeer Ibn-El-Maghribi, TA.)*

زرجة: see **زرجة**, in art. **زرج**.

زرجة: see **زرجة**.

زرجة: see **زرجة**, in art. **زرج**.

زرج

1. **زرج**, (S, Mgh, K,) aor. **زرج**, (Mgh,) or **زرج**, (K,) inf. n. **زرج** and **زرج**, (Mgh,) *He dunged, or manured, (S, K,) land, (S,) or seed-produce: (K:) he put land into a good state for sowing, with* **زرج** *and the like. (Mgh.) [In a copy of the M, in art. سجد, this verb is written* **زرج**, which I believe to be post-classical.] — And **زرج**, inf. n. **زرج** and **زرج**: *He bore, carried, or took up and carried, a thing; as also* **زرج** and **زرج**. (TA.) You say, **فلان شديد الزرج للبرية** *Such a one is strong to bear, or carry, or take up and carry, the water-shin. TA.) — And It (a place, or ground,) held, or retained, water. (TA.)*

2. **زرج**: see 1. [It is thus commonly pronounced in the present day in the sense first assigned above to **زرج**.]

8. **زرج**: see the first paragraph.

زرج (S, Mgh, K) and **زرج** (K) i. q. **زرج** *(S) سرجين (Mgh, K, TA) [Dung of horses or other solid-hoofed animals, or fresh dung of camels, sheep and goats, wild oxen, and the like; used for manure;] and the like thereof. (TA.) — And the former, i. q. حقيفة [i. e. A bag, or receptacle, in which a man puts his travelling-provisions, and any other thing that is conveyed behind him on his beast: &c.]. (AA, TA.)*

زرجة *A morsel, gobbet, or mouthful. (IAqr, K.)*

زرجة: see **زرجة**, in two places.

زرجة: see the next paragraph.

زرجة *A thing that the ant will carry in its mouth: (S, K, TA: [in some of the copies of the K, in the place of الزرجة is put الزرجة, which, as is said in the TA, is a mistake:] or as much as the ant will carry. (TA in art. زرج.) Hence the saying, زرجة من فلان زرجة, and ما أصاب من فلان زرجة, I did not take from him, or it, anything: (S:) and زرجة من فلان زرجة means the same: (K:) and in like manner, ما أعتى عنه زرجة [He, or it, did not stand him in stead of anything; or profit him at all]. (TA.) Hence also a saying of Ibn-Mukbil cited in art. زرج, conj. 8. (S, TA.) [See also زرجة.]*

زرجة (S, Mgh, K) and **زرجة** (S, K) and **زرجة** (S, Mgh, K) and **زرجة** (K, TA,) the last mentioned by Sgh, on the authority of Fr, (TA,) *A basket of palm-leaves, such as is called* **زرجة** (Mgh,) or **زرجة**: or **زرجة**: or **زرجة** (K, TA,) in which things are carried: (TA:) *a thing well known: (S:) pl. (of the first, Mgh) زرجة (S, Mgh, K) and (of the third, Mgh)*

عِنْدَهُ زُبُلٌ مِّنْ تَمْرٍ. (Msb, TA.) One says, زُبُلٌ [With him are palm-leaf-baskets of dates]. (TA.) = For the first, see also زُبْلٌ.

زَبَالَةٌ *Sweepings*. (Mḡb in art. كَس.) — [And hence, *Anything*; like زَبَالٌ and زَبَلَةٌ.] One says, مَا فِي الْإِنَاءِ الْيَبِلِ or الْيَبْرِ (S), or مَا فِي الْإِنَاءِ الْيَبِلِ (K), and الْيَبِلُ (TA), زَبَالَةٌ, i. e. [There is not in the vessel, or the well, and the water-skin or milk-skin,] anything. (S, K, TA.)

رَبِّلٌ *A collector of زَبَلٌ*: (Mṣb:) *one whose occupation is to carry زَبَلٌ*. (TA.) [In the present day it means *A scavenger, or dustman.*]

زَبِيلُ see زَبِيلُ

زَابُلٌ and زَابِلٌ (S, K) and زَابُلٌ and زَابِلٌ, but mostly without ة, (K,) [applied to a man,] *Short.* (S, K.)

رَيْبٌ *A calamity, or misfortune:* (Ibn-'Abbād,
K:) pl. رَائِبٌ. (TA.)

رَبِيلٌ and رَبَّيْلٌ, and the pl. رَبَائِلٌ: see رَبَّيْلٌ, in four places.

مَرْبِلَةٌ (Ṣ, Mgh, Mṣb, K) and مَرْبِلَةٌ (Ṣ, Mṣb, K)
A place of زَبَل: (Ṣ, Mgh, Mṣb, K): *a place*
where زَبَل is thrown down: (M, K): pl. مَرَابِلُ
 (TA.)

زین

1. رَمَبَ. (Meb, TA.) and رَمَبَ (TA.) aor. ٢. (Mgh, TA.) inf. n. رَمَبٌ. (S, M, Mgh, Meb, K.) *It pushed it, or thrust it; or pushed it, or thrust it, away;* (S, *Mgh, *Meb, K., *TA.) namely, a thing: (Meb, TA.) or a thing from another thing. (M, *TA.) You say of a she-camel تَرْبُيْهَا *She pushes, or thrusts, or she pushes, or thrusts, away, her milker.* (Mgh, Meb, TA.) And رَمَبَتْ رَمَبَاتٍ *or رَمَبَتْ* (TA.) *She (a camel) struck with her stifte-joints* (TA) on the occasion of being milked: رَمَبٌ being [generally] with the stifte-joints; and رَمَبٌ, with the hind leg; and رَمَبٌ, with the fore leg. (S, TA.) And رَمَبَتْ رَمَبَاتٍ *or رَمَبَتْ* *She (a camel) pushes, or thrusts, away her young one from her udder with her hind leg.* (M, TA.) And رَمَبَتْ رَمَبَاتٍ *or رَمَبَتْ* *She (a camel) pushes, or thrusts, them away; put them away, or removed them from their place.* (TA.) And of war, or battle, (حَرْبٍ) one says, تَرْبَى النَّاسُ, meaning † *It dashes men [one against another], and pushes, or thrusts, them.* (S, TA.) — And رَمَبَتْ عَنَّا هَدْيَكَ وَمَعْرُوكَكَ, inf. n. as above, † *Thou hast turned away from us thy present and thy bounty, or favour: accord. to 1b, properly meaning thou hast turned them away from thy neighbours and acquaintances to others: or, accord. to the A, † thou hast withdrawn, and withdrew, from us thy present &c. (TA.)* — رَمَبٌ also signifies *The selling any fruit upon its trees for [other] fruit by measure: (K:) whence* الرَّمْبَانِيَّةُ (see 3) it has been forbidden, because of the fraud, or deceit, and the ignorance, attending it: and is thus termed because either of the two parties, who

he repents, repels the other [if able to do so] from the obligation that he has imposed upon him. (TA.)

3. ذَامَّةٌ (K.) inf. n. مَزَابَةٌ (TA.) i. q. ذَامَةٌ [Hs contended, or strove, with him in pushing, or thrusting, or in pushing, or thrusting, away; or he pushed him, &c., being pushed &c. by him; or he pushed against him]. (K.) — مَزَابَةٌ signifies [also] The selling date (S, Mgh, Mab, K) in their fresh ripe state (S, K) upon the heads of the palm-trees for dried dates (S, Mgh, Mab, K) by measure; (Mgh, Mgh.) which is forbidden, because it is a sale by conjecture, [or] without measuring and without weighing. (S, TA.) it is from *الزَّيْنُ* because it leads to contention and mutual repulsion: (Mgh:) and in like manner, the selling any fruit upon its trees for fruit by measure: see 1, last sentence: (TA.) accord. to Málík, any selling or buying of a thing by conjecture, not knowing its measure nor its number nor its weight, for something named of that which is measured and weighed and numbered: or the selling of a thing known for a thing unknown of its kind, or the selling of a thing unknown for a thing unknown of its kind. or a buying and selling in which is a mutual endeavour to en damage, or overreach, (مُغَابَاةٌ) in a kind in which en damage, or overreaching, is not allowable; (K:) because, in this case, he who is en damaged, or overreached, desires to annul the sale, and he who en damages, or overreaches, desires to make it take effect, so they repel one another, and contend. (TA.)

4. اَزَنُوا بُيُوتَهُمْ *They removed their tents from*
the road, or way. (TA.)

5: see 10, in two places.

6. تَدَاعَوْا *i. q.* [They contended, or strove together, in pushing, or thrusting, or in pushing or thrusting, away; or they pushed, &c., one another; or pushed against one another]. (TA.)

7. انزبوا *They removed, withdrawn, or retired to a distance. (K.)*

10. *استزنبه* *He made him a zūnūn*; [i. e. treated him as such:] meaning a simpleton, or fool; one much, or often, endangered, or overreached, or defrauded, or deceived; as also *تزنبه* (Mgh: or *استزنبه* and *تزنبه* are like *استعزبه* and *تعتبه* [both app. meaning *he esteemed him* *عزيب*, i. e. weak in judgment, and therefore liable to be endangered, or overreached, defrauded, or deceived, like as *استضعف* and *تضعف* both signify "he esteemed him *ضعيف*, i. e. weak"]; or like *ستعابه* and *تعباه* [both app. meaning *he esteemed him un- intelligent, or one having little intelligence*.] (TA.)

زَيْنٌ *A tant, or house, (زَيْتٌ) standing apart from the [other] tents or houses: (K:) as though it were pushed from them. (TA.)* — *See also* زَيْنٌ. *زَيْنٌ مَقَارِئُهُ *A narrow standing-place, upon which a man cannot stand by reason of its narrowness and slipperiness. (TA.)* — [In one place in the CK, الزَيْنُ is erroneously put for الزَيْنُ.]*

زَيْن : see زَيْن. — Also A. want, or thing.

wanted: you say, قَدْ أَخَذَ رِئْتَهُ مِنَ الْمَالِ, i.e. [He has taken] what he wanted [of the property], (K.) and مِنَ الطَّعَامِ [of the food]. (TA.)

ۚ رِبِّیۡنَ *A side; a lateral, or an adjacent, part or tract or quarter: (K:.)* [and so, app., ۚ رِبِّیۡنَ and ۚ رِبِّیۡنَ: for] you say, قَوْمِهِ رَبِّیۡنَ مِنْ قَوْمِهِ, with *set-h*, [as well as ۚ رَبِّیۡنَ, with two *set-h*-hahs,] and ۚ رَبِّیۡنَ, with *kser*, meaning *He* *alighted aside, or apart, from his people, or party; as though he were thrust from their place: scarcely ever, or never, used otherwise than as an adv. n. [of place] or as a denotative of state. (TA.)* = Also *A piece of cloth [shaped] after the fashion of the tent (عَلَى قِطْعَةِ الْبَيْتِ), like the حِجْلَة [a kind of curtained canopy prepared for a bride]. (K:.)*

رَبَّنْ (K, TA.) like كَفَّ (TA, [الرَّبَّنْ in the CK being a mistranscription for الرَّبَّنْ,]) *Vehe-ment in pushing, or thrusting*; and so رَبَّنْ. (K.*TA.)

زَيْنِيَّةُ } زَيْنِيَّةٌ
زَيْنِي }

زَيْنُ : زَيْنٌ

جَرْبَتَا The hind lag of a she-camel: (TA:) the hind legs of the she-camel are called جَرْبَتَا (K, TA) because she pushes, or thrusts, with them. (TA.)

زَبُون One who pushes, or thrusts, or who pushes, or thrusts, away, [or who pushes &c. much or vehemently, or who is wont to push &c.] a thing. (Mgh.) A she-camel that pushes, or thrusts, or that pushes, or thrusts, away, (Mgh, Mgh, K.) or that hicks, or strikes, and pushes, &c., (S, TA,) her milker, (S, Mgh, Mgh, K,*) with her hind leg (Mgh) [or with her *attaf-jawt*: see I.] or that is wont, or accustomed, to push, &c., her milker. (TA.) Hence, (A,) one says زَبُونٌ حَرْبٌ (S, A, Mgh, K) meaning † A difficult, or stubborn, war or battle; likened to the she-camel termed زَبُون: (A, TA:) or that dashes men [one against another], and pushes, or thrusts, them: (S:) or in which one portion pushes, or thrusts, or pushes, or thrusts away, another, by reason of multitudinousness: (K:) or it is thus called because it repels the valiant men from advancing, through fear of death. (Mgh.) — As meaning عَفِي [i. e. † Unintelligent, or having little intelligence], and حَرِيفٌ [syn. with مَحَامِل, and hence, as will be seen from what follows, app. here used in the sense of † a dealer with others in buying, and selling, a meaning which مَحَامِل often has, through, as I have shown in art. حَرِيف, I do not know any authority for assigning this meaning to حَرِيف]. (S, K, [the latter explanation thus written in my copies of the S and in my MS. copy of the K and in the CK, but in the TA, and hence in the TK, حَرِيف, which has no meaning, that I know of, appropriate in this instance,]) it is post-classical, (K,) not of the language of the people of the desert: (S:) it signifies † a simpatron, or fool, who is endangered, or defrauded, (يُخَادَعُ) much;

by a tropical attribution [of the meaning of a pass. part. n. to a word which has properly the meaning of an act. part. n.; because the person thus termed is as though he were pushed, or thrust, away]: (Mgh:) it signifies also † a purchaser; because he pushes away another from the thing that is sold; [or because he is often duped;] and in this sense, [a sense in which it is commonly now used, or as meaning a customer, and also a dupe,] it is a post-classical word, not of the language of the people of the desert. (Mgh.) [The pl. now commonly used is زَيْنَات, and some say الزَيْنَات. It is said in a post-classical prov., الزَيْنَات يَفْرَحْنَ بِلا شَيْءٍ (which I would render † The dupes rejoice without anything, or at nothing): (Meyd) or زَيْنَاتُ الزَيْنَاتِ يَفْرَحْنَ بِأَدْنَى شَيْءٍ (The dupes rejoice at the least, or the meanest, thing: or] the dealer (الْعَامِلُ), or the purchaser (الْبَيْتِيُّ), as the word signifies in the dial. the people of El-Baḡrah. (Har p. 76, q. v. [The editors of the sec. ed. of De Sacy's *Har*, to which reference is here made, say, (Notes, p. 90), "Nous pensons que le mot الزَيْنَات, dans l'acception qu'il prend dans ce proverbe dérive du chaldéen ܙܝܢܐ 'vendre.'" (This verb is written in the Lex. of Gesenius [21]. See also De Sacy's *Chrest. Arab.*, sec. ed., pp. 186—190.)] Also *A well in which is a revolving in its مَتَابَةِ* [or place where the water collects, or place reached by the water when it returns and collects after one has drawn from it, &c.; (see art. ثَوْب) as though its casing were pushed back in that part]. (K.)] — And [An inner vest; so in the present day; pl. أَرْنَبَة.] a thing that is out so as to fit the body, and worn. (TA.)

زَيْنَى is the sing. of which زَيْنَات is the dual. (Mz, 40th (نوع) العُقْبُ زَيْنَى signifies *The horn [or claw] of the scorpion*: (Mgh:) its two horns [or claws] are called العُقْبُ زَيْنَاتُ (S, K.); because it pushes with them. (TA.) — And زَيْنَاتِ العُقْبُ (Ibn-Kunāseh, S, Kzw, (K.) [the former the more common,] † *The two horns [or claws] of Scorpion*; [which, like the constellation Leo, the Arabs extended much beyond the limits that we assign to it, and which they thus made to include a portion of Libra;] (Kzw) *two stars, widely separated*, (Ibn-Kunāseh, Kzw, [that rise] before الإخْلِيل [q. v.]; (Ibn-Kunāseh:) *between which (Ibn-Kunāseh, Kzw) is the measure of a spear (رُجْع [q. v.]), more than the stature of a man*, (Ibn-Kunāseh, [or], in appearance, the measure of five cubits: (Kzw:) *two bright stars*, (S, K.) in, or upon, (K.) *the two horns [or claws] of Scorpion*: (S, K.): [α and γ of Libra, accord. to those who make اللؤلؤ mean "the auroral setting," and perhaps the same, or α and β of Libra, accord. to those who make اللؤلؤ mean "the auroral rising;"] *one of the Mansions of the Moon*, (S, Kzw, namely, the *Sixteenth Mansion*, (Kzw. [See مَنَازِلُ الْقَمَرِ in art. نزل.] The saying

* عَقَسَ بِأَطْرَافِ الزَيْنَاتِ قَمَرَهُ *
[His moon bit the extremities of the claw of

Scorpio], cited by IAr, is expl. as meaning "he is uncircumcised, except the part from which the scorpion has contracted," his قَمَرُهُ being likened to the زَيْنَاتِ [and his قَمَرُهُ to the قَمَرِ]: and he is related to have said that he who is born when the moon is in Scorpio is unprosperous: but Th says, I asked him respecting this saying, and he disallowed it, and said, No, but he is a low, or mean, or sordid, person, who does not give food in winter; and when the moon [in winter] bites the extremities of the زَيْنَاتِ [i. e. enters Scorpio,] it is most intense cold. (TA.) — See also زَيْنَاتُهُ.

زَيْنَان: see the next paragraph.

زَيْنَاتُهُ is a pl., of which the sing. is زَيْنَاتَةٌ (Akh, Zj, S, K.), as some say, or زَيْنَان (Akh, S, K.) or زَيْنَانِي (Akh, S, K.), like مَسْأَرِي (TA, K.), or زَيْنَانِي (Ks, K.), the pl. of this last being originally زَيْنَانِي, the ز [in زَيْنَاتُهُ] being substituted for the [last] ي (Bd in xvi. 18:) but the Arabs hardly, or in no wise, know this [attribution of a sing. to زَيْنَاتُهُ], holding it to be a pl. having no sing., like أَبَايِلُ and عِبَادِي (Akh, S.) With the Arabs [of the classical age] it signifies *The شُرَطُ* [app. in the earlier sense of the *braves of an army*, or in the later sense of the *armed attendants, officers, or soldiers, of the prefect of the police*]: (S:) this is the primary signification: (Bd in xvi. 18:) the sing. being *syn. with شُرْطِي*: and also signifying the *مُتَبَوِّذُ* [i. e. *one who exalts himself, or is insolent and audacious, in pride and in acts of rebellion or disobedience, &c.*] of the jinn, or genii, and of mankind: (K:) and *q. v. شَدِيدُ* [i. e. *strong, &c.*]: (Seer, K:) each of these two significations [and the first also] being from the meaning of "pushing," or "thrusting." (TA.) — زَيْنَاتُهُ signifies also *Certain angels, [the tormentors of the damned in Hell,] so called because of their thrusting the people of the fire thereto*: (Kātib, S, Mgh:) *the angels mentioned in the Qur [lxvi. 6] بِغَلَاظِ خِدَادٍ* (Zj,) i. e. *rough in speech or in disposition, strong in deeds or in make*. (Bd.)

[زَيْنَان is said by Fraytag to signify a foot ("pes"), as on the authority of J; as though he had found it expl. by the word زَيْنَل: but this is a mistake: it is said in the S that زَيْنَان is the name of a man (أَسْمَرُ رَجُلٍ).]

زَيْنَن One striving to suppress the urine and ordure: (K, TA: [the word, with the article ال, is expl. by مَدَارِعُ الرَّجُلَيْنِ: see 3 in art. دفع, and see also أَخْبَثُ:] such is said in a trad. to be one of those from whom prayer will not be accepted; or, as some relate it, it is the زَيْنَن, with ن [in the place of the ب]: (TA:) or it means one withholding them against his will. (K.) — One says also, مَا بَيَّا زَيْنَن, meaning *There is not in it* [i. e. the house, الدَّارُ], *any one*: so says Abou-Shubrumeh. (TA.)

زَيْنَةُ Pride; syn. كِبَرُ. (S.) — And [hence,

مَنْعَ جَانِبِهِ] *q. v. زَيْنَلُ ذُو زَيْنَتِهِ* [app. meaning *A man who defends his honour, or reputation*: see أَجَابَ: (S, TA:) or *a man who defends what is behind his back* (مَنْ وَرَاءَ ظَهْرِهِ) (TA, and so in a copy of the S.) — Also, and زَيْنَتُهُ, *The neck*: (IAr, K, S;) as in the saying خَذْ زَيْنَتَهُ [Take thou hold of his horns and his neck]: (IAr, TA:) or زَيْنَتُهُ may signify the ear; and the pl. زَيْنَاتُ, the head and neck of a horse, by a metonymy, because the ears are therein. (Ham p. 58, q. v.)

زَيْنَتُهُ: see the next preceding paragraph.

زَيْنَان: see زَيْنَاتُهُ, first sentence.

أُكْحَةُ *An [eminence such as is termed] أُكْحَةُ* (K, TA,) raised high (TA) in a valley that bends, or turns, from it; (K, TA:) as though it pushed it, or thrust it, away. (TA.)

لنى

1. زَيْنَا, aor. يَزِينُهُ (S, K.) inf. n. زَيْنَى (S, K.) *q. v. حَمَلَهُ* [He bore it, carried it, took it up and carried it, conveyed it, &c.]; (S, K.) namely, a thing; (S;) as also زَيْنَاةٌ; thus accord. to the T and S and M; (TA:) [accord. to one of my copies of the S, *q. v. احْتَمَلَهُ*, which is often syn. with أُكْحَتُهُ]; or زَيْنَاةٌ; thus in the copies of the K: (TA:) or the first and last signify *he bore upon his back a heavy burden*: (JM:) and hence the saying of Kaab, فَقُلْتُ لَهُ كَحَمَلَةِ أَزِينِهِ (JM, TA) i. e. [† And I said to him a saying,] *disquieting, or disturbing, him*, (JM, TA,*) [by reason of that:] because, when a thing is borne, or carried, it is removed from its place. (JM.) — Also, (K,) aor. and inf. n. as above, (TA,) *He drove, urged, or incited, him*; (K, TA:) and so زَيْنَاهُ (K,) inf. n. زَيْنَتُهُ; (TA;) and زَيْنَاهُ (K.) [And *q. v. دَعَا*.] You say, *What drove, led, induced, caused, constrained, or drove, them to this? or What hath led, &c.?*] (JM, TA.) And *قَتَلَنِي* (S, K.) *q. v. زَيْنَتُهُ*, i. e. *دَعَا* [He drove, or caused, evil to him]. (TA.) And *لَهُ زَيْنَتُهُ* inf. n. زَيْنَتُهُ, *I prepared [app. evil] for him*. (TA.) And *زَيْنَاهُ بِشَرٍّ* (K, TA,) or *بِمَكْرُوهٍ* (TA,) *He smote him with evil*. (K, TA)

2. زَيْنَى, inf. n. زَيْنَتُهُ, accord. to the K, *He spread flesh-meat upon a zَيْنَة as meaning a hill, or an elevated piece of ground, which the water did not overflow: but accord. to ISd, he threw flesh-meat into a zَيْنَة as meaning a hollow dug in the ground, in which one roasts, or broils, for himself, and bakes bread*. (TA.) — See also 5. — And see 1, in three places.

4: see 1, in three places.

5. زَيْنَتُهُ, *He made a pitfall for a lion* (S, Mgh, K) or a wolf; (Mgh;) as also زَيْنَاهُ, inf. n. زَيْنَتُهُ. (K.) A rājiz says,

* وَلَا تُكُونَنَّ مِنْ أَلَدِّ كَيْدَا *
 * كَالَّذِي تَرَى زَيْبَةً فَاصْبِرْهَا *

[And by no means be thou of those who have been beguiled; like him who has made a pitfall for a lion or a wolf, and then has himself been trapped]. (S, Mgh.) — And تَرَى the زَيْبَةَ, accord. to

ISd, signifies the same as تَرَىهَا [app. in a sense different from that expl. above; meaning *He concealed himself from the objects of the chase in the hollow made for that purpose: or he fell into the زَيْبَةَ, like الزَيْبَةُ فِي الزَيْبَةِ*]. (TA.)

6 He talked with a stretching of himself, or with an elegant and a proud and self-conceited gait, and with slowness. (T, K, TA.) — And He magnified himself; or behaved proudly, haughtily, or insolently; (K, TA;) and disdainfully. (TA.)

8. اُزْدِيَاهُ: see 1, in two places.

زَيْبَةً A hill, or an elevated piece of ground, which the water does not overflow: (S, K:) pl. زَيْبَى. (S, TA.) Hence, (TA,) it is said in a prov., بَلَغَ السَّيْلُ الزَّيْبَى [The torrent reached the tops of the hills which they do not usually overflow]: (S, TA.) or الزَّيْبَى is here pl. of الزَّيْبَةُ in the sense next following: [but the meaning is virtually the same.] (Meyd) the prov. is applied to a thing, or an affair, or a cause, exceeding the ordinary bounds or limit. (Meyd, TA.) — A pitfall for a lion (S, Mgh, Mgh, K) or a wolf (Mgh) *يَعِي*, (Mgh.) dug in a high place, (S, Mgh, Mgh.) for which reason it is thus called: (S) pl. as above. (Mgh.) — A hollow dug in the ground, in which a sportsman conceals himself [from the objects of the chase] (TA.) — A hollow dug in the ground, in which one roasts, or broils, for himself, and bakes bread. (ISd, TA.) — A well: so where it is said in a trad. of an Arab of the desert, تَرَدَّى فِي زَيْبَةٍ [He fell into a well]. (Mgh.) — The excavation made by ants; which they make not save in a high place. (TA.) — Some include this word among those that have contr. significations. (TA.)

زَيْبٌ Quickness, and briskness, liveliness, or sprightliness: (S, K:) [originally الزَّيْبِيُّ] of the measure *أَقُولُ*. (S) — A certain mode of going, or pace, (S, M, K,) of camels: (M, TA:) accord. to As, زَيْبِي, which is its pl., signifies various modes of going or pace. (S) — Evil: (AZ, S:) or a great evil: (K:) and a great, momentous, or terrible, thing or affair. (AZ, S, K:) pl. as above. (AZ, S.) One says, لَيْتَ الزَّيْبَى, I experienced from him, or it, evils; and great, momentous, or terrible, things. (AZ, S.) — And ١. عَجَبٌ [app. as meaning A wonderful thing]. (TA.) — And The sound of a bow; (JM, TA,*) its musical ringing, or plaintive, sound. (JM.)

زن

زَيْت زَيْتُونٌ: see زَيْتُونٌ in art. زَيْت
 Bk. I.

ن ج

نَجَجَ (S, A, Mgh.) aor. ٢, (S,) inf. n. نَجَجَ. (S, A, Mgh, K,) He pierced him, or thrust him, (i. e. a man, S, Mgh.) with the نَجَج [or pointed iron foot of the spear]; (S, A, Mgh, K,*) and cast at him with it: and نَجَج also signifies he pierced, or thrust, with haste. (TA.) And نَجَجْتُهُ I cast at him with the spear. (A, and Ham p. 147) — [Hence,] نَجَجَ بِالشَّيْءِ He cast, or threw, the thing from himself: (A:) or نَجَجَ بِالشَّيْءِ aor. ٢, (TA,) inf. n. as above, (K, TA,) he cast, or threw, the thing from his hand. (K, TA.) — [And hence,] نَجَجَ signifies also † The running of the ostrich. (K, TA) You say of the ostrich, نَجَجَ بِرِجْلَيْهِ, (A, TA,) inf. n. as above, (TA,) † He ran, (A, TA,) throwing out his legs. (TA.) — [Hence also,] نَجَجَ بَوَادِي نَجَجَ † We alighted in a valley putting forth herbage; as though casting it from itself (A, TA.) — See also 4. = نَجَجَ, sec. pers. نَجَجَتْ, aor. ٢, inf. n. نَجَجَ, It (an eyebrow) was, or became, narrow and long: (TK:) or arched: (MA:) [or narrow and long and full and arched: see نَجَجَ below]

2: see 4. = نَجَجَتْ حَاجِبًا, (S, A,) or نَجَجَ (S, K:) [or made it arched: (see 1, last sentence): or made it narrow and long and arched: (see نَجَجَ below)] or clipped the redundant portions of the hair thereof: or lengthened it [in appearance] with *إِثْبَد* [i. e. antimony, or ore of antimony, or a black collyrium; like as the ancient Egyptians were accustomed to do, as appears from their paintings and sculptures; and like as some of the Arab women still do; extending a black line towards the ear, and also a similar line from the outer angle of the eye]. (TA.) In the following verse of the poet Er-Rā'ees,

* إِذَا مَا الْغَايَاتِ خَرَجْنَ يَوْمًا *
 * وَزَجَّحْنَ الْحَوَاجِبَ وَالْعُيُونَا *

[the last of these significations may be intended; so that it may be rendered, When the females content with their husbands, or with their beauty, &c., shall go forth (or went forth) one day, and shall lengthen (or lengthened) with black collyrium the eyebrows and the eyes: or] كَحْلَنَ is meant to be understood before الْعُيُونَا. (S.) — Hence, from نَجَجَ الْحَوَاجِبَ as signifying “the clipping of the redundant portions of the hair of the eyebrows,” نَجَجَ مَوْضِعًا, occurring in a trad. referring to a hole made in a piece of wood in which a thousand denars and a writing had been inserted, is expl. as meaning *He made even, and adjusted, the place thereof: or, accord. to Iāth, it may be that the hole was in the end of the piece of wood, and so it may mean he made a نَجَج [q. v.] upon the place thereof, to hold it fast, and to preserve what was in it*. (TA.)

4. اَنْجَ الرَّمَحُ (IAgr, ISk, S, A, K;) and نَجَجَ (A, TA;) and نَجَجَ, aor. ٢, inf. n. نَجَجَ (Mgh.) and نَجَجَ (TA;) He put, or made, a نَجَج [q. v.] to the spear. (IAgr, ISk, S, A, Mgh, K.) — The first of these phrases is said also to signify *He removed, or took off, its نَجَج from the spear: (A.)* IAgar is related to have said thus; but he is also related to have said that this signification is not allowable. (TA.)

8. اَنْجَ, said of the eyebrow, *It reached to the outer extremity (ذُنَابِي) of the eye.* (K.) — And, said of herbage, *Its intervening spaces became closed up.* (TA.)

نَجَج [The pointed iron foot, or heel, or shoe, of a spear,] the iron at the lower extremity of a spear; (S, A, Mgh, K,*) i. e. the iron which is fixed upon the lower extremity of a spear, and with which the spear is stuck into the ground: the iron which is fixed upon its upper extremity, and with which one pierces, being called سَنَان (ISd, TA:) pl. [of mult.] نَجَجَات (S, Mgh, K) and [of pau.] اَنْجَات (TA,) or this last is not allowable, (S, Mgh, TA,) accord. to ISk. (Mgh.) Zuhayr says,

* وَمَنْ يَنْصِبْ اطْرَافَ الرِّجَاجِ فَإِنَّهُ *
 * يُطِيعُ الْعَوَالِي رُكْبَتِ كُلِّ لَبْدَرٍ *

[And he who refuses to yield to the points of the iron feet of the spears shall yield to the upper extremities thereof mounted with every sharp spear-head]: ISk says, he means that he who refuses to yield to a small thing will encounter a great thing: and Khālid Ibn-Kulthūm says, they used to meet their enemies, whom they desired peace, with the iron feet of their spears turned towards them; and if they refused peace, they turned their spears' heads to them, and combated them. (TA) [By a synecdoche, the pl.] نَجَجَات is also used to signify spears, altogether. (Ham p. 147.) — Hence, as being likened to the نَجَج of the spear, (L,) † The extremity of the elbow, (S, L, K,) which is pointed: (L:) or the part [or joint] between the lower extremity of the os humeri and the extremity of the ulna at the elbow. (T in art. ابر.) or [simply] the elbow. (A.) You say, اِنْتَأَى عَلَى زَيْبِي, He leaned upon his elbows: and اِنْتَأَوْا عَلَى زَيْبَاجِ [They leaned upon the extremities of their elbows]. (A.) — [Hence also, † A tusk, or canine tooth:] رِجَاجُ الْفَيْلِ signifies † the tusks of the stallion-camel. (A, K.) — [Hence also a signification mentioned by Goliath on the authority of Meyd, † An iron pivot (“subocus farro.”) round which a mill-stone turns.] — Also An arrow-head: (IAgr, K.) pl. رِجَاجَات (K) and اَنْجَات. (TA.)

نَجَج Narrowness and length in the eyebrows: (S, K:) or narrowness and lengthenedness of the eyebrows: (A:) or archedness thereof: (MA:) or narrowness and length and fulness and arched-

nuss thereof. (TA.) [See 1, last sentence.] — Also, in an ostrich, † *Length of the shanks, and width of step.* (L.) — And in camels, † *Width, or wideness, (زج) in [the space between] the hind legs.* (TA.) — And † *Wideness of a solid hoof; which is a fault.* (TA in art. صر.)

زَجَجَ Darts, or javelins, (جُرَابُ) furnished with iron heads: (K:) its sing. is not mentioned (TA.) — [It is also expl. in different copies of the K as meaning مُقْتَلَةٌ or حَمِيرٌ مُقْتَلَةٌ or مَقْتَلَةٌ: the first I regard as the right reading; i. e. *Asses (wild asses) fighting one another.*]

زَجَجَ and زَجَجَ (AO, S, Mgh, K,) the first of which is that used by the seven readers [of the Qur-ān], (Mgh), and the last is the least common, (TA,) words of well-known meaning; (S, Mgh, K:) [Glass: pieces of glass: glass-vessels:] *glass flasks or bottles; syn. قَوَارِيرُ* (TA:) and [glass] drinking-cups or bowls: (AO, TA:) pls. of زَجَجَةٌ (AO, S) and زَجَجَةٌ (AO:) or [rather] these are the ns. un. (Mgh) In the Qur [xxiv. 35], زَجَجَةٌ means A lamp, syn. قَنْدِيل (Lth, Bḡ, Jel) of زَجَجَ [i. e. glass]. (Bḡ.) — زَجَجَ, with fet-ḥ, also signifies *The berries of the clove-tree; syn. حَبُّ الْقَرْنِيلِ*. (K, TA.)

زَجَجَةٌ and زَجَجَةٌ: see the next preceding paragraph; the first, in two places. — The last also signifies *The art, or occupation, of making زَجَجَ* [i. e. glass, glass vessels, &c.] (TA.)

زَجَجِي (Mgh, K, TA) [and زَجَجِي and زَجَجِي the former in the CK, and both implied in the K and in the Mgh,] *A seller of زَجَجَ* [i. e. glass, glass vessels, &c.]. (Mgh, K.)

زَجَجُ *A maker, or manufacturer, of زَجَجَ* [i. e. glass, glass vessels, &c.]. (Mgh, K.)

الزَّجَجَةُ † *The anus; because it emits (تَزَجَجُ) wind and excrement.* (TA.)

زَجَجَ, applied to a man, (S, A,) *Having narrow and long eyebrows: (S, K:) or having narrow and arched eyebrows: (A:) [or having arched eyebrows: see زَجَجَ:] or having narrow and long and full and arched eyebrows: (TA:) fem. زَجَجَاءُ, (A, K,) applied to a woman: (A:) [pl. زَجَجَاتُ:] and one says also أَرْجُ الْخَوَاجِبِ [meaning the same]. (L.) It is likewise applied to the eyebrow [as meaning *Narrow and long: or narrow and arched: &c.*]: (A, TA:) and so زَجَجٌ: (TA:) or the former signifies an eyebrow narrow and long [&c.] naturally: and † *the latter, rendered so artificially.* (MF.) And الزَّجَجُ is a name for *The eyebrow [itself] in the dial. of El-Yemen.* (TA.) — Also, applied to a male ostrich, † *Long in step: (S, K:) or long-legged and long in step: (L:) or that runs throwing out his legs: (TA:) or having white feathers above his eyes: (K:) fem. زَجَجَاءُ: (S:) and pl. زَجَجَاتُ. (K.) And, applied to a man, † *Long-legged.***

(L.) — Also, applied to a solid hoof, † *Wide.* (TA in art. صر. [See زَجَجَ, last sentence.])

زَجَجَ A spear having a زَجَجَ [q. v.] affixed to it. (ISK, S.)

زَجَجَ A short spear, like the مِزْرَابُ, (S, K, TA,) having at its lower extremity a زَجَجَ [q. v.]: and sometimes used as meaning *one that transpires, or passes through, quickly.* (TA.)

زَجَجَةٌ An instrument with which the eyebrow is made such as is termed أَرْجُ [or narrow and long, or narrow and arched, &c.] (TA.)

زَجَجَ: see أَرْجُ, in two places.

مَزَجَجَ Pierced, or thrust, with the زَجَجَ [q. v.] of a spear. (S, TA.) And Cast at therewith. (TA.) — Also A large bucket (غُرْبُ) not made round, but having its two lips [or opposite edges] put together, and then sewed. (K.)

زجر

زَجَرَهُ 1 (S, A, Mgh, K,) aor. زَجَرْتُ, (Mgh, TA,) inf. n. زَجْرٌ, (S, A, Mgh,) *He chid him, by a cry, by his voice, or by reproof: (S, K, TA:) he checked him, restrained him, or forbade him, with rough speech: (TA:) or prevented, hindered, restrained, or withheld, him: or forbade, or prohibited, him: [by any kind of cry or speech.]* as also † *الزَّجَرَةُ*; (S, A, Mgh, K, TA:) the latter originally † *الزَّجَرَةُ*: (Mgh, TA:) *from عَنْ كَذَا [doing] such a thing: (A, Mgh, TA:) and عَنْ الشَّيْءِ*

from evil. (TA.) — زَجَرَهُ الْكَلْبُ, (K,) and السَّبُعُ, (TA,) and زَجَرَهُ بِهِ, (K,) † *He cried out to, or at, the dog, (K,) and the beast of prey, (TA,) in order that he might forbear, refrain, or abstain.* (K, TA.) [See a tropical ex. voce زَجَرَهُ.] — زَجَرَهُ † *He incited the camel to quickness: (TA:) he drove, or urged, the camel, (S, K, TA,) and incited him with a peculiar cry, so that he became excited, and went on: (TA:) he said to the camel حَوِّبْ: and زَجَرُ الشَّاةِ † *He said to the she-camel**

*حَلْ: (AZ, TA:) and زَجَرُ الْغَنَمِ † *He (a pastor) cried out to, or at, the sheep or goats: (A, Mgh, TA:) and in like manner, to, or at, a horse or the like, and a camel, and a beast of prey, with a high, or loud, voice, and vehemently: (TA:) and زَجَرُ الْغَنَمِ † *He (a pastor) drove the flock: (K,) aor. زَجَرْتُ, inf. n. زَجْرٌ: (TA:) and زَجَرُ الْبَيْتِ † *He chid the bird, auguring evil from it. (K, TA.) — And زَجَرُ الْبَيْتِ † *He threw a pebble at the birds, and cried out; and if, in flying, they turned their right sides towards him, he augured well from them; but if their left sides, evil. (A.) — Hence, (A,) زَجَرٌ also signifies † *The auguring from the flight, alighting-places, cries, kinds, or names, of birds: (S, A, K:) you say, هُوَ يَزْجُرُ الطَّيْرَ † *He augurs from the*******

flight, &c., of birds: (A:) or زَجْرٌ signifies the auguring well from a bird's or some other thing's سَوَجٌ [or turning the right side towards one, or the contrary], and evil from its بَرُوح [or turning the left side towards one, or the contrary]. (Z.) — زَجَرُ غُرَابِ الْبَيْتِ means † *He went away, departed, or journeyed.* (Har p. 308.) — [Hence,] it also signifies † *The practising of divination: (K:) or a species thereof: you say, زَجَرْتُ أَنَّهُ زَجَرْتُ بَمَا فِي بَطْنِهَا. [ز. أ. ز. ج. ر.]* [See also زَجَرْتُ.] — [Hence,] † *She (a camel) cast forth what was in her belly.* (K, TA.)

8. تَزَجَّرُوا عَنْ الْبَيْتِ [They checked, restrained, or forbade, one another, with rough speech; or they prevented, hindered, or withheld one another; or they forbade, or prohibited, one another; from abominable, foul, or evil, conduct. (A, Mgh.)]

7. اِزْجَرُ and اِزْجَرُ He, being chidden, by a cry, by the voice, or by reproof; or being checked, restrained, or forbidden, with rough speech; (TA:) or being prevented, hindered, restrained, or withheld; or being forbidden or prohibited; refrained, forbore, or abstained; (S, A, Mgh, K, TA:) *from عَنْ كَذَا [doing] such a thing.* (Mgh, TA.) — اِزْجَرُ, in the Qur liv. 9, means *He was driven away.* (TA.) — اِزْجَرُوا † *He (a dog) became urged, or incited, by a cry, to pursue the game.* (Mgh.)

8. اِزْجَرُ, for اِزْجَرُ, trans. and intrans.: see 1 and 7; each in two places.

Q. Q. 1 (accord. to the S.) زَجَرُ: see art. زجر.

زَجَرُ inf. n. of 1. (S, A, Mgh.) — *A crying at camels [q. v.], and an urging or inciting of them.* (TA.) — *A cry by which one chides, i. e., either checks or urges, a beast &c.; like صُحُ to a man, and عُدَسُ to a mule, &c.* (The lexicons, passim.) — See also what next follows.

زَجَرٌ (AZ, O, K) and زَجَرٌ (ID, O, K) *Large fish, (K,) [i. e.] a species of large fish, (ID, O,) with small scales: (TA:) IDrd says, thus called by the people of El-Irak, but I do not think the appellation to be genuine Arabic: (O:) pl. زَجَرٌ. (O, K.)*

زَجَرَةٌ A cry. (Mgh.)

زَجَرُ † *A she-camel that will not yield her milk abundantly until chidden: (A, K, TA:) or that yields her milk abundantly to her young one if beaten, but does not if let alone: (TA:) or (K, TA, but accord. to the CK "and") a she-camel that knows [her young one] with her eye, but repudiates it with her nose [when she smells it]: (S, K:) and a she-camel that inclines to the young one of another, and not to her own, but only smells it, and refuses to yield her milk to it; syn. غَلَقُ. (K.) — It is also applied, metaphorically, as an epithet to war. (A, TA.)*

زَجَرٌ One who chides, &c., much, or often.]

زَجَرٌ [act. part. n. of 1.] — [Hence,] زَجَرٌ

بالتَّوَرَّانِ رَاجِرًا † [The *Kur-ān* suffices as a *chider*, *checker*, *restrainer*, or *forbinder*]. (A, TA.) And **الرَّاجِرُ** † The *emhorter*, on the part of God, in the heart of the believer; i. e. the light shed into it, [or what we term the light of nature,] that invites him to the truth. (KT.) — **الرَّاجِرَاتُ**, in the *Kur* xxxvii. 2, means † The angels who are the drivers of the clouds. (K, * TA.) — **رَاجِرٌ** also signifies † A *diviner*; because, when he sees that which he thinks to be of evil omen, he cries out with a high, or loud, and vehement, voice, forbidding to undertake the thing in question. (Zj, TA.) — **أَبُو رَاجِرٍ** † The *crow*; because one augurs by means of it. (Har p. 662.)

[**رَاجِرٌ** a subst. formed from the epithet **رَاجِرٌ** by the addition of *z*. Its pl. occurs in the saying,] **كَرَّرْتُ عَلَى سَبْعِ الْوَعَائِطِ وَالرَّوَاغِرِ** † [I exhorted, and chiding or restraining speeches, were repeated in his ears]. (A, TA.)

زَجْرٌ and **زَجْرَةٌ**: see art. **زَجَرٌ**.

أَجْرٌ A camel having a looseness in the vertebra of his back, arising from disease, or from galls, or sores, produced by the saddle: (O, K, *) [or having a fracture in his back:] like **أُخْرَلٌ**. (D.)

مَزْجَرٌ [A place of **زَجَرٍ**, i. e. *chiding*, &c.]. — [Hence,] **هُوَ يَتَمَزَّجُ الْكَلْبَ** an elliptical phrase, meaning † [He is, in relation to me, or *مَنِي* is here used in the sense of *عندي*, i. e., in my estimation,] as though he were in the *مَزْجَر* of the dog; (Sb, TA;) [i. e., as though he were to be chidden like the dog, and driven away:] said by Z to be tropical. (TA.)

مَزْجَرَةٌ [A cause of **زَجَرٍ**, i. e. *chiding*, &c.: a noun of the same class as **مَبْخَلَةٌ** &c.; pl. **مَزْجَرَاتٌ**.] A poet says,

* مَنْ كَانَ لَا يَزْمُرُ أَيُّ شَاعِرٍ
* فَلَيْدُنْ يَتِي تَنْبُهُ الْمَاجِرُ

i. e. † [He who will not assert that I am a poet, let him approach me:] preventing causes forbid him. (TA.) And one says, **دُكِرَ اللَّهُ مَزْجَرَةً لِلشَّيْطَانِ** † [The remembrance, or the mention, of God is a cause of driving away the devil]. (A, TA.)

مَزْجَرٌ, in the *Kur* liv. 4, (Bd, TA,) is [an inf. n.,] syn. with **زَادَجًا** (Bd,) meaning † *Despulsion*, and *prevention*, or *prohibition*, from the commission of sinful actions; (TA;) or from punishment: or it there means a threatening: and some read **مَزْجَرٌ**, changing the *z* into *j*, and incorporating it [into the preceding letter]. (Bd.)

زجل

زَجَلٌ (MA, K,) aor. **زَجَلَ**, (K,) inf. n. **زَجَلٌ**, (MA, K, KL, and Har p. 240,) *He uttered his voice, or a cry; or made a sound, or cry:* (MA, KL:) or he raised his voice, (K, Har,) to evince emotion. (Har.) — [It seems to be indicated in the K that it signifies also *He played, or sported:*

and *He, or it* (i. e. a company of men), *raised cries, shouts, noises, a clamour, or confused cries or shouts or noises:* and *He trilled, or quavered, and prolonged his voice; or prolonged it, and modulated it sweetly.* See the next paragraph.]

زَجَلٌ inf. n. of **زَجَلَ**: (MA, K:) [and used as a simple subst.:] **زَجَلٌ** [as an inf. n., meaning *The uttering of the voice, or of a sound, or cry:* or, as a simple subst., a voice, sound, or cry]: (S:) or a high, or loud, voice: such have the angels when celebrating the praises of God: (TA:) [and] a vehement sound. (Ham p. 627.)

[Hence,] **سَحَابٌ زَجَلٌ** Clouds having a thundering: (TA:) [and] so **زَجَلٌ**. (S.) — **سَحَابٌ زَجَلٌ** or a confusion, or mixture, of cries or shouts or noises, or of crying or shouting or noise. (K.)

زَجَلٌ [A low, or faint, sound: hence,] **زَجَلُ الْجِنِّ** means *زَيْغٌ* [i. e. *The low, or faint, sound of the jinn, or genv, that is heard by night in the deserts; and said to be a sound like drumming: or the sound of the winds in the atmosphere, imagined by the people of the desert to be the sound of the jinn*]. (TA.) — A trilling, or quavering, and prolonging of the voice; or a prolonging of the voice, and modulating it sweetly. (K.) A poet likens it to the voice of one urging on camels by singing to them, and to the playing on a reed-pipe. (Sb, TA.) — Also *Play, or sport*. (K.) — And *A species of verse, well known; [a vulgar sort of unmeasured song or ballad:] in this sense post-classical.* (TA.)

زَجَلٌ *Raising his voice; as also* † **زَجَلٌ**. (K.) — **غَيْثٌ زَجَلٌ** see **زَجَلٌ**. And **زَجَلٌ** *Rain accompanied by the sound of thunder.* (TA.) And **نَبْتُ زَجَلٍ** A plant, or herbage, in which, or among which, the wind makes a sound. (K.)

زَجَلَةٌ: see the next paragraph, in two places.

زَجَلَةٌ The sound, or voice, or noise, of men; as also † **زَجَلَةٌ**. (K.) — And *A company, a collection, or an assemblage* (K) or a party, or company, of men, (S, K,) peculiarly (TA.) as also † **زَجَلَةٌ**: (K:) pl. of the former **زَجَلٌ**. (S.)

زَجَلٌ: see **زَجَلٌ**. — It is also applied to a song, or singing, [meaning *Loud*], in the saying,

* وَهُوَ يَغَنِّي غَنَاءَ زَاجِلًا

[And he sings to her, or to them (probably referring to camels), with a loud song or singing]. (TA.)

زجو

1. **زَجَاةٌ** (S, K,) aor. **يَزْجُو**, (S,) inf. n. **زَجَاةٌ** (S, K, and Ham p. 78) and **زَجُو** (K,) *It (a thing) went, or became urged on or along, quickly.* (Ham ubi suprà: there indicated by the context, but not expressed.) — *It* (a bad piece of money) *passed, or had currency.* (Er-Rāghib, TA.) — *It* (an affair) *was, or became, easy; and right, in a right state, or right in its direction or tendency.* (K, TA.) Hence the trad. **لَا تَزْجُو صَلَاةٌ لَا يَقْرَأُ فِيهَا بِأَيَّةِ الْكُتُبِ** i. e. [A prayer in which the opening chapter of

the Book (meaning the *Kur-ān*) is not recited] will not be right. (TA.) — Also, inf. n. **زَجَاةٌ**, said of the [tax called] **زَجْرَاجٌ** *It was, or became, easy of collection.* (S.) — **زَجَاةٌ** also signifies *The acting with penetrative energy, and effectiveness, in an affair.* (S, K.) One says, **قَدْ زَجَاةَ عَيْنَهُ زَجْوَانٌ** [app. meaning *This affair, we have effected it, or accomplished it; like as one says, عَطَاةٌ قَلِيلٌ يَزْجُو*]. (T, TA.) And **عَطَاةٌ قَلِيلٌ يَزْجُو** [A small gift that is effective is better than much that will not be effective]. (S.) — One says also, **زَجَا حَتَّى زَجَا** i. e. [He laughed until] *his laughing became stopped, or cut short.* (S, K, *) — See also what next follows, in two places.

2. **زَجَاةٌ** (S, TA,) inf. n. **زَجَاةٌ**, (S, TA,) *He pushed it gently,* (S, Mab, TA,) in order that it might go on; as also † **زَجَاةٌ** and † **زَجَاةٌ**, aor. **زَجَاةٌ**, inf. n. **زَجُو**: and this last, *he drove it, or urged it on, gently;* (TA;) [and so **زَجَاةٌ** and † **زَجَاةٌ**, as will be shown by what follows:] or † **زَجَاةٌ** signifies [simply] *he drove it, or urged it on:* and *he pushed it:* and so [app. in both of these senses] **زَجَاةٌ** and **زَجَاةٌ**. (K.) Hence, i. e. from **زَجَاةٌ** *زَجَاةٌ* † [I pushed it gently,] (Har p. 304,) one says, **كَيْفَ تَزْجِي الْأَيَّامَ** (S, Har) i. e. *How dost thou strive with the days [in pushing them on, or making them to pass away?]* (S:) or **كَيْفَ تَزْجِيهَا** [How dost thou push on the days? and thus may mean also *تَدَانِيهَا*]: (Har:) [or how dost thou make the days to pass away? for] **زَجَاةٌ** *زَجَاةٌ* means *he made the days to pass away:* (MA:) [or how dost thou pass the days? for it is also said that] **زَجَاةٌ** signifies the

passing [one's] days. (KL.) **زَجَاةٌ** *may be well rendered* *He made the days to pass away by means of exertion; and so* **وَدَعَا** and **وَدَعَا** **أَيَّامًا مَسُودَةً** (Har (ubi suprà) uses the phrase **أَيَّامًا مَسُودَةً** as meaning *I push on evil and hard days.*) † **زَجَاةٌ**, also, inf. n. **زَجَاةٌ**, is expl. by *Az* as signifying *دَافِعٌ يَنْبَلِيهِ* [app. meaning *He strove to push on life, or to repel want or the like, with little of the thing*]: and accord. to a saying heard by him from a man of the tribe of Fezārah, **لَا تَزْجِي دُنْيَاكَ** [or the correct reading may be † **نَزْجِي**, and accord. to either reading the phrase may be rendered *We strive to push on life, or to repel want &c., with little of our worldly possessions*,] means *we content ourselves in respect of our worldly possessions with scanty sustenance.* (TA. [See also 5.]) One says also **الْإِبِلُ تَزْجِي** **الْبَقَرَةُ تَزْجِي**, and **وَلَدَمَا تَزْجِي**. (S.) And **وَلَدَمَا تَزْجِي** *The [wild] cow drives her young one.* (S.) **الزَّيْحُ** **تَزْجِي** *The wind drives along the clouds:* (S:) or *drives along gently the clouds;* as also **تَزْجِي**, but in an intensive sense. (Mab.) In like manner, **تَزْجِي** **سَحَابٌ** **تَزْجِي** is said of God, in the *Kur* [xxiv. 43]: and in the same [xvii. 68]. **تَزْجِي** **لَهُمُ الْبَحْرُ** [Your Lord is He

who driveth along for you the ship in the sea]. (TA.) And a poet says,

* زَجَّيْتُهُ بِالْقَوْلِ وَأَزْجَيْتُهُ *

i. e. [I drove him with speech, and] urged him on : for أَزْجَاةٌ signifies [like أَزْجَاةٌ] (TA.) — And زَجَى حَاجَتِي He made easy the attainment of my want. (TA.) = زَجَى الرَّحْمُ i. q. أَزْجَاةٌ q v in art. زج. (TA in that art.)

4: see 2, in ten places. أَزْجَى also signifies He made money, or bad money, to pass, or be current. (Er-Rāghib, TA.)

5: زَجَّيْتُ بِنَفْسِي I contended myself with such a thing: a rājiz says,

* تَرَجَّجْتُ مِنْ دُنْيَاكَ بِالْبَلَاغِ *

[Content thyself with what is sufficient of thy worldly possessions]. (S. [See also 2.])

8: see 2, near the end of the paragraph.

أَزْجَى More penetrating and effective in an affair than another: (S, K:) so in the saying, فَلَنْ أَزْجَى بِهَذَا الْأَمْرِ مِنْ فُلَانٍ [Such a one is more penetrating and effective in this affair than such a one]. (S, K.)*

أَزْجَى, applied to a horse [or other beast], That is driven, or urged on, (يرجى, [i. e. يَرْجَى]) in his paces, by little and little. (Ham p. 158.) — A small, or scanty, thing; (S, Er-Rāghib, TA;) or such as is mean, or paltry; that may be pushed and driven away because of the little account that is made of it. (Er-Rāghib, TA.) أَزْجَاةٌ means small, or scanty, merchandise; kills in quantity: (S, K:) and so it is said to mean in the Qur [xii. 88]: or, as in some copies of the S, little, or mean, or paltry, merchandise: (TA:) or mean, or paltry, merchandise, rejected by every one to whom it is offered: (A, TA:) or merchandise wherewith the days are pushed on [لَدَجَ] [i. e. made to pass away by means of exertion] because of its scantiness: (Mgh, TA: [for أَزْجَاةٌ بِهَا]) or, accord. to the shereef El-Murtaḍā, merchandise driven along portion after portion, scantily and feebly. (TA:) or merchandise in respect of which a lowering of the price is demanded on account of its badness (ثِيَابُ أَزْجَاةٍ) (Th, TA;) not in perfect condition: (Th, K, TA:) thus, too, it is expl. as used in the Qur: and some say that what is there mentioned consisted of fruit of the terebinth-tree, or of سَوَابِرُ [app. here meaning pine-cones]: some say, of commodities of the Arabs of the desert, wool, and clarified butter: and some say, of deficient pieces of money. (TA.)

مَرْجَى Weak: so termed because of his lagging behind, and requiring to be urged on: (Ham p. 441:) or anything not perfect in nobility, nor in any other praiseworthy quality: or, as some say, one driven to generosity against his will. (TA.) — And also, (TA,) applied to a man, & q. مَرْجَى [q. v., app. here meaning deficient in manliness, or mainly virtue, or the like]. (S, TA.) الرِّجَالُ الْمَرْجَى, a phrase used by Har, is expl.

(p. 429) as meaning أَن يَرْجِيَهُ النَّاسُ i. e. Time that requires men to push it on, or to make it to pass away by means of exertion.]

أَزْجَاةٌ A man who urges on much the camel, or beast, that he rides. (TA.)

لج

1. لَجَّه, (S, L, K,) aor. 4, (S, L,) inf. n. لَجَّ; (L;) and لَجَّجَهُ; (L;) He removed him, or it, from his, or its, place: (S, L, K:) and he pushed, or thrust, away him, or it: (L, K:) or the latter, he removed him, or it, far away; placed, or put, him, or it, at a distance, far away, or far off: (S, A, Mgh, L, Mgh:) and the former signifies also he drew, dragged, or pulled, away him, or it, in haste. (L, K.) You say, لَجَّجَهُ He removed him, or it, far away; (S, K:) or pushed, or thrust, away; and removed, him, or it; (TA:) from it; (S, K.) i. e. from his, or its, place. (TA.) It is said in the Qur [iii. 182], فَمَنْ لَجَّجْ عَنِ النَّارِ وَأَدْخِلَ الْجَنَّةَ فَقَدْ فَرَّ [And he] who shall be removed [from the fire of Hell], or removed far away [therefrom, and made to enter Paradise, shall attain good fortune]. (TA.)

R. Q. 1. لَجَّجَ: see above, in three places: = and see also the paragraph here following.

R. Q. 2. لَجَّجَ He, or it, removed, or became removed; (S, A, Mgh, Mgh:) and (Mgh, Mgh) removed, or became removed, far away: (Mgh, Mgh, K:) and accord. to Es-Semoen, لَجَّجَ is likewise used in an intrans. sense, as well as a trans.; but MF says that its use in an intrans. sense is strange. (TA.) You say, لَجَّجْتُ عَلَى مَجْلِسِهِ فَلَنْ تَقْرَحَنِي لِي عَنْ مَجْلِسِهِ i. e. [I went in to such a one, and] he removed [for me from his sitting-place]. (Mgh, Mgh.)*

هُوَ يَلَجَّجُنِي مِنْهُ Distance: so in the saying, لَجَّجَنِي مِنْهُ [He, or it, is at a distance from him, or it]. (S, K.) Az says that, accord. to some, this is a reduplicative word from لَجَّجَ, aor. يَلَجَّجُ, meaning يَلَجَّجُ; and some hold it to be from لَجَّجَ meaning “the driving vehemently,” as also لَجَّجَ. (TA.)

لَجَّجَ Distant; remote. (K.)

مَنْزِلَةٌ A place to which one removes, or may remove, [in an absolute sense, as is implied in the A, or] far away. (Ham p. 655.) One says, مَا لِي عَنْ مَنْزِلَتِي [There is not for me any place to which to remove from him, or it]. (A.)

زحر

1. زَحَرَ, aor. 4, (K,) inf. n. زَحَرَ (A, K) and زَحَرَاةٌ (K,) He emitted the voice, (K, TA,) or (K, TA, in the CK “and”) the breath, with a moaning; (A, K:) [or he breathed hard; as appears from what follows;] in work, or labour, or in difficulty. (TA.) You say, سَعَتَ لَهْ زَحِيرًا [I heard him breathe hard; or emit the

voice, or the breath, with a moaning]. (A.) And of a woman bringing forth, you say, زَحَرَتْ, aor. 4, and 7, inf. n. زَحِيرٌ, She breathed hard. (S.) — [Hence,] زَحَرَ said of a niggardly man, + He, being begged of, deemed the begging grievous, or troublesome, (K, TA,) and moaned thereat. (TA.) زَحِيرٌ (A, K,) aor. 4, and 7, (K,) inf. n. زَحِيرٌ (S, A, K) and زَحَارَ (S, K) and زَحَارَةً (K,) [and app. زَحَرَ also; (see مَنْزَحُورُ)] and زَحَرًا (A, K;) and زَحَرًا, inf. n. زَحِيرٌ (K;) [all signify] He was, or became, affected with a looseness of the bowels: (S, A:) or with a violent looseness of the bowels, and with a gripping pain in the belly, and a discharge of blood. (K.) — And زَحَرَتْ بِهِ أُمُّهُ, and زَحَرَتْ عَنْهُ, † His mother brought him forth, and † His mother brought him forth. (A, K.) = زَحَرَ زَعُورًا بِالرَّيْحِ accord. to the K, signifies He broke, or claved, his head with the spear but IDrl says that this is not of established authority. (TA.) = زَحِرَ, like زَحَرِي, He was, or became, niggardly, or tenacious. (K.)

2: see 1. = زَحَرَ النَّاقَةَ, inf. n. زَحِيرٌ, He put a ball (مَكْرَةً) into a nose-bag (مِخْلَاةً), and inserted it into the vulva of the she-camel whose young one had died during the period between the time [that should have been that] of bringing him forth and a month of the last part thereof, [i. e. during the last month of her proper period of gestation,] and left it for a night, having stopped up her nose, then drew forth the ball, having prepared another young camel, which he then showed to her, the nose being still stopped up, whereupon she thought that it was her young one, and that she had at that time brought it forth, then he unstopped her nose, and brought it near, and she affected it, and yielded her milk. (K, TA.)

3. زَحَرَ † He treated him, or regarded him, with enmity, or hostility, (A, K, TA,) and behaved angrily (اِتَّخَذَ) to him. (TA.)

5: see 1, in two places. — هُوَ يَزَحَرُ بِأَلَمٍ شَدِيدٍ [He yields his property with pain, (app. from زَحَرَتْ said of a woman in child-birth), by reason of niggardliness]; as though he moaned, and strained himself; or moaned, being niggardly. (TA.)

زَحَرَ: see 1.

زَحَرَةٌ [inf. n. of un. of زَحَرَ: An emission [of the voice or] of the breath with a moaning: (A:) [or a hard breathing: (see 1:) it is said to be] like زَلَزَةٌ [q. v.]. (TA.)

زَحَارٌ: see 1.

زَحَارٌ [an inf. n. of 1, q. v. — Also] A certain disease that affects the camel, (K, TA,) in consequence of which he suffers from a violent looseness of the bowels, until, or so that, the extremity of his rectum turns inside-out, and nothing comes forth from it. (TA.)

زَحَارٌ [One who breathes hard; (this meaning being indicated, though not expressed, in the S;) or who emits the voice, or the breath, with a meaning: see 1, first sentence. — And hence,] † Niggardly; tenacious; who moans on being

begged of; (TA; [in which it is said to be with clamor; but this is a mistake, occasioned by an incorrect point in the L;]) us also زَحْرُ and زَحْرَانُ and مَزْجُورُ. (K, TA.) A poet says,

أَرَاكَ جَعَعَتْ مَسَالَةً وَجَرَحًا * وَعَدَدَ الْفَرَزَحَارِ أَنَا

[I see thee to have combined begging and covetousness, and in poverty to be ungardly, with mourning:] (S, TA: in the former thus, in two copies, in the present art. and in art. ان: in the TA زَحَارًا is said by IB to be [here] an inf. n. of أَهَبَ. (TA.)

مَزْجُورُ A man affected with a looseness, or with a violent looseness, of the bowels, and with a gripping pain in the belly, and a discharge of blood. (A, TA.) — See also the next preceding paragraph.

زحف

1. زَحَفَ, aor. ٤, inf. n. زَحْفٌ (S, Mgh, Mgh, K) and زَحُوفٌ (Mgh, K) and زَحَانٌ (K), He, or it, (an army, Mgh, Mgh, or a company of men, Mgh,) walked, marched, or went on foot, إِلَيْهِ (to him, or st; (S, K,)) and [generally] did so by little and little; (accord. to an explanation of زَحْفٌ in the TA;) crept, or crawled, along; or went, or walked, leisurely, or gently: (Mgh: and ازدحفَ (S, K,) as also ازدحفَ (K,)

٤ q. تَمْشَى (S, K,) i. e. he walked [with slow steps, or] heavily, with an effort, to him, or it: (TK:) and مَشْيَةٌ زَحْفَانٌ means a gait in which is a heaviness of motion. (TA.) One says of a child, before he walks, (S, Mgh, K,) or before he stands, (T, TA,) يَزْحَفُ [He drags himself along] (S, Mgh, K) عَلَى الْأَرْضِ (upon the ground), or عَلَى آخِثِهِ [upon his posteriors]: (TA:) or زَحَفَ alone, said of a child, he went along slowly, by little and little, upon his posteriors: (Bḡ in viii. 15:) and to the زَحْفُ of children is likened the marching of two bodies of men going to meet each other for fight, when each of them marches gently, or leisurely, towards the other, before they draw near together to smite each other: and one says likewise of a child, before he walks, عَلَى يَتَزَحَفُ ٤, or, as in the T, عَلَى بَطْنِهِ, i. e. he drags himself along [upon the ground, or upon his belly]. (TA.) زَحَفَ الدَّبَابُ [The young locusts not yet winged] went on, or forwards: (S, O, K:) مَشَى in this explanation in the K should be مَضَى, as in the S and A. (TA.) — زَحَفَ said of an arrow, + It fell short of the butt, and then slid along to it. (S, Mgh.) — Also, said of a camel, زَحُوفٌ and زَحَفٌ, aor. ٤, inf. n. زَحْفٌ and زَحُوفٌ (TA,) He became fatigued, and dragged his foot, or the extremity of his foot, (S, Mgh, Mgh, K;) as also زَحَفَ (S, Mgh, Mgh: or this latter signifies he (a camel) became fatigued, (K, TA,) and stood still with his master: and أَزْحَفَتْ رَاحَتَهُ مِنَ الْإِعْيَاءِ His saddle-camel stood still from fatigue: or, accord. to El-Khattābī, correctly, أَزْحَفَتْ عَلَيْهِ (TA:) is a mistake, occurring in the Fāḡ; and it is correctly with fet-ḥ: (Mgh:) and accord. to

the T, زَحَفَ signifies he (a camel) became fatigued, so that he stood still with his master: (TA:) or, as some say, زَحَفَ said of one walking, or marching, [i. e., of a man and of a beast,] (Mgh, TA,) accord. to AZ, whether fat or lean, (Mgh,) aor. ٤, inf. n. زَحَفٌ and زَحْفَانٌ, or, as AZ says, زَحُوفٌ and زَحُوفٌ (TA,) signifies, (Mgh,) or signifies also, (TA,) he became fatigued, (Mgh, TA,) in walking, or marching. (TA.) — And زَحَفَ الشَّجَرُ ٤ The tree became in a state of gentle motion, by the influence of the wind. (TA.) — زَحَفَ الشَّيْءُ ٤, inf. n. زَحْفٌ, He dragged the thing along gently (TA.)

2. زَحَفَ الْبَيْتَ بِالزَّحَافَةِ [He swept the house, or chamber, with the zḥāfah, q. v.] (TA.)

3. زَحَفُوا ٤, inf. n. مَزَاحَفَةٌ, They fought with us. (TA.)

4: see 1, in the latter half, in two places. — أَزْحَفَ said of a man means His camel, or his horse or the like, became fatigued. (S.) — زَحَفَ لَنَا بَنُو فُلَانٍ The sons of such a one became a زَحَفٌ to us, (K, TA,) i. e., an army marching to us to fight with us. (TA.) — And زَحَفَ فُلَانٌ Such a one attained to the utmost of that which he sought, or desired. (K, TA.) — زَحَفَ said of long journeying, It fatigued the camels. (TA.) — أَزْحَفَتِ الرِّيحُ الشَّجَرَ ٤ The wind put the trees into a state of gentle motion. (TA.)

5: see 1, in the former half, in two places.

6. زَحَفُوا ٤ They drew near, one to another, in fight. (IDrd, Z, K.) They walked, or marched, one to, or towards, another; as also ازدحفوا. (TA.)

7. زَحَفَ ٤ [originally زَحَفَ ٤]: see 1, first sentence: and see also 8.

زَحَفَ ٤ An army, or a military force, marching by little and little, or leisurely, to, or towards, the enemy, (S, A, K, TA,) or heavily, by reason of their multitude and force: (A, TA:) or a numerous army or military force, an inf. n. used as a subst.; (Mgh, Mgh:) because, by reason of its multitude, and heaviness of motion, it is as though it crept, or crawled, along: (Mgh:) accord. to Az, from زَحَفَ عَلَى آخِثِهِ said of a child: (TA:) not applied to a single individual: (IKoot, Mgh:) pl. زَحُوفٌ (Mgh, TA.) — And hence, as being likened thereto, ٤ A swarm of locusts. (TA.) — فَرَّ مِنَ الزَّحَفِ, occurring in a trad., means He fled from war with unbelievers; and from encountering the enemy in war. (TA.) — إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا, in the Kur [viii. 15], means, accord. to Zj, رَاحَتَيْنِ, i. e. [When ye meet those who have disbelieved] marching by little and little [in consequence of their great number, to attack you]. (TA.)

نَارٌ — زَحَفَةٌ [inf. n. of un. of 1; A walk, &c.]. — زَحَفَتِ النَّارُ The fire of the شَيْعِ and the آلَاءِ; because it quickly blazes in them [and then subsides]; (S, K,) so that one walks, or creeps, from them [and back to them]: (S;) or the fire

of the عَرَبِجِ (M, A;) because it quickly takes effect upon it; so that when it blazes, those who warm themselves at it walk, or creep, from it; then it soon subsides, and they walk, or creep, back to it: (M, TA:) and the like is said by IB; wherefore, he adds, it is called سَرِيعٌ. (TA.) It was said to a woman of the Arabs, “Wherefore do we see you to be scant of flesh in the posteriors and thighs?” and she answered, نَارُ الزَّحْفَيْنِ [The fire of the شَيْعِ and the آلَاءِ, or of the عَرَبِجِ, has rendered us scant of flesh in the posteriors and thighs]. (S.)

زَحَفَةٌ (K,) or زَحَفَةٌ زَحَلَةٌ, A man (TA) who does not travel about in the countries: (K, TA.) so in the Moḥṣṣ. (TA.)

زَحُوفٌ: see رَاحَتٌ, in two places. — [Also, accord. to Freytag, occurring in the Daawān el-Hudhaleeyen as meaning Going along slowly.]

مَازَحَفٌ, in the dial. of Egypt, signifies مَازَحَفٌ ٤ [i. e. The thing, generally a palm-branch, with which the house, or chamber, is swept, to remove the dust and cobwebs from the roof and walls] (TA.)

زَحَفَةٌ ٤ One who creeps along (يَزْحَفُ) upon the ground, (Ibn-Abbād, K,) either from fatigue or old age. (TA.) — Also A man (TA) whose heel-tendons nearly knock against each other. (Ibn-Abbād, K, TA.)

رَاحَتٌ [part. n. of 1; Walking, &c.]. — ٤ An arrow that falls short of the butt, and then slides along to it: (S, Mgh, TA:*) pl. زَوَاحِفُ. (Mgh.) — A camel fatigued, and dragging his foot, or the extremity of his foot: (K;) as also رَاحَتٌ ٤, in which the ٤ is added to denote intensiveness: (Mgh:) or the latter is applied, in the sense expl. above, to a she-camel; (S, K;) and so زَوَاحِفُ ٤; (K;) or this last signifies a she-camel that drags her hind legs or feet: and مَزْحَفٌ, applied to a he-camel, has the former of these meanings: (S:) [see also نَحُوفٌ, said to be a dial. var. of زَحُوفٌ:] the pl. of رَاحَتٌ ٤ is زَوَاحِفُ (S, Mgh, K;) and the pl. of زَحُوفٌ ٤ is زَحَفٌ. (TA.) Also Fatigued and motionless; whatever it be, whether lean or fat; and so مَزْحَفٌ. (TA.) And, accord. to Abū-Saʿeel Bā-Daraz, [simply] Fatigued; (TA;) and so مَزْحَفٌ; applied to a camel: (K:) or the latter, so applied, signifies fatigued, and standing still with his owner: the former is applied to the male and to the female; and its pl. is زَوَاحِفُ: it is said to be also the name of a certain camel; but Th denies this. (TA.)

زَاحِفَةٌ: see the next preceding paragraph, in two places.

مَزْحَفٌ: see مَزْحَفَةٌ.

سَبَابٌ — زَاحِفٌ, in three places. — مَزْحَفٌ ٤ Clouds moving slowly, because carrying much water; likened to fatigued camels. (TA.)

مَزْحَفَةٌ ٤ n. of place, sing. of مَزْحَفَاتٍ, (TK,)

which signifies *The places of the creeping of serpents*; (S, K, TA;) and the marks, or tracks, of the passage thereof: (TA:;) and **مَزْحَفٌ**, likewise signifies the mark, or track, of a serpent, upon the ground; like **مَسْفَافٌ**. (TA in art **سحب**). — **مَزْحَفٌ** also signifies *The places of fighting of a party, or people*. (TA:.) — And **مَزْحَفٌ** *The places of pouring [of the water] of the clouds*; (TA:;) the places where falls the rain of the clouds. (K, TA. [In the CK, **السحاب** is erroneously put for **السحاب**].)

مَزْحَفٌ A camel went, or accustomed, to become fatigued, (S, K, TA,) and to drag his foot, or the extremity of his foot, (S;) or to stand still with his owner: (TA:;) or is she-camel that quickly becomes attenuated, or chafed, or abraded, or worn, in the sole of the foot. (A, TA:;) pl. **مَزْحَفَاتٌ** (S, TA) and **مَزْحَافَاتٌ** (TA:.)

زحل

1. **زَحَلٌ** (S, K,) aor. **زَحَلْتُ**, (K,) inf. n. **زُحُولٌ** (S, K) and **زَحَلٌ** (Ham p. 125) **زَحَلٌ** (S,) *He removed, withdrew, or retired to a distance*; (S, K, TA, and Ham ubi supra;) and *went back or backwards, drove back, receded, or retreated*; (TA:;) **زَحَلْتُ عَنْ مَكَانِهِ** [from his place]; as also **زَحَلْتُ** (S, K.) Hence, in a trad., **زَحَلْتُ عَنْ مَكَانِي**, meaning [Remove thou, &c., from me,] for thou hast exhausted me of what I possessed. (TA.) And **زَحَلْتُ عَنْ الْأُمُورِ** (K, TA, in the CK **الأمور**) *He removed, withdrew, or retired far away, from affairs*. (TA.) — And **زَحَلْتُ**, or it, was, or became, distant, or remote. (TA:.) — And **زَحَلْتُ** and **زُحُولٌ** (S, K,) inf. n. **زُحُولٌ** (S, K,) **زَحَلْتُ** (TA) *It (a thing, TA) quitted its station, or standing-place*; (K, TA:;) as also **زُحُولٌ** (K:;) in some copies of the K, in the explanation of this phrase, **زُحُولٌ** is put in the place of **زَالٌ**. (TA.) — And **زَحَلْتُ** *She (a camel) held back, hung back, or lagged behind, in her course, or journeying*. (K:.) — And **زَحَلْتُ** *He (a man, TA) was, or became, fatigued, tired, or jaded*. (K, TA:.)

2: see what next follows.

4. **زَحَلْتُ** *He removed him, or it, far away*; as also **زَحَلْتُ**, inf. n. **زُحُولٌ**. (K:.) — And **زَحَلْتُ** *إِيَّاهُ (K:.) — And **زَحَلْتُ** *إِيَّاهُ* (K:.) *He, or it, constrained him to betake himself, or repair, or have recourse, to him, or it*. (K, TA:.)*

5: see 1, first sentence.

Q. Q. 1. **زَحَلْتُ عَنْ مَكَانِهِ** *He made him, or it, to slip* (**أَرَلَهُ**) [probably a mistranscription for **أَزَلَهُ** he removed him, or it, like as **زَلٌّ** is put in some copies of the K in the place of **زَالٌ** in a case mentioned above.] *from his, or its, place*. (TA:.)

Q. Q. 2. **زَحَلْتُ** [quasi-pass. of Q. Q. 1:] see 1.

زَحَلْتُ and **زَحَلْتُ** *Removing, withdrawing, or retiring to a distance*; (S, K, TA:;) and *going back or backwards, driving back, receding, or retreating*; (TA:;) *from a place*. (S, K, TA:.)

زَحَلْتُ A man who removes, withdraws, or retires far away, from affairs, (K, TA,) whether they be good or evil: (TA:;) fam. with **زَحَلْتُ**. (K:.) — **زَحَلْتُ**, imperfectly decl., (S, K,) like **زَحَلْتُ**, (S,) because it is a proper name and deviates from the original form [which is app. **الرَّاحِلُ**, reg. part n. of **ل**], (Mbr, TA,) [The planet Saturn;] a certain star, of those called **النُّجُومُ**; (S, K:;) so called because it is remote; and said to be in the Seventh Heaven. (TA.) **عَلَامَةُ زَحَلٍ** [The young man, or slave, of Saturn] is [a surname of] Abul-Kāsim the well-known astronomer or astrologer. (K:.)

زَحَلْتُ A man who does not travel about in the countries. (K:.) [See also **زَحَفَةٌ**.] — And A certain beast that enters its hole with its hinder part foremost. (K:.)

زَحَلْتُ A camel that drives far away the [other] camels, pressing against them so as to remove them, in the coming to water, and then drinks (K:.)

زُحُولٌ: see the next paragraph. — Also *Light in body* (TA:.)

زَحَلْتُ: see **زَحَلْتُ**. — Also *Quick, or swift*: (K:;) mentioned by Sb, and expl. by Seer. (TA:.) — And A place that is stony and slippery, consisting of smooth stones; as also **زُحُولٌ** (K:;) and so **زَحَلْتُ**. (Abou-Múlik, TA:.)

زَحَلْتُ A she-camel which, when she comes to the watering-trough, and the driver (**الْوَائِدُ**), in the copies of the K erroneously written **الوَائِدُ**, (TA) strikes her face, turns her rump to him, and ceases not to recede until she comes to the watering-trough. (Ith, K, TA:.) — And **زَحَلْتُ** *عَقْبُهُ (Ith, K, TA:.) — And **زَحَلْتُ** *عَقْبُهُ [in the CK erroneously written **عَقْبُهُ**, A stage of a journey] *far-extending*. (K, TA:.)**

زَحَلْتُ A proud and self-conceited gait. (K:.)

Also **زَحَلْتُ** an inf. n. of **زَحَلْتُ**. (S, TA:.) — And also A place to which one removes, withdraws, or retires far away. (S, TA:.) Ibrāhīm Ibn-Kuneyf En-Nabbāse says,

* **وَمَا لِأَمْرِي عَمَّا قَتَى اللَّهُ مَزْحَلٌ** *

i. e. *And there is not, for a man, a place to which to go far away from that which God has decreed*. (Ham p. 125.) And one says, **إِنِّي عِنْدَكَ مَزْحَلٌ**, meaning *مُتَّحِدًا* [i. e. *Verily there is, for me, with thee, ample scope, or freedom, or liberty*]. (S, TA:.)

زحف

Q. 1. **زَحَفْتُ** (S, K,) inf. n. **زَحَفَةٌ** (S,) *He rolled him, or it, down or along*. (S, K:.) — And *He pushed, impelled, repelled, or drove away, or back, him, or it*. (S, K) [Hence,] one says, **زَحَفْتُ لِيَأْتِيَنِي اللَّهُ عَمَّا شَرَكْتُ** *May God put away, or ward off, from us thy mischief*. (TA:.) — **زَحَفْتُ لِيَأْتِيَنِي اللَّهُ** *He gave to such a one a thousand*. (Sgh, K:.) — **زَحَفْتُ لِيَأْتِيَنِي اللَّهُ** *He filled the vessel*. (Sgh, K:.) — **زَحَفْتُ لِيَأْتِيَنِي اللَّهُ** *He hastened, or was quick, in speech*. (Sgh, K:.)

Q. 2. **زَحَفْتُ** *He, or it, rolled down or along*. (S, K, TA:.) One says, **يَتَزَحَفُونَ فِيهِ** [They roll down it;] namely, a smoothed descending, or sloping, place. (Ith, T, S:.) — And *He, or it, became pushed, impelled, repelled, or driven away or back*. (S, K:.) [Hence,] El-Ajijj says,

* **وَالشَّمْسُ قَدْ كَادَتْ تَزَحَفُ تَوْنًا** *

* **أَدْفَعَبَ بِالرَّاحِ كَيْ تَزَحَفَا** *

[And the sun had almost become near to setting, and to turning yellow; I repelling it with the palm of the hand in order that it might be warded off; I thrusting being for **تَزَحَفَا**.] (S:.) See also the next paragraph. — One says also **تَزَحَفْتُ الشَّمْسُ** meaning *The sun inclined to setting*; or declined from the meridian, at midday. (TA:.)

Q. 4. **زَحَفْتُ**, as also **زَحَفْتُ** (Mgh, K,) *He was, or became, far, he stood, or kept, aloof*; (A'Obeyd, Mgh, TA:;) *he removed, withdrew, or retired to a distance*; (A'Obeyd, Mgh, K, TA:;) as also **زَحَفْتُ** (TA:;) **زَحَفْتُ** *عَنْ كَذَا* (Mgh:;) for ex., from adultery, or fornication. (A'Obeyd, Mgh, TA:.)

زَحَفْتُ Smooth rock: to which is likened the portion of flesh and sinew bordering the backbone, when fat. (Ibn-'Abbād, TA:.)

زَحَفْتُ A slippery place. (TA:.) [See also what next follows: and see **زَحَلْتُ**.]

زَحَفْتُ The traces of the sliding of children from the top to the bottom of a hill: (Agh, S, K:;) of the dial. of the people of El-'Alīyah: in the dial. of Temsem, with **ق** [in the place of **ف**]: (S:;) or [a sloping slide, or rolling-place; i. e.] a smoothed descending, or sloping, place; (Ith, S, K:;) because they roll down it (**يَتَزَحَفُونَ فِيهِ**): (S:;) or a slippery place of a mountain of sands, upon which children play; and likewise on smooth rock (Abou-Múlik, TA:;) pl. **زَحَافَاتٌ** and **زَحَافَاتٌ**. (S:.)

زَحَفْتُ **زَحَافَاتُ الشَّعْلِ** (S:.) **زَحَفْتُ** *Asses having smooth and fat bellies*. (Ibn-'Abbād, TA:.) — Also **زَحَفْتُ** *ذَوَابٌ* [i. e. reptiles, or insects], having legs, that walk, resembling ants: (K:;) or, as in the O, having legs resembling ants. (TA:.)

[**تَزَحَفْتُ**, accord. to Freytag, occurs in the Deewān el-Hudhalseeyen as meaning *Smooth, applied to rock*.]

زحل

Q. 1. **زَحَلْتُ** [inf. n. of **زَحَلْتُ**] *The rolling [a thing] down*; syn. **دَحَرَجْتُ**. (S, K:.) You say, **زَحَلْتُ دَحَرَجَةً**, i. e. **دَحَرَجَةً** [He rolled down the stone]. (TK:.)

Q. 2. **زَحَلْتُ** *He, or it, rolled down*; syn. **تَدَحَّرَجْتُ**. (S, K:;) or *he slid, or slipped, upon his posteriors*. (TA:.)

زَحَلْتُ A violent wind. (Ibn-'Abbād, K:.)

زَحَلْتُ: see the next paragraph.

R. Q. 1. زَخْنَةُ الزَّوْرَةِ: see 1, in the latter half of the paragraph.

زَخْنُ: see the next paragraph.

زَخْنَةٌ: see مَزَخْنَةٌ. — Also, (S, L,) and زَخْنُ (L,) [or the former is a simple subst. and the latter is an inf. n., (see 1, last sentence but one,)] *Rancour, malevolence, malice, or spite; and anger, or rage:* (S, L:) but زَخْنَةٌ is said to have been heard in this sense only in a verse of Sakhr-el-Ghef. (TA.)

زَخْنٌ The young ones of sheep or goats. of the measure مَفْعُول in the sense of the measure مَفْعُول; like زَخْنَةٌ, and زَخْنَةٌ; so called زَخْنٌ, i. e. because they are driven, and impelled from behind them. from these, it is said in a trad. that no contribution to the poor-rates is to be taken. (TA.)

زَخْنَةٌ: see what next follows.

زَخْنَةٌ A woman who ejects the [seminal] fluid on the occasion of جَمَاع; (K, TA;) as also زَخْنَةٌ. (TA.)

مَزَخْنَةٌ The vulva of a woman; (K, TA;) because it is the place of الزَّخْنِ. (TA. [See زَخْنُ الزَّوْرَةِ.]) — And † A wife, (S, A, K;) as though she were the place of الزَّخْنِ; (TA;) as also مَزَخْنَةٌ and زَخْنَةٌ. (K.)

مَزَخْنَةٌ: see what next precedes.

زخو

1. زَخْوَرُ (S, A, K.) aor. ز, inf. n. زَخْوَرُ and زَخْوَرُ (K) and زَخِيرُ, so in the A, (TA.) It (the sea) became full; or rose, and became full; as also زَخْوَرُ (K:) or both, said of the sea, its flow, or tide, rose, or became full: (JK, A:) or the former, [or each,] said of the sea, it increased, and its water became abundant, and its waves rose. (TA.) — It (a valley) flowed with much water, which rose high: (S, K:) it flowed copiously, and its torrent became full: or it flowed with abundance of water, and its waves rose. (TA.) — زَخْوَرَتِ الْقِدْرُ (K.) aor. ز, inf. n. زَخْوَرُ (TA.) The cooking-pot boiled, or began to do so: (K, TA.) and in like manner, زَخْوَرَتِ النَّارُ [near, or the war, i. e. raged, or began to do so]. (A, K.) And زَخِرَ الْقَوْمُ The people, or party, became in a state of commotion for the purposes of going forth to execute some affair, (AA, JK, K, TA.) or for war. (JK, A, K.) — زَخَرَتِ الرِّيحُ The wind blew strongly, or vehemently. (Freytag, from the Deewán el-Hudhaleeyeen.) — زَخِرَ said of a plant, or herbage, It became high, or tall; (A, K;) and so said of anything. (JK.) — And, said of a man, He boasted (A, A, K) بِمَا عِنْدَهُ [of what he possessed], (A, K,) or بِمَا لَيْسَ عِنْدَهُ [of what he did not possess]; (A;) as also زَخِرَ: (K:) or this latter signifies he magnified himself, or behaved proudly, haughtily, or insolently; and threatened. (TA.) — زَخِرَ (K.) inf. n. زَخِرَ (A, TA.)

He filled a thing. (K.) — It (the herb, or herbage,) fattened, and rendered comely, the cattle. (JK, K.) — He caused a man to be affected with emotion [app by reason of mirth or joy]: syn. أَطْرَبَ. (JK, K.) — زَخَرَتِ الرِّيحُ The wind drove along the clouds. (JK.) — أَثْرَبَ فِي الرِّيحِ q. أَثْرَبَ [He threw, or scattered, the fine part, or particles, (accord to the TK the flour and bran,) in the wind], (JK, K, TA,) with the مِدْرَةِ [or instrument with which grain is scattered]. (TA.) — See also what next follows.

3. زَخِرْتُهُ فَرَحْتُهُ I vied with him in boasting, and surpassed him, or overcame him, therein. (JK, A, K.)

5: see 1, first sentence.

Q. 2. تَزَخَّرَ: see 1.

زَخَرْتُ [Fullness of the sea]. One says, زَخَرْتُ الْبَحْرَ فَلَمْ أَرِ أَعْلَبَ مِنْهُ زَخَرَةً وَالْجِبَالَ فَلَمْ أَرِ أَكْبَرَ مِنْهُ صَخْرَةً [I have seen the seas, but I have not seen one more surpassing in fullness than he is in bountifulness; and the mountains, but I have not seen one more firm in rock than he is in heart]. (A.)

زَخْرِيٌّ, applied to a plant, or herbage, &c., (TA.) Tall; (JK, K, TA;) as also زَخْرِيٌّ. (JK.)

زَخْرِيَّةٌ (JK,) or زَخْرِيَّةٌ, like هَبْرِيَّةٌ (O, TA.) A plant, or herbage, full-grown; (TD, JK, O, TA;) as also زَخْرِيْرٌ. (JK.)

زَخِيرٌ: see what next precedes.

زَخْوَرُ A wind blowing violently. (Freytag, from the Deewán el-Hudhaleeyeen.)

زَخْوَرُ: see the next paragraph.

زَخْرِيٌّ A plant, or herbage, full-grown, full of juice, luxuriant, or abundant and dense, (K, TA.) and in blossom; (TA;) as also زَخْوَرِيٌّ and زَخْوَرِيٌّ. (K, TA.) Not also زَخْرِيٌّ. مَكَانٌ زَخْرِيٌّ [A place having its plants, or herbage, full-grown, full of juice, luxuriant, or abundant and dense, and in blossom]. (S.) — And زَخْرِيٌّ الزَّيْتُ The blossoms, and the beauty and brightness, of plants, or herbage. (K.) [Hence,] أَخَذَ زَخْرِيَّهُ It (a plant, or herbage,) blossomed: (JK:) or became luxuriant, or abundant and dense, and put forth its blossoms; as also زَخْنٌ, inf. n. زَخْنٌ. (Aq, TA:) or obtained its full supply of moisture: (A, TA:) or acquired its due degree of beauty and brightness: (TA:) or became tall. (A.) Also It (any affair, or thing,) became complete, or perfect, and in a sound, or good, state. (A, TA.) And أَخَذَتْهُ الْأَرْضُ زَخْرِيًّا The land had tall herbage: (A, TA:) when such is the case, it is termed أَرْضٌ زَخْرِيَّةٌ. (TA.)

زَخْوَرِيٌّ: see the next preceding paragraph. —

كَلَامٌ زَخْوَرِيٌّ Speech in which is self-magnifi-

cation, pride, haughtiness, or insolence, (JK, K, TA,) and threatening. (TA.)

زَخْرُ: see the next paragraph.

زَاخِرٌ A sea full, or flowing with much water, and rising high: (S, TA:) and a valley flowing with a copious and high tide of water: and زَخْرٌ, also, is applied as an epithet to a sea [in a similar, but intensive, sense]. (TA.) [Hence,] one says, مُلَانٌ بَحْرٌ زَاخِرٌ وَنَدْرٌ زَاخِرٌ [Such a one is a full sea, meaning bountiful, and a shining full moon, meaning illustrious]. (A, TA.) The saying of the Hudhalees, describing a woman,

جَوَادٌ بِقَوْتِ الْبَطْنِ وَالْعَرَقِ زَاخِرٌ means Liberal with the food of the belly in the time of hunger, when [the vein is full, and] the blood and the tempers are excited: or it means, and her lineage is high; for the vein of the generous flows fully with generosity. (S, TA.) One says also زَاخِرٌ meaning † He is generous, increasing [in generosity], or abounding [therein]. (A, O, S, K, TA.) And زَاخِرٌ signifies High nobility. (AA, K.) — See also زَخْرِيٌّ, last sentence. — Also Rejoicing, joyful, glad, or happy. (A, K.)

[Zَاخِرٌ a subst. from زَاخِرٌ, rendered such by the affix ة.] زَوَاخِرُ [is its pl., and] signifies Water-courses; or channels of water. (JK.) — And It is: so in the saying, زَوَاخِرُ الْوَادِي أَطْفَنَتْ [The herbs of the valley became tall, full-grown, or of their full height and in blossom]. (A, TA.)

أَزْخَرُ [More, and most, full, &c.]. One says, هُوَ مِنَ الْبُحُورِ أَزْخَرًا وَمِنَ الْبُحُورِ أَزْخَرًا [He is, of the seas, the most full, meaning, of the bountiful, the most bountiful; and of the full moons, the most shining, meaning, of the illustrious, the most illustrious]. (A, TA.)

زخرف

Q. 1. زَخْرَفَةٌ signifies The adorning, ornamenting, decorating, or embellishing, of a thing, (KL, and Har p. 3,) primarily, with زَخْرَفٌ, i. e. gold: (Har ib.) and hence, (Har,) the adorning, &c., of falsehood, or a lie: (KL, Har:) and the falsifying or adulterating [of speech &c.]. (KL.) You say, زَخْرَفْتُ الْبَيْتَ, inf. n. زَخْرَفٌ, He adorned, ornamented, decorated, or embellished, the house, or chamber, &c.; and rendered it complete: and زَخْرِفٌ is said of anything as meaning It was adorned, ornamented, decorated, or embellished. (TA.) And زَخْرَفَ الْكَلَامَ He arranged, or rightly disposed, or put into a right or proper state, the speech, or language: (TA:) and زَخْرَفَهُ [i. e. he embellished it; generally meaning, with lies]. (S, A, K, in art. زَخْرَفَ.) [This verb is mentioned and explained by Freytag as on the authority of the K, in which it is not found in this art.]

Q. 2. تَزَخَّرَفَ He (a man) adorned, ornamented, decorated, or embellished, himself. (TA.)

زَخْرَفٌ Gold: (Fr, S, M, K:) so in the Kur xvii. 95: and this, accord. to ISd, is the primary meaning. (TA.) — Then applied to Any orna-

ment, decoration, or embellishment: (ISl, TA.) anything adorned, ornamented, decorated, or embellished: (Ham p. 784) and particularly applied to the decorations, and pictured works, in gold, with which the Kaabeh was ornamented in Pagan times. (TA.) The colours of the plants or herbage, of land, (K, TA.) red and yellow and white: its orature, consisting in blossoms and flowers — or its perfection. so in the Kur x. 25. (TA.) And The furniture, or utensils, of a house or tent (TA.) — Anything varnished, or embellished with a false colouring, or falsified, is likened thereto [and so termed]. (S, TA.) [Hence:] زخرف الغول The orature of speck; (TA;) the four appearance, or comeliness, of speech, produced by the embellishing with lies. (K, TA.) so in the Ku vi. 112. (TA.) or it there means varnished falsehoods. (Bd.) — [Its pl.] زخارف signifies The lines, or streaks, [that are seen on the surface] of water. (S, K.) — And Ships. (T, K.) or ornamented, or decorated, ships: (M, TA.) or the orature of ships, with which they are decorated. ('Eyn, TA.) — Also Certain insects that fly upon the water, (T, O, K,) having four legs, resembling the common fly; (O, K.) small flies, having four legs, that fly upon the water: (M, TA.) the sing., زخرف, is expl. by Kr [in the Muwajid] as meaning a kind of flying thing. (TA.)

مُزَخَّرٌ Adorned, ornamented, decorated, or embellished: (S, TA.) [acc.: see the verb.]

زر

1. زَرَّ, nor. زَرَّ, (S, Mgh, Msh,) inf. n. زَرٌّ, (S, Mgh, Msh, K,) (S, Mgh, Msh, K;) as also زَرَّ, inf. n. زَرَّ, (Mgh; [and so in the present day;]) or the latter verb [relates to several objects, or means he buttoned a shirt &c. with many buttons; for it] has an intensive signification. (Mgh.) You say, زَرَّ زُرَّ, and زَرَّ, and زَرَّ, Button upon thy shirt. (S.) — † He narrowed his eyes [as when one draws together the edges of a vest in buttoning it]. (K,*) [in which, in this instance, as in others, only the inf. n. of the verb زَرَّ is mentioned,] and TA. — † He collected, or drew together, vehemently, or forcibly. (A, Mgh, B.) زَرَّ [referring to the pieces of cloth composing a tent] He made in them what are called أَزْرَار [pl. of زَرَّ, q. v.]. (TA.) — And زَرَّ, nor. as above, (S, A, TA,) and so the inf. n. (S, K,) † He drove away. (S, A, K, TA.) [In the TA, the inf. n. is expl. by الشَّكَّ as well as الضَّرَّ; but the former is a mistranscription for الشَّلَّ, the reading in the S.] One says, هُوَ يَزِرُ الْكَتَّابَ هُوَ يَزِرُ الْكَتَّابَ † He drives away the troops with the sword. (S, A.) — † He bit another. (S, A, K,*) — † He pierced, or thrust, another, (K, TA,) with a spear. (TK.) — He plucked out hair. (K,*) TA. — He shook goods, or household furniture, or the like, to remove dust &c. (O, K,*) only the inf. n. is mentioned in the latter.) — زَرَّ, (K,) nor. يَزِرُ, (TA,) He increased in intelligence, (K, TA,) and in probations, or experiences (TA.) [See also زَرَّ, below, in this paragraph.]

Bk. I.

— Also, nor. يَزِرُ, inf. n. زَرٌّ, It (a spear-head) gleamed, or glistened. (A.) And زَرَّتْ عَيْنُهُ, nor. يَزِرُ, (S,) inf. n. زَرٌّ, His eye gleamed, or glistened. (S, K.) And عَيْنَاهُ تَزِرَانِ فِي رَأْسِهِ His eyes gleam, or glisten, in his head. (Fr, S, A, TA.) — زَرَّ, like سَمِعَ [by rule زَرَّ, see. pers. زَرَرْتُ, nor. يَزِرُ.] He acted wrongfully, injuriously, or unjustly, to his adversary, or antagonist. (K.) — And He became intelligent after having been foolish, or stupid. (K.) [See also a signification of زَرَّ, above.]

2: see 1, first sentence: — and see also 4

3. زَارَهُ, (A,) inf. n. مَزَارَةٌ, (S, K,) † He bit him, being bitten by him. (S, A, K.)

4. زَارَهُ, (A'Obeyd, S, Mgh,) and زَرَّ, (A,) He put أَزْرَار [i. e. buttons, or, as some say, loops for buttons,] upon it, namely, a shirt &c. (A'Obeyd, S, A, Mgh.)

5. زَرَّ It (a shirt [&c.]) had أَزْرَار [i. e. buttons, or, as some say, loops for buttons,] put upon it. (S, TA.)

R. Q. 1. زَرَّ, (S, K,) inf. n. زَرَّةٌ, (TA,) He uttered a cry, or cried. (S, K.) — He (a man) kept continually, or constantly, to the eating of the زَرَّة. (IApr, K, TA.) — He continued, or remained fixed, or stationary, in the place. (K.)

R. Q. 2. زَرَّ He, or it, was, or became, in a state of motion, or commotion. (K.)

زَرَّ an inf. n. of زَرَّ [q. v.]. (S, Mgh, Msh, K,*) — See also زَرَّ.

2: see what next follows.

زَرَّ, (S, A, Mgh, K, &c.,) and زَرَّ, (ISk,) app. in the same sense, (Az,) and زَرَّ has been also mentioned, but this is doubtful, (MF,) A button (IApr, A, Mgh, TA) of a shirt, (IApr, S, A, Mgh, K,) and of other things, as, for instance, of a curtain: (MF, TA:) or the loop into which a button is put: (ISh:) the latter, accord. to Az, is the right meaning: (TA:) [but the former is that to which the word is generally applied.] the former is also called زَرَّ, by a change of the first ز: (IApr: pl. [of pauc.] أَزْرَار (S, A, Mgh, K) and [of mult.] زَرَّر. (K.) [Hence the saying,] هُوَ أَزْرَرِي [He is more fast to me than my button to its loop]. (A.) And أَعْطَانِي يَزِرَهُ He

gave it to me altogether. (A.) — الزَّرَّ [The star & of Gemini,] one of the two stars called الْبُتَّة. (Kzw.) — زَرَّ also signifies † A certain piece of wood at the upper extremity of the pole of a tent: (A, K,*) أَزْرَارُ: (TA:) the upper end of the tent-pole is inserted into it: (L:) or the أَزْرَار of a tent (جِبَاة) are certain pieces of wood which are sowed into the upper parts of the pieces of cloth which compose the tent, the lower ends of which [pieces of cloth] are upon the ground: and

زَرَّ signifies "he made in them [namely the said pieces of cloth] such pieces of wood." (TA.) — † The socket in which the head of the upper bones of the arm turns; (A, K,*) resembling the half of a nut: (A:) or the head itself of that bone: (TA:) and the extremity of the larynx-bone, in the socket (K) — † A certain small bone, (K,) resembling the half of a nut, (TA, [but this is probably a misplaced insertion, from the A, ubi supra,]) beneath the heart, of which it is the support (K) — † The edge, (K,) or each of the two edges, (TA,) of a sword. (IApr, K, TA.) — One says, إِنَّهُ نَزَرَ مِنْ أَزْرَارِ الْإِبِلِ (S, A, K,*) † Verily he is one who heaps close to the camels; (A:) a good pastor of them. (S, A, K.) [Accord. to the A, it seems to be from زَرَّ signifying "a button."] You term also زَرَّ مَنْ يَزِرُ مَنْ يَزِرُ camels, or the like, vehemently, accord. to some; but the preceding meaning, given in the K, is the more correct: (TA:) or it signifies one acquainted with the right management thereof; (K, TA,) who manages them well; (TA:) as also مَالٍ يَزِرُ, who manages them well; (TA:) as also مَالٍ يَزِرُ. (K.) — زَرَّ الدِّينَ — † The support, or prop, of the religion; (Abu-l-'Abbās, K,) like the small bone called زَرَّ, which is the support of the heart: (Abu-l-'Abbās, TA:) applied, in a trad., to 'Alse: in another relation, it is زَرُّ الْأَرْضِ, meaning he between whom and the earth is a mutual dependance, and without whose existence one could repudiate the earth and mankind: or, accord. to Th, he by whom the earth becomes firm, like as a shirt does by means of its زَرَّ [or button]. (TA.)

زَرَّةٌ Intellect, or intelligence. (O, TA.)

زَرَّةٌ The mark left by a bite: (K, TA:) or, as some say, a bite itself. (TA.) And A wound with the edges of a sword. (TA.) — J says, When camels are fat, you say, زَرَّ زَرَّ: but this is a mistake for زَرَّ زَرَّ, (Sgh, K,) which is pl. of مَبْرُورَةٌ. (TA in art. مَبْرُورٌ.)

زَرِيرٌ, applied to a man, (O, TA,) Light, or active; and sharp, or acute, of mind, with quickness of perception, and of intelligence, understanding, sagacity, skill, or knowledge; as also زَرَّارٌ, (O, K,) [in the CK, الزَّرِّيُّ is erroneously put for الزَّرَّارِيُّ] which is also expl. as signifying light, or active, and quick; (TA,) and زَرَّارِيٌّ, (K,) of which the pl. is زَرَّرِيٌّ. (TA.) — Also A certain plant, (O, K,) having a yellow blossom, (O,) with which one dyes: (O, K:) in this sense, a Pers., or foreign, word. (O.)

زَرَّرَ: see زَرَّرَ.

زَرَّرَ: see زَرَّرَ. Accord. to Ag, it signifies A man whose eyes glisten. (TA.)

زَرَّرَ [The starling;] a certain bird, (IDrd, S, O, K,) as also زَرَّرَ, (IDrd, O, K,) resembling the lark: pl. زَرَّرِيٌّ. (TA.) — مَرْكَبٌ زَرَّرٌ A narrow [or animal, or thing, upon which one rides or is carried; accord. to the TK, meaning a beast; for it is there added that one says

the present art. by the author of the **ك**, though he charges **J** with error in mentioning it in this art. because **مَزْرَج** is used by a **râjiz** as meaning "intoxicated," whereas **J** is not in error, but is right, in doing thus; for the **ن** is radical accord. to the generality of the lexicologists and the authors on inflection, like the **س** in **قَبِيض**; and the **râjiz** above referred to elided the **ن** in forming **مَزْرَج** because he imagined it to be augmentative: (MF in art. **زرج**.) it signifies *Wine*; (**س**, **ك**;) and is a Pers. word, (**As**, **Sh**, **Seer**, **س**;) originally **زَرْكُون**, [i. e. **زَرْزُون**] (**Sh**, **TA**;) meaning "gold-coloured;" (**As**, **Sh**, **Seer**, **س**;) or it signifies (**س**, **Mgh**;) or signifies also [like as does **عَب**, of which the primary signification is "grapes"], (**ك**;) the *grape-vine*; (**ISH**, **س**, **Mgh**, **ك**;) **ن** un with **س**; (**ISH**, **TA**;) and pl. **زَرَاجِين**. (**Mgh**;) it has this meaning in the dial. of **Et-Tâf**: (**ISH**, **TA** in art. **زرج**;) or the *shoots of a grape-vine* (**Mgh**, **ك**;) thus in the dial. of **Et-Tâf** and **El-Ghowsr**: (**TA** in the present art. :) or a *shoot that is planted, of a grape-vine*. (**AHn**, **TA**;) — Also *A certain red dyb*. (**El-Jamee**, **س**, **ك**;) — And *Water that remains or stagnates, or collects, or remains long and becomes altered, or becomes yellow and altered, in a rock*: (**ك** in art. **زرج**;) or *clear water that remains or stagnates, &c., in a mountain*. (**MF**, **TA**.)

زرد

1. **زَرْد**, aor. **زَرَّ**, (**س**, **L**, **Mgh**, **ك**;) inf. n. **زَرْد**, (**س**, **L**, **Mgh**;) or **زَرْد**; (**TA**;) [but thus I find not in any other lexicon:] or **زَرْد**, (**A**, **Mgh**;) or this also, aor. **زَرَّ**, inf. n. **زَرْد** and **زَرْدَان**; this latter form of the verb being mentioned by **IDrd** in the **Jm**, and **ISd** in the **M**, and **IKt** in the **Af'al**; but it is disapproved by **Th**, and asserted by his expositors to be vulgar; (**TA**;) and **زَرْدَرْد**, (**س**, **A**, **Mgh**, **Mgh**, **ك**;) inf. n. **زَرْدَرْد**, (**س**, **A**, **Mgh**, **ك**;) and **زَرْدَرْد**, (**A**, **TA**;) and **زَرْدَرْدَان**, mentioned by **Amr El-Mutariz**, but this is the most strange; (**TA**;) *He swallowed* (**س**, **A**, **Mgh**, **Mgh**, **ك**;) a morsel, or mouthful, (**س**, **A**, **Mgh**, **ك**;) or water, (**Mgh**;) [and medicine; for] you say **دَوَاءَ زَرْدَرْد** [*A medicine difficult to swallow*]. (**A**, **TA**;) And one says of a man swearing, **زَرْدَرْدَ تَرْدَرْدَا** [*He swallowed it; meaning, took it hastily; i. e. the oath*]. (**A**, **TA**;) — **زَرْدَرْد**, aor. **زَرَّ**, (**س**, **ك**;) and **زَرَّ**, (**TA**;) and so in a copy of the **س**, as well as **زَرَّ**, (**TA**;) and **زَرْدَرْد**, (**TA**;) [in my copy of the **A** written **زَرْدَرْد**] inf. n. **زَرْدَرْد**, (**س**;) *He strangled him, or throttled him, or expressed his throat; syn. خَقَعَ*, (**س**, **ك**;) or *عَصَرَ خَقَعَ*. (**A**;) And **زَرْدَرْد** *He took him, or seized him, by his throat*. (**TA**;) — **زَرْدَرْدَرْد**, (**ك**;) inf. n. **زَرْدَرْدَرْد**, (**س**, **A**;) *He fabricated the coat of mail, by inserting the rings one into another, i. g. سَرْدَرْد*. (**ك**;) **زَرْدَرْد** is like **سَرْدَرْد**, meaning the inserting (**تَبَاخُل**) [an intrans. inf. n. here used as though it were trans., as is shown in the **س** in art. **سَرْدَرْد**] of the rings of a coat of mail, one into another: (**س**;) [or, as **Z** says,] **زَرْدَرْدَرْد** means **سَرْدَرْد**, because the coat of mail consists of narrow,

or close, rings: (**A**;) the **ز** is said to be a substitute for **س**. (**L**, **TA**.)

2. **زَرْدَرْد**, **زَرْدَرْدَ عَيْنَ عَلَى صَاحِبِهِ** † *He was angry with his companion, and looked sternly, austere, or morosely, at him; i. e. he contracted his eye in looking at him, and did not open it until he had satisfied it with gazing at him*. (**A**, **TA**.)

5: see 1, in two places.

8. **زَرْدَرْدَرْد**, inf. n. **زَرْدَرْدَرْدَرْد** and **مَزْرَدَرْد**: see 1, in two places.

زَرْدَرْد: see the next paragraph, in two places.

زَرْدَرْد, (**س**, **A**, **ك**;) of the measure **فَعْل** in the sense of the measure **مَفْعُول**, (**A**;) *A coat of mail*; (**س**, **A**, **ك**;) as also **زَرْدَرْد**, which is an inf. n. used as a subst. [and therefore used as a sing. and a pl., and applied, as is also **زَرْد** to anything made of mail, a piece of mail, and rings in general, like **سَرْدَرْد**, q. v.], (**A**;) and **زَرْدَرْدَرْد** (mentioned as syn. with **زَرْدَرْد** in art. **درج** in the **Mgh** and in the **TA**, on the authority of **JAth**;) the pl. of **زَرْدَرْد** is **زَرْدَرْدَرْد**. (**TA**;) [See also **زَرْدَرْدَرْد** and **مَعْرِفَرْد**.]

زَرْدَرْد *Quick in swallowing*: (**ك**;) but in the **Nawâdir al-Agrâb**, food that is soft, and quick in descending [in the throat]. (**TA**.)

زَرْدَرْد [The quantity that is swallowed at once; like **زَرْدَرْد** and **زَرْدَرْد**] a morsel, or small mouthful. so in the saying, **لَهُ ظَنٌّ فَلَانِ أَنِّي زَرْدَرْدَةٌ لَهُ** [*Such a one thought that I was a morsel for him*]. (**A**, **TA**.)

زَرْدَرْدَان *A guest: as though he throttled his companion*. (**A**, **TA**.)

زَرْدَرْدَان *The vulva of a woman*: (**ك**, **TA**;) accord. to some, (**TA**;) so called because it swallows (**يَزْرِدُ**), or because it compresses (**يَزْرِدُ** [in the **CK** **يَزْرِدُ** again]), (**ك**, **TA**;) i. e. **يَضِيقُ**, (**TA**;) the **زَرْدَرْدَان** by its straitness. (**ك**, **TA**.)

زَرْدَرْدَرْد: see **زَرْدَرْد**.

زَرْدَرْد, (**س**, **ك**;) and **مَزْرَدَرْد**, (**ك**;) *A cord by which the throat of a camel is compressed, in order that he may not eject his cud therefrom and bespatter his rider*. (**س**, **ك**;) The former word is also expl. in the **ك** by **مَضْحَقَةٌ**, [in some copies of the **ك** **مَضْحَقَةٌ**,] which signifies the same. (**TA**.)

زَرْدَرْدَرْد *The art of fabricating coats of mail*; (**A**, **TA**;) as also **سَرْدَرْدَرْد**. (**TA**.)

زَرْدَرْد *A strangler; or one who throttles, or squeezes the throat; syn. خَقَعَ. (**A**, **TA**;) — And *A fabricator of coats of mail*; (**س**, **A**, **ك**;) as also **سَرْدَرْدَرْد**. (**TA**.)*

مَزْرَدَرْد [The place of strangling or throttling; like **مَزْرَدَرْد**; meaning] the fauces; (**س**, **ك**, **TA**;) the throat, or gullet. (**TA**.)

مَزْرَدَرْد: see **زَرْدَرْد**.

مَزْرَدَرْد: see **مَزْرَدَرْد**. One says, **أَخَذَ بِمَزْرَدَرْدِهِ**, like **مَزْرَدَرْد**, [*properly He, or it, seized his throat, or throttled him, or choked him*,] meaning † *he, or it, straitened him*. (**A**, **TA**.)

مَزْرَدَرْد *Strangled, throttled, or having his throat squeezed*. (**TA**.) And, applied to the fauces [or throat], *Squeezed, or compressed*. (**س**.)

زردم

زَرْدَمَةٌ, (**س**, **ك**;) inf. n. **زَرْدَمَةٌ**, (**TA**;) *He squeezed his throat*: (**س**, **ك**;) or *he throttled him; or strangled him*: (**ك**;) as also **زَرْدَمَةٌ**. (**TA**;) — And *He swallowed st.* (**ك**.)

زَرْدَمَةٌ inf. n. of the verb above. (**TA**;) — Also *The place of swallowing* (**س**, **ك**;) or *الْعَصِيَّةُ* [or *epiglottis*]: (**ك**;) or, as some say, it is [the part] beneath the **خَلْقُوم** [or *windpipe*: or, app., the part beneath the head of the **خَلْقُوم**]: and in it, or upon it, is set the tongue: some say that this word is Pers. [in origin; app. holding it to be arabicized from the Pers. **زَرْدَمَن**, which signifies the "windpipe"]. (**TA**.)

زراط

زَرَات: see **سَرَات**.

زرع

1. **زَرَع**, aor. **زَرَّ**, (**ك**;) inf. n. **زَرَع**, (**س**, **TA**;) and **زَرَعَةٌ**, (**TA**;) *He sowed, or cast seed*; (**س**, **ك**, **TA**;) as also **زَرَع**, (**س**, **Mgh**, **ك**;) originally **زَارَع**, the **ت** being changed into **د** in order that it may agree with the **ز**, (**س**, **ك**;) for **د** and **ز** are pronounced with the voice as well as the breath, whereas **ت** is pronounced with the breath only: (**س**, **TA**;) [or the latter verb, as appears from an explanation of it to be found below, may signify *he sowed for himself*.] They say, **زَرَعَ مَنْ زَرَعَ** [*He who sows reaps*]. (**TA**.) And [they use this verb transitively, saying,] **زَرَعْتُ الْبُرَّ وَالشَّعِيرَ** [*I sowed wheat and barley*]: and in like manner, **زَرَعْتُ الشَّجَرَ** [*I sowed the trees; or sowed the seeds which should produce the trees*: or it may signify *I planted the trees*]. (**Ibn-Abi-l-Haseed**.) And **زَرَعَ الْحَبَّ لَكَ فِي الْخَلْقِ كَرَمَكَ وَفَضْلَكَ** † [*Thy generosity and the goodness of thy disposition have sown love for thee in the hearts*]. (**TA**.) And it is said in a trad., **مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزَعْهَا أَوْ لِيَنْتَحِبْهَا أَحَاهُ فَإِنَّ أَبَى فَيْتَسِكَ أَرْضَهُ** [*Whoso hath land, let him sow it [or let him lend it, or give it, to his brother; and of his refuse, let him retain his land]*]. (**TA**;) — **زَرَعَ الْأَرْضَ**, (**Mgh**, **Mgh**;) inf. n. **زَرَع**, (**Mgh**;) signifies [also] † *He ploughed up, or tilled, or cultivated, the land, or ground, for sowing*. (**Mgh**, **Mgh**;) Hence [the saying in a trad.], **إِذَا زَرَعْتَ هَذِهِ الْأُمَّةَ**, [*When this nation shall employ itself altogether with agriculture and the affairs of the present world, and turn away from warring against unbelievers and the like, and shall be withdrawn from it*]. (**Mgh**;) — **زَرَعَ اللَّهُ** signifies *God caused it, or made it, to grow, vegetate, or*

germinate; (S, Mgh, Msh, K;) and, to increase; (Mgh;) namely, الْحَرْثُ [the seed-produce] (Mgh, Msh) The verb is properly thus used of divine affairs, exclusively of human (Er-Rāghib:) and hence the saying in the Kur [Ivi 63-4], اَلَّذِينَ هُمْ يَرْزُقُوهُمْ اَمْ تُنْعِمُ الرَّاهُونَ (S, Er-Rāghib) Now think ye, what ye sow, do ye cause it to grow, or are We the causers of growth? (Bd) or, as some say, do ye cause it to increase, or are We the causers of its increase? the حَرْثُ [or sowing] being ascribed to them, and the زَرْعُ [or causing to grow] exclusively to God: when the latter is ascribed to a man, it is because he is an agent as a means of making to grow; as

when you say, اَتَيْتُ كَذَا + I was a means of causing such a thing to grow. (Er-Rāghib.) [In like manner,] you say, زَرَعْتُ زَرْعًا, meaning †[I raised seed-produce, i. e., was a means of causing it to grow,] for himself, in particular. (TA.) — [Hence,] one says, with respect to a child, زَرَعَهُ اللهُ †May God render him sound and strong; syn. حَبَّرَهُ. (S, K, TA.) like as one says زَرَعَهُ اللهُ وَلَدَكَ بِخَيْرٍ, and in like manner, اَتَيْتُكَ اللهُ زَرْعًا †[May God render thee offspring sound and strong, or rather, cause thine offspring to grow up, for the doing, or enjoyment, of what is good]. (TA.) — [Hence also,] زَرْعُهُ لَهْ نَعْدُ شَقَاوَةً [An increase was made for him after adversity; or] he obtained property after want; for the verb in this instance is like غَنَى. (Ibn-'Abbād, K.)

3 مَزَارَعَةٌ is of the measure مَفَاعِلَةٌ, [denoting a mutual action,] from الزَّرَاعَةُ, (Mgh,) and its signification is well known; (S;) i. e. †The making a contract, or bargain, with another, for labour upon land, [to till and sow and cultivate it, as is indicated in the Mgh and Msh,] for a share, or portion, of its produce, (Msh, K, TA,) the seed being from the owner of the land. (K, TA.) [You say, زَارَعَهُ †He made with him a contract, or bargain, such as is above described, and in like manner, حَبَّرَهُ, and أَكْرَهُ. The doing this is forbidden, because of the uncertainty of the result.]

4 اَزْرَعُ It (a plant, or herbage,) had, or became in the state of having, زَرْعٌ [i. e. produce of its seed; i. e. it grew from its seed]: (TA.) and, said of زَرْعٌ [or seed-produce], it became tall: (K;) or, as some say, it produced its leaves: and it attained to the proper time for its being reaped. (TA.) — أَصْبَحَ الزَّرْعُ النَّاسَ [expl. in the TK as meaning The men, or people, became able to sow seed; i. e., became possessors of seed: but I rather think that it means they had seed-produce within their power, or reach, they became able to avail themselves thereof; or they attained to a season when they had seed-produce]. (K.)

5 اِلَى الْقَرِّ تَسْرَعُ [He hastened, or made haste, to do evil, or mischief]. (Sgh, K.)

6 اَزْرَعُ, originally اَزْرَعُ: see 1, in two places.

7 اَسْتَرْعِ اللَّهَ وَابْدِ لِلَّهِ وَابْدِ لِلَّهِ اَمْ تَنْتَرِظُ †[I beg God to make my offspring grow up for

me, and I beg of Him means of subsistence for them, or him, of such kind as is of lawful attainment]. (TA.)

زَرْعٌ, originally an inf. n., [see 1,] (Mgh, Msh, TA.) used as a subst. properly so termed, signifying Seed-produce; what is raised by means of sowing, (Mgh, Msh;) what is sown; (K, TA;) while in growth, [i. e. standing corn, and the like,] (K and TA voce اَزْرَعُ) and also after it has been reaped; (S and Mgh and K in art. رَعَى, &c.) its predominant application is to wheat and barley; (TA;) but it signifies also plants, or herbage, [in general,] such as one reaps; or, as some say, only while fresh and juicy. (Msh;) [and often a sown field.] pl. زُرُوعٌ. (S, Mgh, Msh, K.) — [Hence,] †Offspring, or children; or a child. (IDrd, K, TA.) You say, هُوَ زَرْعُ زَيْدٍ †These are the offspring, or children, of such a one. (IDrd, TA.) And اِنَّ زَرْعَ الْبَشَرِ †He is the offspring, or child, of the man. (TA.) — And †The seed, or seminal fluid, of a man. (TA.) — [And] †The fruit, or harvest, of a man's conduct; as though it were the produce of what he soweth! One says, اِنَّ زَرْعَ الْفُلَانِ †Very evil is the fruit, or harvest, of conduct; the fruit, or harvest, of the conduct of the sinner. (TA.)

اَزْرَعُ †A place in which to sow. (Al-Hu, Sgh, K.) You say, زَرَعْتُ زَرْعًا وَاحِدًا, &c., (K,) مَا فِى الْاَرْضِ زَرْعًا, and in like manner, عَلَى الْاَرْضِ, (TA,) There is not in the land, (K,) or upon the land, (TA,) a place, (K,) or a single place, (TA,) in which to sow. (K, TA.) — [The first also app. signifies An ear of corn: see سَبَل.]

زَرْعَةٌ: see زَرْعٌ. — Also Seed, or grain, for sowing, or that is sown; syn. مَرْثٌ. (K.) You say, اَعْطِنِ زَرْعَةَ اَزْرَعٍ مِثْلَ اَرْضِى †Give thou to me seed that I may sow therewith my land. (TA.) [See also زَرْعَةٌ. — And †The young one of a قَبِيحَةٌ [generally meaning a partridge] (Z, TA.)

زَرْعَةٌ }
زَرْعَةٌ } see زَرْعٌ.

زَرْعٌ [i. q. †Sown: &c.: see زَرْعَةٌ. — Seed produce that is watered by the rain. (Hum p. 657.) — And hence, †Anything soft, or tender; as being likened thereto. (Id.)

زَرَاعَةٌ [an inf. n. of 1, q. v.: and] The business, or occupation, of sowing, †ploughing up, tilling, or cultivating, land. (Mgh, Msh, TA.)

زَرْعِيَّةٌ †A thing that is sown; (IDrd, K;) sometimes used in this sense; as though meaning †مَزْرُوعَةٌ: (IDrd:) or gain that is sown: زَرْعِيَّةٌ with teshdeed, is wrong. (IB.) [See also زَرْعَةٌ.]

زَرَاغٌ: see زَارِعٌ. — Also †A calumniator: (IAfr:) one who sows rancours in the hearts of friends. (TA.)

زَرْيَعٌ †What grows in land that has been left unknown for a year or more, from what has become

scattered upon it in the days of the reaping; (K;) i. e. of the grain; mentioned by Sgh, on the authority of Ish; and by Z, who says that it is also called كَثَابٌ. (TA.)

زَرَاغَةٌ see مَزْرُوعَةٌ, in two places.

رَزَاعٌ [act. part. n. of 1:] i. q. †رَزَاعٌ (TA) [One who sows:] †one who ploughs up, tills, or cultivates, land (Mgh) pl. زُرَاعٌ. (TA.) By this pl., in the Kur alvin. 21, are meant Mohammed and his Companions, the inviters to El-Islām. (Zg.) — Causing to grow, vegetate, or germinate: (S, TA.) causing to increase. (TA.) pl. with و. (S, TA.) — Also The name of a certain dog: (Ibn-'Abbād, IF, K:) whence زَارِعٌ meaning †dogs. (Ibn-'Abbād, Z, K.)

مَزْرُوعَةٌ (S, Msh, K, &c.) and مَزْرُوعَةٌ (Sgh, L, K) and مَزْرُوعٌ (K) †A place of زَرْعٍ [or seed-produce]; as also †مَزْرُوعٌ (S, Msh, K,) and †زَرَاغَةٌ; (Hum p. 657;) or thus last signifies land that is sown: (TA:) pl. of the first مَزْرُوعٌ; (TA;) and of †the last زَرَاغَاتٌ. (Hum, TA.) — [Hence the saying,] اَلْاَرْضُ مَزْرُوعَةُ الْاَجَرَةِ [The present world is the place in which is produced the fruit, or harvest, to be reaped in the world to come]. (TA.)

مَزْرُوعَةٌ and مَزْرُوعٌ: see زَرْيَعٌ.

مَزْرُوعَةٌ: see مَزْرُوعَةٌ.

مَزْرُوعٌ (One who raises seed-produce زَرْعًا) for himself, in particular. (TA.)

زرف

زَرَفَةٌ (S, Msh, K) and †زَرَفَةٌ (Msh) are on the authority of A'Obeyd [but not found by me elsewhere in the books here assigned to it] and †زَرَفَةٌ, [which is of a rare form, like زَرَفَةٌ, q. v.] (A'Obeyd, IF, S, Msh, K,) this last mentioned by El-Kanūnī, (A'Obeyd, S,) and by Kzz in his Jamrī, but not known to A'Obeyd on any other authority than that of El-Kanūnī, and the first is said by him (A'Obeyd) to be preferable, (TA.) A company, or congregated body, of men. (S, Msh, K:) or ten thereof: (K, TA:) accord, to some copies of the K what is termed as عَشِيرَةٌ [i. e. a small portion of a tribe, &c.,] thereby: (TA:) pl. زَرَفَاتٌ (IF, S, Msh, Msh) and زَرَفَاتٌ (IF, Msh:) in a poem of Lobeed, زَرَفَاتٌ, with teshdeed to the ز. (TA.) One says, الْقَوْمُ زَرَفٌ †[or بَرَزَاتِيْمٌ, i. e. The people, or party, came to me with their whole company; meaning, all together]. (TA.) — Also زَرَفَةٌ and †زَرَفَةٌ (S, O, Mgh, L, Msh, K,) the latter, only, mentioned by IDrd, (TA,) who says, I doubt whether it be a genuine Arabic word, or not, (Msh, TA,) but some say that the latter is vulgar, (TA,) and †زَرَفَةٌ and †زَرَفَةٌ, (O, L, Msh, K,) that the first of these four is the most chaste, (L, TA.) [The camelopard, or giraffe;] a certain beast, (S, K, [in the Mgh erroneously said to be a beast of prey,]) of beautiful make, the fore legs of which are longer than its hind legs; (TA;) said to be

called by a name signifying جَمَاعَةٌ because it has the form of an assemblage of animals; (Mab;) *in Pers.* called اَشْرَبُ كَرْمٍ (S, Mgh, K.), i. e. *camel-on-leopard*, (TA,) because it has resemblances to the camel and the ox and the leopard. (K, TA.:) pl. زُرَّائِي, or زُرَّائِي, or زُرَّائِي, (accord. to different copies of the K, the last accord. to the TA,) like زَرَّاءٌ. (TA.)

جَزَاءُ: see the preceding paragraph, in two places.

زَّرَّ and زَرَّ: see the first paragraph; the former in three places.

زوفن

Q. 1. زَرَفَن صُدِيهٖ *He disposed the hair hang-*
ing down upon each of his temples in the form of
a زَرِين [or ring]: (S; K.) but this is post-
classical. (S)

زُرَيْنٌ, زُرَيْنٌ, (S, Mgh, K,) or the latter is the correct word, for there is no word of the measure زُعْلِيل in the language, (Az, TA,) [though the former is agreeable with the Pers. word which is the original,] *A ring of a door:* (Mgh, K:) or [a ring] in a general sense: (K:) pl. زُرَافِين, occurring in a trad. as applied to rings of a coat of mail belonging to the Prophet, by which rings it was suspended: (TA.) arabicized, (S, K,) from the Pers. زُرَيْن. (S.) — The latter also signifies *A company of men* [app. disposed in the form of a ring], (TA.)

زرق

1. زَرَّقَ (MA, TA,) [aor. َ زَرَّقَ] inf. n. زَرَّقُ (S, MA, KL, TA, and زَرَّقَةٌ (MA,) [or the latter is n. simple subst.,] *He had that colour of the eye which is termed زَرَّقُ* [q. v.] ; (S, TA;) [i. e.] *he was blue-eyed*; (KL;) or *gray-eyed*; (MA, PS;) or *of a greenish hue in the eye* [so I render the Pers. explanation [سر چشترند] (MA.) And زَرَّقَتْ عَيْنُهُ (S, K;) and زَارَقَتْ عَيْنُهُ, inf. n. زَارِقَاتُ (S;) and زَارَقَاتُ عَيْنُهُ (S, MA,) inf. n. زَارِقَاتُ (S;) *His eye was of the colour termed زَرَّقُ* (S, K;) [i. e.] *his eye was gray*; (MA.) [&c.] — And زَرَّقَ (TK,) inf. n. زَرَّقُ (K, TK,) *He (a man, TJK) was, or became, blind.* (K,* TK.) — [And زَرَّقَ الصَّلَ, inf. n. زَرَّقُ, is appu- sed as signifying *The iron head or blade of an arrow &c. was, or became, very clear or bright.* see زَرَّقَ, below.] — And زَرَّقَ الْمَاءَ *The water was, or became, clear*; as also زَارَقَ. (Mgh.) — زَرَّقَتْ عَيْنُهُ نَحْوِي *His eye turned towards me as usual* *that the white there appeared*; (S, K;) as also زَارَقَتْ عَيْنُهُ and زَارَقَتْ. (Fr, K.) — زَرَّقَتْ (Mgh,) or زَرَّقَتْ بِسُرْدَقِي (S, K,) or بِرُمْحٍ (Mgh,) aor. َ زَرَّقَتْ (Mgh, TA,) inf. n. زَرَّقُ (Mgh, Mgh,) *He cast at him, (S, Mgh, K,) or he thrust him, or pierced him, (Mgh, Mgh,) with a سُرْدَقُ or زِمْرَقُ or javelin, (S, Mgh, K,) or with a spear.* (Mgh.) — [Hence,

رَفَقَ عَلَيْهِ، and بَصَرَهُ, † *He looked sharply, or intently, or attentively, at him; he cast his eye at him.* (T.A.) — رَفَقَتِ الرَّحْلُ (S, T.A.), or الرَّحْلُ (T.A.) *She (a camel) made the saddle, (S, T.A.), or the load, (T.A.) to shift backwards.* (S, T.A.): and رَفَقَتْهَا (K), inf n. رَفَاقٌ (T.A.) *She (a camel) made her load to shift backwards.* (K.) [See also 2.] — رَفَى, var. 2 and -, (S, Mgh, K), inf n. رَفَى (Mgh), said of a bird, i. q. دَرَقَ [i. e. *It waded, or dived.*] (S, Mgh, K).

[2. زَرَقَ, accord to Golius, as on the authority of the KL, “i. q. Pers. چکانید, *Feccit stillar, stillarum emisit*.” but it appears from my copy of the KL that this should be رَقَى; for I there find تَرَقَّى (not تَزَيَّى) expl. by the Pers. چکانیدن. Then, however, immediately follows, 10 that copy, another explanation: — and *The, shifting backwards of a camel's saddle from his back*: therefore it seems that either تَرَقَّى is there omitted before this second explanation, (see 1, last sentence but one, and see 7,) or تَرَقَّى is there a mistake for تَزَيَّى.]

4. sec 1, in two places.

7. *الزرق* *It (an arrow) passed through, and went forth on the other side: (Lul, K.)* — *like manner a spear. (K in art. الزرق.)* — *He, or it, passed, so as to go beyond and away. (TA.)* — *He entered into a burrow, and lay hid. (K in art. الزرق.)* — *It (a camel's saddle, S, K, and a load, TA) shifted backwards. (S, K, TA. [In the CK, الرَّجُلُ is erroneously put for الرَّحْلُ. See an ex. in art. زهق, conj. 4.]* — *He (a man, Aḡ) laid himself down on his back. (Aḡ, K.)*

9: see 1, in three places.

11: see 1, second sentence.

Q. Q. 2. تَرَوْوُكَ (K, TA,) in some of the copies
of the K تَرَوْوُكَ (TA.) *He* (a man, TA) cast
[for th] what was in his belly: (K, TA:) so says
Fr (TA.)

رُزْقُ [inf. n. of رَزَقَ, q. v. and] i. g. رُزْقَةٌ, q. v. (K.) — *Blindness*. (K) in this sense also an inf. n. of which the verb is رَزَى (TK.) — *The quality of being very clear or bright, in the iron head or blade of an arrow &c.* (IBk, S. [See, again رَزَى, of which it is app., in this sense likewise, an inf. n.]) — *A sort of تَجَلُّسٌ* [i. e. *whiteness in the legs, or in three of the legs, or in the two hind legs, or in one hind leg, beneath the knees and hocks, or beneath the hocks, or beneath the hock, of a horse, not including the border of the pastern next the hoof* (AO, K.) or, as some say, (TA, but in the K. "and") *a whiteness not surrounding the hock altogether, but [only] a whiteness of the hair (وَصْفٌ) upon a part thereof.* (K, TA)

زُرَّةٌ *A certain bead (خُرَّةٌ) for the purpose of*
fascination, (Ibn-'Abbād, K,) with which women
fascinates [men]. (Ibn-'Abbād, TA.)

as also † زَرَّةٌ (K:) it is [in various things; but is generally expl. as being] in the eye: (JK, S:)

[a blue colour, (see 1, first sentence,) whether light or dark or of a middling tint, but generally the first;] *shy-colour, or azure*; (تَيْلَ.) [blueness of the eye;] or grayness of the eye; (PŠ); [or a greenish hue in the eye: (see again 1, first sentence.)] accord. to ISd, *whiteness, wherever it be* and خَضْرَ [by which may be meant greenness, or dust-colour intermixed with blackness or deep ash-colour;] in the سَوَادِ [here meaning it is] of the eye: or, as some say, a *whiteness overspreading the سَوَادِ of the eye* [app. when a person becomes blind: see 1, third sentence; and see also اَبْرَقَ]. (TA.) [In the present day it is often improperly used as meaning *A black colour*]

زَجْفَرٌ *Having, in an intense degree, that colour of the eye which is termed زَجْفَرِيّ* (Z, K̄) applied to the male and the female, (K̄:) [e] applied also to a woman (S:) accord. to Ibn-ʿOṣfior, it is [used as] a subest; [or, app. as an epithet in which the quality of a subest predominates;] not [as] an epithet with a subest; (MF, TA); but accord. to Lh, one says زَجْفَرٌ زَجْفَرِيّ and زَجْفَرَةٌ زَجْفَرِيَّةٌ the former is augmentative. (TA.)

زُرْقَمَةٌ [Intenseness of زُرْقٌ, i. e. blueness, or gray-
ness, in the eye;] the attribute denoted by the
synthet زُرْقٌ. (Lh, TA.)

زُرَيْقُ [and app. أَبُو زُرَيْقٍ (see زُرَيْاب)] *A certain bird.* (K.)

crumbled bread (لُبْدَة) dressed with milk and olive oil (JK, Z, K-) likened, because of its seasoning, to the eyes that are tormented زُرْق (Z, TA.) = Also A certain small bant, resembling the cat. (Lili, K-)

²⁰⁰
زُرُقٌ *A certain bird used for catching other*
birds; (IDrδ, S, K); between the species of hawk
called بَائِي and البَاقُ [or sparrow-hawk]
(IDrδ, TA.) or, accord. to Fr, the *white* بَائِي
[or falcon]; (S, TA.) [but] it is said in the A,
لَا يُقَاسُ الزُّرُقُ بِالْأَزْرِقِ [The *زُرُق* is not to be com-
pared with the *أَزْرِق*], which latter is the *بَائِي*:
(TA.) the pl. is زُرَاقٌ. (S, K.) = And *A white-*
ness in the forelock of a horse; (K, TA.) or in
the hinder part of his head, behind the forelock.
(O, TA.) And *Some white hairs in the fore leg*
of a horse; or in his hind leg. (TA.) = Also
Sharp-sighted. mentioned by Sb, and expl. by
Eser. (TA.)

زُرَّاقٌ, applied to a man, *Very deceitful*; or a
great deceiver. (TA.)

رَافَّةٌ, with fet-h and teshddeed, *A short javelin*;
i.e. *a spear shorter than the مَرَارِق*: pl. مَرَارِيقُ.
(TA.) — Also *q* مَرَفَّةٌ; (IAar, L and K in
art. نَضَجَ; in some copies of the K, رَافَّةٌ; and in
the CK رَافَةٌ); i.e. *An instrument made of copper*
or brass, *for shooting forth naphtha* [into a be-
sieged place]. (L in that art.)

زرق. & a. : 900 art. : زرقو

but
S:) زَوْقٌ *A sort of سَفِينَةٌ [or boat]; (S;) [a skiff*

i. e.] a small *سَفِينَة* (K); or a small *قَارِب* pl. *زَوَارِق*. (TA.) Dhu-r-Rummeḥ says, [referring to a she-camel,] *نَحَثَ زُرْقُ الْبَيْدِ* [making it fem., because] meaning *سَفِينَة الصَّخْرَةِ* [Excellent, or most excellent, is the boat, or skiff, of the desert, or waterless desert.] (S, TA.)

أَزْرُقُ Of the colour termed *زُرْقَة* [q. v.]; (Mgh, TA.); and *أَزْرُقِي* signifies the same: (TA.) an epithet applied to a man, signifying *having what is termed زُرْقَة of the eyes*. (S:) blue, (KL,) [whether light or dark or of a middling tint, but generally the first,] *shy-coloured, or azure*, (TK,) *blue-eyed*, (MA, KL;) *gray-eyed*; (MA;) [or having a greenish hue in the eye. &c.: (see *زُرْقَة*)] *رَوَّاقَة* (S, Mgh.) *زُرْقُ*. (Mgh.) [In the present day it is often improperly used as meaning *Bluish*: and is applied to a horse, an ass, a mule, a bird, and any animal, and sometimes to other things, as meaning *gray*, or *ash-coloured*.] — [And *Blind*; properly by reason of a bluish, or grayish, opacity of the crystalline lens; i. e., by what is commonly termed a cataract in the eye.]

وَتَحَثَّرُ الْبَحْرِيْنَ يَوْمَئِذٍ زُرْقًا, in the Kur [xx. 102], means [And we will congregato, or raise to life, on that day, the sinners, or unbelievers,] blind, (Bd, K, TA.); because the black of the eye of the blind becomes blue, or gray: (Bd:) *Zi* says that they will come forth from their graves seeing, as they were created at the first, and will become blind when congregated: (TA:) or the meaning is, *thirsty*; (Th, TA.) or *with their eyes become blue, or gray, by reason of intense thirst*: (Isl, TA:) or *blue-eyed, or gray-eyed*, (*زُرْقُ الْعَيْنِ*) because *الزُرْقَة* is the worst of the colours of the eye, and the most hateful thereof to the Arabs, for the Greeks were their greatest enemies, and are *زُرْقُ*. (Bd.) — Applied to the iron head or blade of an arrow &c., *Very clear or bright*: (Isk, S, K.) and *زُرْقُ* [used as a subst.] means *spars-heads* (S, K.) or the *lids*; (K;) because of their colour; (S, TA;) or because of their clearness, or brightness; (TA;) or *polished iron heads or blades of arrows &c.* (Ham p. 313.) And *Clear water*. (Iaq, S, Mgh: pl. as above. (TA.) — Hence, *الْعَدُوُّ الْأَزْرُقُ* The sheer enemy: or [the fierce enemy;] the enemy that is vehement in hostility; because *زُرْقَة* of the eyes is predominant in the Greeks and the Deylam, between whom and the Arabs is a confirmed enmity. (Har p. 148.)

— *الْأَزْرُقُ* *بَارِي* [i. e. hawk, or falcon: because of his colour]: pl. as above. (TA.) [See also *الزُرْقَة*.] — And *The leopard*. (TA.) — *الزُرْقَة* Wine: (K:) [app. because of its clearness.] so says AA. (TA.) — And the name of a horse of Nâfi' Ibn-'Abd-El-'Qasbi. (Ibn-'Abbād, K.)

أَزْرُقِي: see the next preceding paragraph, first sentence. — Also sing. of *الزُرْقَة*, (TA.) which is the appellation of A certain sect of the [heretics, or schismatics, called] *مُخَوَارِج* (S, K,) or *حُرُوبِيَّة* (TA:) so called in relation to Nâfi' Ibn-'El-'Azrak, (S, K,) who was [of the family] of Ed-Dool Ibn-Hanefeh: (S:) they asserted that 'Also committed an act of infidelity by submitting his case to arbitration, and that Ibn-Muljam's

slaughter of him was just; and they pronounced the Companions [of the Prophet] to have been guilty of infidelity. (TA.)

أَزْرُقِي A javelin; i. e. a short spear, (S, Mgh, Mgh, K,) lighter than the *سَعَزَة*. (Mgh, Mgh.) — Also A camel that makes his load to shift backwards. (Az, K.)

Quasizurq.

زُرْقِيَّة and *زُرْقِيَّة* are expl. in art. *زُرْق*.

زرم

1. *زَرَمَ* (S, K,) aor. *زَرَمَ*, (K,) inf. n. *زَرَمٌ*, (TA,) said of one's urine, (S, K,) and of his flow of tears, and of his speech, (K,) and of his oath, (TA,) and of anything that had gone back, (S,) *It became interrupted, or stopped; or it stopped; or ceased*, (S, K;) as also *أَزْرَمَ* (K.) And so the former verb said of a sale. (TA.) — And, said of a dog, (S, K,) and of a cat, (K,) *It is dung, (S, K,) or dry dung, (K,) stopped in his rectum*. (S, K.) — *زَرَمَتْ* به see 4. — *زَرَمَتْ* She (his mother, S) brought him forth (S, K.)

2: see 4. — *زَرَمَ* (S, TA,) inf. n. *زَرَمٌ*, (TA,) *It*, or *it*, rendered him *زَرَم*, i. e. *uggarly, or avaricious*. (S:) or *it* (time, or fortune,) cut off from him good, good things, or prosperity. (TA.)

4. *أَزْرَمَ* *It*, or *it*, interrupted it, stopped it, or caused it to cease; namely, one's urine, and his flow of tears, and his speech; as also *زَرَمَ*, aor. *زَرَمَ*, (K,) inf. n. *زَرَمٌ*; (TA;) and *زَرَمَ*, (K,) inf. n. *زَرَمٌ*. (TA.) — And *It* interrupted, or stopped, his (mother's) urine. (Ag, S, K.) — *زَرَمَتْ* She (a camel) interrupted her flow of urine by little and little. (AA, TA.)

8. *أَزْرَمَ* The act of swallowing [a thing]: (S, K:) mentioned in the S in art. *زَرَمَ* or *زَرَمَ* [accord to different copies]; (TA;) and in the K, as an art. by itself; the reason whereof is not apparent; for it appears to be of the measure *فَاعِلًا*; not *فَاعِلًا*. (MF, TA.)

Q. Q. 4. *أَزْرَمَ* (S, K,) inf. n. *أَزْرَمٌ*: (S:) see 1. — [Also] *He shrank, or drew himself together*: (A'Obeid, S,) or he shuddered and shrank. (TA.) — And *He was angry*. (AZ, TA.)

زَرَمَ [app. *زَرَمَ*] Dung, or dry dung, stopping in the rectum of a dog or cat. (TA.) [See 1, third sentence.] — *زَرَمَ* Caution. (K.)

زَرَمَ Anything becoming interrupted, or stopped; stopping, or ceasing; as also *أَزْرَمَ*. (TA.) Scanty, or little in quantity, and becoming interrupted, or stopped: so in the phrase *زَرَمَ الدَّمْعُ* or *زَرَمَ* this signifies [simply] a man whose tears are becoming interrupted, or stopped. (TA.) — A she-camel that interrupts her flow of urine by little and little. (AA, TA.) [Thus used as a fem. epithet without s.] — A dog, and a cat, whose dung, or dry dung, has stopped in his rectum. (TA.) — *أَزْرَمَ* [app. in his means of subsistence]. — *أَزْرَمَ* Niggardly, or avaricious. (S.) — *لَوَمَ*,

object, mean, or ignominious, whose near hingsfolk are few; (IAq, K;) as also *زَرَمَ*. (TA.) — *One who does not remain fixed, or settled, in any place*. (Ag, K.)

زَرَمَ: see the next preceding paragraph.

زَرَمَ. see *زَرَمَ*.

أَزْرَمَ: see *زَرَمَ*. — Also The cat. (Isl, K.)

زَرَمَ Shrinking, or drawing himself together; (A'Obeid, S, K;) as also *زَرَمَ*; (Th, K, TA; [in the UK *زَرَمَ*];) early with [humu: (TA.)] or, accord to A'Obeid, *زَرَمَ* signifies *shuddering and shrinking*; with the *ر* before the *ز*; and AZ doubted whether the word having this meaning were *زَرَمَ* or *زَرَمَ*; but AZ says that the former is the right, with the *ر* before the *ز*, and that it is thus accord to Ibn-Jahrol. (TA.) — Also *Angry*. (AZ, TA.) — And *Silent*. (IB, TA.)

زرب

زَرَبَ A certain perfume: or certain sweet-smelling trees: (K:) or a species of sweet-smelling plant: (S:) it consists of slender round twigs, between [مِلْمِلَينَ] misprinted *مِلْمِلَينَ* the thickness of the large needle and the thickness of writing-reeds, black inclining to yellowness, not having much taste nor odour, its little odour being of a fragrant kind like that of the citron: (Ibn-Sa'ud, book ii. p. 138.) [Freitag says, as on the authority of the K, but he seems to have taken it from the TK, that, "accord to some, it signifies the leaves of a sweet-smelling plant, which has the name of *رجل الجراد*, locusts' foot:" and he adds, as though on the authority of Ibn-Sa'ud ubi supra, "*sahab Aegyptiaca*:" referring also to Sprengel, Hist. rei. herb., t. i. p. 270.] also *saffron*: (K:) it is of the measure *فَعْلًا*; (S, TA;) and is a genuine Arabic word, though assimilated by Ibn-El-Kutub to be arabicized. (TA.) A riqiz says,

* يَا بَابِي أَنْتَ وَوَلَدُكَ الْأَشْتَبُ
* كَانَتْ دَرَّ عَلَيْهِ الزَّرْبُ

[O, with my father thou shouldst be ransomed, and thy mouth that is cool and sweet, as though *زَرَبَ* were sprinkled upon it]. (S.) In the trad. of Umm-Zarr, where it is said, *زَرَبَ* *مَسَّ* *أَزْرَبَ* [The feel is the feel of a hare, and the odour is the odour of *زَرَبَ*], IAdh says that it signifies *saffron*; and she may mean the sweetness of his odour, or the perfume of his garments among the people. (TA.) — Also The [dung such as is termed] *بَعَرُ* of wild animals. (K.) — Also, [and, as appears from what follows, *زَرَبَ* likewise, if this be not a mistranscription,] The vulva of a woman: (K,* TA:) or such as is large: or the external portion thereof: (K:) or a piece of flesh (K, TA) within the *زُرْوَان* [a mis-transcription for *زُرْوَان*, a name for the vulva], (TA,) behind the *كَبْشَة* [or *كَبْشَة*, q. v.]: (K, TA:) behind the *زُرْبَة* is another piece of flesh: so says IAq. (TA.)

زَرْبَةٌ: see the next preceding sentence, in two places.

زرب

Q. 1. زَرْبَةٌ [as inf. n. of زَرَبَ] The irrigating [land] by means of زَرْبُوق [here app. meaning rivulet]. (Mgh, K.) — And The setting up a [pillar-like structure such as is termed] زَرْبُوق by a well. (K.) = One says also, زَرْبَتْهُ, (K.), inf. n. as above, (TK.), meaning I clad him [app. فِي الثَّيَابِ in the clothes: see Q. 2]: or زَرْبَتْهُ اللَّيْسُ I put the clothing upon him; or clad him therewith. (TK.) = And يُزَرْبُكَ أَعْدَى عَلَى زَيْدٍ [No one will exceed to thee the excellences of Zayd]. (TA.) [It is there indicated that this is as syn. with زَرْبَتْهُ as syn. with زَرْبَتْهُ as a simple subst. below.]

Q. 2. تَزَرَّبَ He draw water by means of the زَرْبُوق (Mgh, K, TA.) or the زَرْبُوقَان (TA.) for him. (Mgh, K, TA.) Hence the saying of 'Alee, لَا أَدْعُ الْحَجَّ وَلَوْ تَزَرَّبْتُ, meaning I will not omit, or neglect, the pilgrimage, though I should draw water by means of the زَرْبُوق, or زَرْبُوقَان, and perform it with the hire obtained thereby: thus it is explained: another explanation will be found in what follows. (Mgh, TA.) = تَرَبَّسَ فِي الثَّيَابِ He clad, and covered, himself in the clothes. (K.) — And hence, [it is said], because implying concealment of the excess [of the price] in the sale, (TA.), تَرَبَّسَ also signifies تَعَيَّنَ (Mgh, K, TA.) [in the CK, erroneously, though I should draw meaning the عينُ; (Mgh); i. e. He bought on credit, for an excess [in the amount of the price]. (TK.) And accord. to some, وَلَوْ تَزَرَّبْتُ, in the saying of 'Alee mentioned above, means تَعَيَّنْتُ (Mgh), i. e. وَلَوْ تَعَيَّنْتُ عَيْنَ الرَّاوِ وَالرَّاحِلَةِ [though I should buy on credit, for more than the current price, the travelling-provision and the camel to be ridden]: (TA:) but the former explanation is the more likely. (Mgh.)

زَرْبَتْهُ inf. n. of زَرَبَ. (TK.) [See Q. 1, above.] = Also i. q. عَيْنَةٌ (Lgh, JK, Mgh, K); i. e. The buying of a thing from a man on credit, for more than its [current] price: (JK, Fakh.); or the doing this, and then selling it to him, or to another, for less than the price for which it was purchased. (TA.) — And Increase, excess, or addition; syn. زِيَادَةٌ. (TA.) [For زَرْبَتْهُ in this and the following senses, Freytag, in his Lex., has written زَرَبَتْ. — And Debt. (K, TA.) [In the CK, الذَّهَبُ is erroneously put for الذَّنْبُ: and it is there added, "as though arabicized from زَرْبَتْهُ; i. e. الذَّهَبُ لَيْسَ." but what this should be I know not, unless it be a mistranscription for لَيْسَ: and for, in Pers. زَر means "gold," and نَه is a negative.)] = Also Perfect, or consummate, beauty. (K.)

زَرْبُوق, as some pronounce it, is by others pronounced زَرْبُوق, which is of a strange form, [said to be] of the measure فَعُولٌ, (IJ, TA.) mentioned

by Kr on the authority of Lh: (TA:) [the dual] زَرْبُوقَان (S, Mgh, K), mentioned by J in art. زَرَبَ, the being regarded by him as augmentative, but by the author of the K as radical, (TA.) also pronounced زَرْبُوقَان (K), signifies *Two pillar-like structures (مَبَارَاتَان) constructed by the head of a well, (S, Mgh, K), on the two sides thereof; (K); or two walls; or two posts; (Mgh); across which is placed a piece of wood, (S, Mgh), called the نَعَامَةُ; (S); and to this is suspended the pulley by means of which the water is drawn. (S, Mgh); or two structures like the signs set up to show the way, by the brink of a well, of clay or of stones: (TA:) accord. to the S, (TA.) if of wood, they are called دَعَامَتَان; or, as El-Kilābe says, if of wood, they are called نَعَامَتَان, and the cross-piece is called the عَجَلَةٌ, and to this the large bucket is suspended: (S, TA:) pl. زَرْبَائِق. (TA.) — زَرْبُوق also signifies A rivulet; (Sh, Mgh, K.) app. a rivulet in which runs the water that is drawn by means of the زَرْبُوق. (Sh, Mgh, TA.)*

زَرْبُوق i. q. زَرْبُوق [v. e. Arsenic]; an arabicized word; (K); as is also the latter [q v]. (TA.)

مَزْرُوق A setter-up of what are termed زَرْبُوقَان (TA.)

زربخ

زَرْبُخ [Arsenic; a well-known kind of stone [or mineral, for it is a metal]; of which there are several species; one species is white [i. e. white arsenic]; and another is red [i. e. realgar, or red arsenic, also called sandarac]; and another is yellow [i. e. opimant, or yellow arsenic]. (K, TA:) it is an arabicized word from the Pers. [زَرْبُخ, زَرْبُخ, or زَرْبُخ]. (Mgh.)

لري

زَرَى عَلَيْهِ فَعْلَهُ (S, Mgh, K), or زَرَى عَلَيْهِ (Mgh, TA.) aor. يَزِي (Mgh, TA.) inf. n. زَرَاة (S, Mgh, Mgh, K, TA.) with kear, (Mgh, TA.) but by some written with fet-h, (TA.) زَرَاة, thus in the CK and in one of my copies of the S, and in my MS. copy of the K, and زَرَى (Mgh, K) and زَرَاة (Mgh) [perhaps a mistranscription for what next follows] and زَرَاة and زَرَاة and زَرَاة, with gamm, (K.) but accord. to the copies of the T and M زَرَاة (TA.) and زَرَاة (S, Mgh, K), and زَرَى عليه, but this is of rare occurrence, (K.) and زَرَاة (Mgh); He blamed, found fault with, or reproved, (Lth, AZ, S, Mgh, Mgh, K,) him, (S, Mgh, K,) or his deed; (Mgh, TA.); or was angry with him, with the anger that proceeds from a friend: (S, TA.) and reproached him, upbraided him, or blamed him angrily or severely: (Lth, TA.) and he mocked, scoffed, or laughed, at him; derided him; or ridiculed him. (Mgh.) — See also 4, last sentence but one.

4. زَرَى بِهِ, inf. n. زَرَاة, He held it (i. e. a thing, S, Mgh, or a case, or an affair, K) in little, or light, or mean, estimation, or in contempt; (S, Mgh, Mgh, K.) as زَرَاة. (Mgh.) And

قَصَر بِهِ [app. here meaning (in like manner) as it is rendered below in this paragraph] He fell short of that estimation which was required by him, or due to him; and زَرَاة, i. e. he contemned, or despised, him; [and so, app., استزراه; (see مَزْرُوق)]; or made him to be contemned or despised, syn. حَقَرَهُ or حَقَرَهُ. (S, accord to different copies. [But whether this last explanation be here meant to relate to زَرَى and زَرَاة or to the latter alone, is not clear]) He lowered his condition, or estimation. (Ham p. 117.) He brought against him the imputation of a fault, or vice, or the like, ('Eyn, K, TA.) or a thing, or an affair, or an action, whereby he deserved to involve him in confusion. (ISd, K, TA.) زَرَى اررى زَرَى, mentioned, but not explained, by Lh, are thought by ISd to signify قَصَرَ [app. meaning He fell short of that estimation which was required by, or due to, his knowledge]. (TA.) زَرَى اررى: see 1.

5 see 1.

8. زَرَاة: see 1: and see also 4, in two places.

10: see 4.

زَرَى (سَقَاءَ) applied to a skin for water or milk (سَقَاءَ) [Of middling size;] between small and large. (ISd, K.)

زَارَى عَلَى إِسْنَانٍ Blaming, finding fault with, or reproving, a man; or being angry with him, with the anger that proceeds from a friend; and being displeased with him: thus in a verse of Mejnoun cited voce اِسْتَدَامَ (S, TA:) making no account of a man, and disapproving his conduct. (AA, Mgh, TA.)

مَزْرَأَ A man who blames, or finds fault with, people [app. much, or habitually]. (K, TA.)

مَزْرُوق Contemning, or despising; as also مُسْتَزِر (K, and in some copies of the S.) — And [hence,] The lion. (K.)

مُسْتَزِر: see the next preceding paragraph.

زرم

زَرْمَ زَرْمَ: see art. زرم.

نح

R. Q. 1. زَرْعَةً signifies The moving, agitating, shaking, or putting into a state of motion or commotion, (Lth, S, K,) a thing, (S,) or a tree, (Lth, K,) and the like, (K,) by the wind: (Lth, K.) or any vehement moving or agitating or shaking; or putting into a state of vehement motion or commotion. (K.) You say, زَرْعَتُهُ I moved it, agitated it, shook it, &c. (S.) And زَرْعَتِ الرِّيحُ زَرْعَتُهُ, inf. n. زَرْعَتُهُ, The wind moved, or agitated, or shook, &c., the tree; as also زَرْعَتَ بِهَا, which may be a dial. var. of the former, or the verb in this case may be made trans. by means of the ب because it has the meaning of زَرْعَتَ بِهَا, (TA.) You say also, زَرْعَتُهُ, inf. n. as above, meaning

blessing thereof]: or, accord. to I Ath, *causes it to be easy of sale and to go forth from the hand of its owner [but does away with the blessing thereof]*. (TA.) [إِزْجَاجٌ] [is the inf. n. and; as inf. n. of the pass. verb.] signifies [The being disquieted, &c.; and hence, the quitting of home. (Har p. 302.)

7. **الزَّعَجُ** *He was, or became, disquieted, disturbed, agitated, or flurried;* (S; K;) and *was, or became, removed, or unsettled, from his place:* (S; A, L, Mgh, K:) it may be thus used as quasi-pass of **زَجَجَ**: (Kh, Mgh:) or it should not be so used: (Mgh:) it is, however, agreeable with analogy, as is also **أَزْجَجَ**: (L:) but the word commonly used in its stead is **خَضَخَ**: (L, Mgh:) **زَجَجَ** in this sense is not allowable. (L.)

8. **أَزْجَجَ**: see what next precedes.

زَجَجَ *Disquietude, disturbance, or agitation:* (K, TA:) a subst. [not an inf. n.] in this sense. (TA.)

مُزْجَجَةٌ *An inquiet woman, who remains not still, or settled, in one place.* (S, A, K.)

زَعَر

1. **زَعَرَ**, (S, A, Mgh, K,) aor. **زَعَرَ**, (Mgh, K,) inf. n. **زَعْرٌ**, (S, A, Mgh, K,) *His hair, (S, A, Mgh,) and his plumage, (A,) was, or became, scanty, (S, A, Mgh,) and thin;* (A;) as also **أَزْعَرَ**: (A:) and it [hair, and plumage, K, and fur, TA] *was, or became, scanty, and thin;* (K, TA;) as also **أَزْعَرَ** and **أَزْعَرًا**. (K.) — Also, inf. n. as above, said of a man, *† His good things, or wealth, or his beneficence, became scanty, or wanting; he became poor; or he became niggardly.* (TA.) — And, inf. n. as above, *† It (the disposition) became evil, or bad:* but the verb is seldom used in this sense. (TA.) See **زَعَرَ**.

9: see above.

11: see 1, in two places.

زَعْرٌ inf. n. of 1 [q v]. — See also **زَعْرَةٌ**.

زَعْرٌ: see **أَزْعَرَ**, in two places: — and see also the paragraph here following.

زَعْرٌ *† A man of bad disposition, or ill-natured:* (S, K:) the vulgar say **زَعْرٌ**. (S.) [زَعْرُ الْخُلُقِ] occurs in the TA in art. لُذْلُ. — *A well-known fruit;* (S:) *the fruit of a well-known tree;* (K;) *the fruit of a tree, of which there is a red species and a yellow, having a round and hard stone;* (Mgh:) *a fruit of the desert, in make resembling the بُقُّ [or fruit of the lote-tree], and in the taste of which is acidity;* (Mgh:) *it may be the wild بُقُّ:* (Mgh, voce **سِدْر**.) AA says that the نُلُّك is the زَعْرُور, and IDrd, that the Arabs do not know it: [it is a coll. gen. n.:] the n. un. is with **زَعْرٌ**: (TA:) [the name is now applied to the medlar, or a species thereof; accord. to Golius, the “mes-pilum; special quod genus aronium vocat Dios. i. 189:” accord. to Ish, the tree called **دِوَال**: (T:) this, says Sgh, is different from what J. has mentioned. (TA.)

Bk. I.

زَعَرَ, (S, A, Mgh, K,) [respecting the form of which see **حَبَّارَةٌ**], and **زَعَرَ**, (S, A, K,) the latter a vulgar form, (S,) and **زَعَرَ**, (A,) *† Ill-nature; excessive perverseness or crossness* (S, Mgh, K:) nouns having no corresponding verb: (S:) or the verb is **زَعَرَ**, but it is seldom used. (TA.)

زَعْرٌ *† A man having little wealth.* (K, TA.)

أَزْعَرَ *A man (S) having scanty hair, (S, A, Mgh,) and thin: and a bird having scanty and thin plumage.* (A:) fem. **زَعْرَاءٌ**. (A, Mgh:) and hair and plumage that is scanty and thin; as also **زَعْرٌ**. (K.) — *† A place having few plants, or little herbage;* (S, A, K;) as also **زَعْرٌ**: (K, TA:) in the CK, **زَعْرٌ** pl. [of the former] **زَعْرٌ**. (TA.)

زَعَف

1. **زَعَفَ**, (S, K,) aor. **زَعَفَ**, (K,) inf. n. **زَعْفٌ**, (S,) *He, or it, killed him on the spot;* (S, K;) as also **أَزْعَفَ**, and **أَزْعَفَةً**: (K,) the last mentioned by Ag, as syn. with **أَفْعَفَ**: (TA:) or cast, or shot, at him, or smote him, so that he died on the spot, quickly: (L, TA:) and killed him quickly. (S.) — See also 4. — *He added, in his discourse, or narration.* (M, L.)

4: see above. — **أَزْعَفَ عَلَيْهِ** *He despatched him; or hastened and completed his slaughter;* (El-Khárzaj, K;) as also **زَعَفَ**, aor. and inf. n. as above. (TA.)

8. **أَزْعَفَ** [originally **أَزْعَفَهُ**]: see 1.

زَعَفَ, applied to poison, like **زَوَّافٌ** (S, K) and **زَعَفٌ** [meaning *Quick in its effect*]; and in like manner applied to death: (S;) and **مُزْعَفٌ**, applied to death, and to a sword, *that will not suffer one to linger; killing on the spot,* (K;) as applied to a sword, thus expl. by Ag; as applied to death, expl. by Skr as meaning *quick*. (TA.)

زَعُوفٌ [a pl. of which the sing. is not mentioned], *Places of destruction.* (IAar, K.)

حَسْبُ مَزْعَفٍ [Water which the earth imbibes from sand above it, and which, when it reaches what is hard, is arrested thereby,] such as is not sweet. (Ibn-'Abbád, K.)

مُزْعَفٌ: see **زَعَفَ**. — **الْمُزْعَفُ** is also the name of a certain sword, (K, TA,) belonging to 'Abd-Allah Ibn-Sebreh, one of the braves of El-Islám; thus accord. to Az: (TA:) or this is with **ز**; (Sgh, K;) and is thus found in the handwriting of Mohammad Ibn-El-'Abbás El-Yozede, with a dot beneath the **ز**, to show that it is not **ج**. (Sgh, TA.)

الْمُزْعَفَةُ *The serpent;* (K;) as also **الْمُزْعَفَةُ**. (TA.) [Accord. to Freytag, **الْمُزْعَفَةُ** occurs in the Deewán el-Hudhaleeyeen as meaning *The serpent: or the lion.*]

[See also art. **زَعَفَ**, passim.]

زَعَر

Q. 1. **زَعَرَ** *He dyed a garment, or piece of*

cloth, *with زَعْفَرَان [or saffron]*. (S, A, Mgh, K.)

زَعْفَرَانٌ *A certain dye and perfume,* (TA,) *well-known;* (Mgh, K;) [namely, saffron:] if it be in a house or chamber, the [lizard called] **سَاهُ** will not enter it: (K:) pl. **زَعْفَرَانٌ**. (S, K.) — Also *† The rust of iron:* pl. as above. (K.)

مُزْعَرٌ *A garment, or piece of cloth, dyed with زَعْفَرَان [or saffron].* (A, Mgh) — [The kind of sweet food called] **زَعْفَرَانُ**, (K, TA,) and also called **مُزْعَرٌ** and **مُزْعَرٌ**. (TA.) — *† A lion of the colour termed زَعْر [or red inclining to yellow]:* (S, K:) because its [natural] colour is such: or because having upon him marks of blood. (TA.)

زَعَق

1. **زَعَقَ**, aor. **زَعَقَ**, (K,) inf. n. **زَعَقٌ**, (TA,) *He called out, or cried out.* (K, TA.) You say, **زَعَقْتُ**, inf. n. as above, *I called out, or cried out, to him:* (S.) of the dial. of Syria. (TA.) — And **زَعَقَ بَدَوَانَهُ**, (K,) inf. n. as above, (TA,) *He drove away his beasts:* (K:) or he called out, or cried out, to his beasts, and drove them away quickly. (TA.) — And **زَعَقَ بِهِ**, (K,) and **زَعَقَ بِهِ**, (TA,) as from the K, aor. as above, (K,) and so the inf. n. in both cases, (TA,) *He frightened him;* as also **أَزْعَفَ**: and **أَزْعَفُوا** *They frightened him:* (K:) or they frightened him so that he became brisk, lively, or sprightly: (TA:) or you say, **زَعَقَ الْخَوْفُ حَتَّى زَعَقَ** *Fear affected him so that he became brisk, lively, or sprightly, yet fearful:* accord. to Ag, one says **أَزْعَفُهُ**, and the epithet applied to the object is **مُزْعَوٌ**, differing from rule; but accord. to El-Umawee, one says **زَعَفُهُ**, and the epithet so applied is **مُزْعَوٌ**. (S.) — **زَعَقَتِ الرِّيحُ الثَّرَابَ** *The wind raised the dust: or made it to go to and fro:* syn. **أَلْأَثَرُ**, (K,) or **أَلْأَثَرُ**. (IB.) — **زَعَقَتْهُ الْعَقْرَبُ** *The scorpion stung him.* (L, K.) — **زَعَقَ الْغَدْرُ** aor. and inf. n. as above, (TA,) *He put much salt into the cooking-pot;* as also **أَزْعَفَهَا**. (K.) — **زَعَقَ**, aor. **زَعَقَ**, (K,) inf. n. **زَعَقٌ**: (TA;) and **زَعَقَ**, like **زَعَقَ**, and **زَعَقَ**: *He feared by night:* (K:) but in the T, the restriction to this night is not added; nor is it in the instance of the last of these verbs in the O. (TA.) — And **زَعَقَ**, aor. **زَعَقَ**, (S, K, TA,) inf. n. **زَعَقٌ**: (S, TA;) and **زَعَقَ**, (K;) [but only the former accord. to the TA, as in the S:] *He was, or became, brisk, lively, or sprightly,* (S, K,) but with fear: (S;) as also **أَزْعَفَ**. (S.) [This meaning of the last verb is indicated, but not expressed, in the S.] — **زَعَقَ**, (K,) inf. n. **زَعَقَةٌ** (TK) [and **زَعَقَةٌ**], *It (water) was, or became, bitter,* (K, TA,) so that it could not be drunk [by reason of its bitterness, or saltiness, or bitterness and saltiness, or burning saltiness, or intense bitterness or saltiness: see **زَعَقَ**]. (K.)

4: see above, in five places. — **أَزْعَفُوا السَّبْرَ** [app. for **السَّبْرَ**] *They made haste [in the journey, or rate of going]*. (Ibn-'Abbád, K.) — **أَزْعَفَ** also signifies *He produced, or fetched out, by*

labour [in digging], water such as is termed زَعَقٌ (TA.) (Z.A.) They, in digging, came upon water such as is termed زَعَقٌ. (K.)

7: see 1, latter part, in two places — انزعقت الدواب The beasts hastened, or went quickly. (Ibn-'Abbād, K.) — انزعق الغرس The horse went forward, or before. (Ibn-'Abbād, K.)

زَعَقٌ Fearing, or fearing by night. (K., TA.) — Brisk, lively, or sprightly, (S, K.) but with fear. (S.) [See also مَزْعُوقٌ.] — هَوْلٌ زَعَقٌ Vehement terror. (TA.) — زَعَقٌ بِئْرٌ A well of which the water is such as is termed زَعَقٌ. (TA.)

[زَعَقٌ inf. n. un. of زَعَقٌ; A call, or cry: pl. زَعَقَاتٌ.]

زَعَقٌ A disposition to take fright and run away at random. (IF, O, K.) — And hence, (IF, O,) as an epithet applied to a mountain-goat, *Went to take fright and run away at random.* (IF, O, K.) — Also Salt water: (S:) or very salt water; like سُرْقٌ: (TA in art. حَرَقٌ) or water that is bitter, مَرٌّ عَلِيْقٌ, Lith, O, K., both of which epithets, applied to water, signify the same, TA in art. عَلَقٌ) so that it cannot be drunk (Lith, O, K.) by reason of its bitterness, or saltiness, or bitterness and saltiness, or burning saltiness, or intense bitterness or saltiness: (Lith, O.) used alike as sing. and pl. (TA.) — One says also, أَكَلْتُ زَعَقًا, meaning I ate it with so much salt in it that it was bitter. (Lith, O.) See also مَزْعُوقٌ.

زَعِقٌ: see مَزْعُوقٌ.

زَعَقٌ One who drives away the beasts, and cries out after them. (TA.) [See also زَاعِقٌ.] — Applied to a horse, A good goer; or strong to walk, or go: (Ibn-'Abbād, K.) and also (Ibn-'Abbād) very quick. (Ibn-'Abbād, K.)

زَعْقُوقٌ The young of the قَبَج (Lith, K, TA,) which means the حَجَل [or partridge], and [sometimes] the كَرَوَان [or stone-curler]: pl. زَعَقَائِقُ. (TA.)

زَاعِقٌ One who calls out, or cries out, to his beasts, and drives them away quickly: or who drives them, and cries out to them vehemently. (TA.) [See also زَعَقٌ.]

مَزْعُوقٌ Quick: so in the phrase سَبْرٌ مَزْعُوقٌ [a quick pace or journeying] (Ibn-'Abbād, K.) And one says also, نَزَعَ فِي الْقَوْسِ نَزْعًا مَزْعُوقًا, (Ibn-'Abbād, K.) i. e. [He drove the bow] quickly. (TA.) — It signifies also مَقْلَعٌ بِأَرْضٍ [app. meaning An implement with which the lands, or fields, are broken up]. (Ibn-'Abbād, K.)

مَزْعُوقٌ Frightened; as also زَعِقٌ (K:) [or frightened so as to be rendered brisk, lively, or sprightly, with fear:] see 1, in two places. [See also زَعَقٌ.] Applied to a colt, Frightened, and sharp in spirit: (S:) or, applied to a man, sharp in spirit: and, applied to a colt, well fed. (TA.) — أَرْضٌ مَزْعُوقَةٌ Land rained upon by vehement

rain falling in large drops. (K, TA.) — طَعَامٌ مَزْعُوقٌ Food having much salt put in it. (S, K:) as also زَعَقٌ. (TA.) And مَزْعُوقَةٌ A cooking-pot in which much salt has been put. (TA.)

زعل

1. زَعَلَ (S, K,) aor. ٤, (K,) inf. n. زَعَلٌ; (S, TA;) and ٥ زَعَلَ; (K;) *He was, or became, brisk, lively, sprightly, active, agile, prompt, and quick;* (S, K, TA;) and *he swelled, or swelled greatly, or excessively, and behaved insolently and unthankfully, or ungratefully.* (TA.) — And the former, (K,) inf. n. as above, (TA,) *He* (a horse) *curvetted, pranced, leaped, sprang, or bounded, without his rider.* (K.) — And *He* writhed, or cried out and writhed, by reason of hunger. (TA.) — [In the modern language, *He* was, or became, *neary*: one says, زَعَلْتُ مِنْهُ I was, or became, weary of it.]

4. زَاعَلَهُ [in the CK erroneously written زَاعَلَهُ] *It* (pasture, and fitness, TA) *rendered him* [i. e. a beast] *brisk, lively, sprightly, active, agile, prompt, and quick.* (S, K, TA.) — And *زَاعَلَهُ* *He*, or *it*, *removed him, or unsettled him, from his place.* (Ibn-'Abbād, K.)

5: see 1.

زَعَلَ Brisk, lively, sprightly, active, agile, prompt, and quick; (S, TA.) as also زُعِلَ: (K:) the former is applied in this sense to a horse; and ٥ the latter, as well as the former, to an ass, [i. e. a wild ass,] as meaning *brisk, lively, &c., and curvetting, prancing, leaping, springing, or bounding:* and the former signifies also *swelling, or swelling greatly, or excessively, and behaving insolently and unthankfully, or ungratefully:* pl. زَعْلٌ, applied by Tarafah to male ostriches. (TA.) — Also *Writhing, or crying out and writhing, by reason of hunger.* (S, K.)

زَعْلٌ Light, or active, (Kr, K,) in spirit and in body: (TA in art زعل:) accord. to Kr and Ibn-'Abbād, with ع and with غ. in the "Mugannaf" of A'Obeyd, with غ only. (TA.)

زَعْلَانٌ Writhing, or crying out and writhing, having no rest, as also مَزْعُولٌ. (TA.) — [In the modern language, *He* weary: (see 1, last sentence:) and having its fem. with ٥.]

زُعِلَ: see زَعَلَ, in two places.

زَعْلَانٌ: see مَزْعُولٌ.

زعم

1. زَعَمَ (S, Mgh, aor. ٤, (Mgh, MS, JM, [not mentioned in the S nor in the K, app. because well known,]) inf. n. زَعَمٌ and زَعْمٌ (S, Mgh, K,) the first of the dial. of El-Hijáz, (Mgh, TA,) the second of the dial. of [the tribe of] Asad, (Mgh,) or Bemo-Temem, (TA,) and the third of the dial. of some of [the tribe of] Kays; (Mgh;) [generally best rendered *He asserted*; for it mostly relates to a thing not certainly known: or] *he said*; (S, Mgh, K;) as in the phrases زَعَمْتُ

الْحَقِيقَةُ [The Hanafees said or asserted, or have said or asserted,] and زَعَمْتُ سَيِّئَةً [Seebarweyh said or asserted, or has said or asserted]; (Mgh;) [and زَعَمَ أَنَّهُ كَذَّابٌ *He said, or asserted, that it was thus;*] either truly or falsely: (K:) mostly used in relation to a thing respecting which there is doubt, (Sh, Az, Mgh, K,) and which is not certainly known: (Sh, Az, Mgh,) or it is mostly used in relation to a thing which is false, or that respecting which there is doubt, or suspicion: (El-Marzookee, Mgh;) or, as those skilled in the language of the Arabs say, in relation to a thing of which the speaker doubts, and does not know whether it may not be false: (Lih:) or زَعَمَ زَعْمًا means *he related a piece of information not knowing whether it were true or false.* (IKoot, Mgh.) Hence the saying, زَعَمَ مَطِيَّةَ الْكَيْدِ [i. e. زَعَمَ is the conveyer, or vehicle, (properly the camel, or beast, that serves as the conveyer,) of lying]. (Mgh.) It is said in a trad., بَشَّرَ مَطِيَّةَ الرَّجُلِ زَعْمًا [Very

evil, or bad, is the man's conveyer of lying]: i. e. when a man desires to journey to a country, or town, he mounts his camel, or beast, that serves to convey him, and journeys until he accomplishes the object of his want: therefore, that with which the speaker produces his speech, and by means of which he attains the object of his desire, when he says زَعَمًا كَذًّا وَكُذًّا is likened to the camel, or beast, by means of which he attains the object of want: for زَعَمًا is [generally] said only in the case of a narration that has no authority whereon to rest, and that contains no proof. (TA.) IKh says that الزَّعْمُ is used in relation to that which is discommended; and that its primary signification is said by some of the expositors of the Kur-án to be the act of lying: (TA: (this signification is also given in the K, as being contr. to the first)) some say that it is metonymically used in this sense: (Mgh;) and it is expl. as having this meaning in the Kur [vi. 137], where it is said, يَزْعِمُونَ لِلَّهِ بَرَزِيمًا وَقَالُوا هَذَا لَهُ بَرَزِيمٌ, "This belongeth unto God," with their lying. (Lith, TA.) — [Sometimes] زَعَمٌ signifies *He described him, or it.* (Har p. 204.) — And sometimes زَعْمٌ signifies *He promised*, whence the saying of 'Amr Ibn-Sha-

تَقُولُ مَلَكُنَا إِنْ هَلَكْتُ وَإِنَّا *
مَلَى اللَّهِ أَرْزَاقُ الْعِيَادِ كَمَا زَعَمَ *

[Thou sayest, or she says, "We perish if thou perish:" but verily upon God lies the means of subsistence of mankind, i. e. it lies upon Him to supply these, as *He* has promised]. (TA.) — الزَّعْمُ is used also in the sense of الزَّعْمُ (Mgh, TA:) one says, فِي زَعْمِي كَذَا [In my opinion it is thus]. (Mgh.) [Hence, likewise,] زَعَمْتَنِي زَعْمَتِي (K, TA.) Thou thoughtest me to be thus. (K, TA.) Abou-Dhu-eyb says,

فَإِنْ تَزَعَيْتَنِي كُنْتُ أَجْهَلُ فَيَكُنْ *
فَإِنِّي شَرِّتُ الْجَهْلَ بَعْدَكَ بِأَجْهَلِ *

And if thou think me such that I used to be ignorant, or to act ignorantly, among you, know

expl. by IAg as used in the verse of Lebeed. (TA.) — The chief's share of spoil. (K.) — And The best and most of the property of an inheritance and the like: (K.) and thus, also, it has been expl. as used in the verse of Lebeed. (TA.) — Also, and زَعَامَةٌ, An animal of the cow-kind; [probably meaning one of the wild species:] syn. بَقَرَةٌ. (K.)

زَعَامَةٌ: see the next preceding sentence.

زَعَمَرٌ A thing, or an affair, in which no confidence is to be placed; (S, K,) this saying, or asserting, it to be thus, and this saying, or asserting, it to be thus: (S:) [pl. مَزَاعِمُ.] One says, فِي قَوْلِهِ مَزَاعِيرُ (S, TA.) i. e. [In his saying are things in which no confidence is to be placed; or] no confidence is to be placed in his saying. (TA.) And هَذَا أَمْرٌ فِيهِ مَزَاعِيرُ This is an affair that is not right; (TA.) [wherein are things] respecting which there is dispute. (K, TA.) And زَعَمَرٌ عَمْرٌ He said that which was not good, or right, or just; and asserted what was impossible. (Mgh.) — Also A thing that is, or is to be, coveted, or eagerly desired; syn. مَطْمَحٌ. (S, TA.) See two exs. near the end of the first paragraph.

زَعَمَرٌ: see its fem., with *z*, voice زَعَمَرٌ.

أَمْرٌ مَزَعِيرٌ A thing, or an affair, that makes one to covet, or desire eagerly. (TA.)

مَزَعِيرٌ: see its fem., with *z*, voice زَعَمَرٌ.

مَزَاعِمَةٌ A serpent. (K.)

هُوَ مَزَاعِيرٌ No confidence is to be placed in him, or in it. (So in the TA. [But I incline to think it a mistranscription for مَزَاعِيرٌ. See مَزَاعِيرٌ.]

زغب

1. زَغَبٌ, aor. زَغَبَ, (Mgh, K,) inf. n. زَغَبٌ; (Mgh, K;) and زَغَبٌ, (JK, S, A, K,) inf. n. زَغَبٌ; (S;) and زَغَبٌ; (K;) It, or he, was, or became, downy; or had upon it, or him, what is termed زَغَبٌ meaning as expl. below; (JK, S, K;) in any of its senses: (TA:) said of a young bird, (JK, S, A, Mgh,) meaning [as above, or] its زَغَبٌ [or down] grew forth: (A:) or its feathers were small: and, said of a boy, or a young child, his زَغَبٌ [or downy hair] grew forth: (Mgh:) and زَغَبٌ is also said of a young bird [in the same sense as the verbs above: (see art. زَغَبٌ: or] as meaning its feathers came forth. (S.) — [Hence,] زَغَبٌ بِرَّزَغَبٍ + A sea, or great river, that becomes [foaming, or] in a state of commotion, and full (JK.)

2: see the preceding paragraph: — and that here following.

4. زَغَبٌ, said of a grape-vine, (S, K,) i. e., app., accord. to [J and] F, like أَكْثَرٌ, but accord. to others of the leading lexicologists it seems to be [زَغَبٌ] like أَكْثَرٌ; as also زَغَابٌ; It produced what resembled زَغَبٌ [or down], at the knots of the shoots, whence the bunches of grapes

would grow. (TA.) this it does when the sap flows in it, (S, K, TA.) and it begins to produce leaves. (K, TA.) — A'Obeid, in applying to the truffles termed أَوْبَرٌ the epithet مَزْعَمَةٌ, [written in art. وَبَر in copies of the K. مَزْعَمَةٌ, and in the T and S and M. مَزْعَمَةٌ, but in the present art. in the TA it seems to be indicated that it is probably مَزْعَمَةٌ,] signifying having زَغَبٌ [i. e. down], assigns to it a verb [which may be زَغَبْتُ or زَغَبْتُ or زَغَبْتُ, meaning They had, or produced, a kind of downy substance]. (TA.)

8. اِزْدَبَ مَا عَلَى الْخَوَانِ He took away, or swept away, [or devoured,] the whole of what was on the table of food: like اِزْدَعَفَ. (TA.) [See also 8 in art. زَعَب.]

9: see 4, in two places.

11: see 1: — and see also 4.

Q. Q. 4. اِرْزَغَبَ: see 1; and see also art. زَغَبٌ.

زَغَبٌ [Downy] or the yellow [down resembling] small hairs upon the feathers of the young bird: (S:) or small and soft hair and feathers, or each of these when first coming forth: (A, K:) 1. o. (TA) the small and soft hair when it first appears, of a young child, (Mgh, TA,) and of a colt [or foal]; (JK, TA;) and likeness of an old man, when his hair becomes thin and weak; (Mgh;) and the feathers when they first appear, (Mgh, TA,) of the young bird: (TA:) and small feathers that do not become long nor good: (JK, Mgh:) n. un. with *z*: (TA:) and what remains upon the head of an old man when his hair has become thin. (K.) — [Hence,] أَخَذَهُ بِزَغَبِهِ + He took it at its commencement, or in its first and fresh state. (JK, K.) And أَخَذَهُ بِزَغَبٍ رَقَبَتِهِ [lit. He took him by the down of his neck,] meaning + he overtook him. (JK.)

زَغَبٌ: see اِرْزَغَبَ, in three places.

زَغَبٌ: see اِرْزَغَبَ.

زَغَابَةٌ and زَغَابِيٌّ The smallest of زَغَبٌ [or down]; (JK, K.) or something less in quantity than زَغَبٌ: or something smaller than زَغَبٌ. (TA.) One says, مَا أَصْبَتْ مِنْهُ زَغَابَةٌ (JK, A, K, TA) i. e. + [I obtained not from him, or it,] as much as what is termed زَغَابَةٌ: (L, TA:) or †the least thing. (A:) or †anything. (K.)

زَغَابِيٌّ: see the next preceding paragraph.

زَغَبٌ [Downy:] having upon it, or him, what is termed زَغَبٌ; as also زَغَبٌ: fem. of the former زَغَابَةٌ; and pl. زَغَبٌ. (TA.) You say فَرَّخَ أَزْغَبَ [A downy young bird]: (A:) and فَرَّخَ زَغَبٌ [downy young birds]. (S.) And رَجُلٌ زَغَبٌ [A downy man]: (JK:) or رَجُلٌ زَغَبٌ [a man having downy hair]. (Mgh, TA.) And رَقَبَةٌ زَغَابِيَّةٌ [A downy neck]. (JK, A, Mgh.) And أَزْغَبٌ (AHn, A, TA) † [A species of cucumber] having upon it what resembles the زَغَبٌ [or down] of fur, which falls off by degrees

when they become large, leaving them smooth. (AHn, TA.) [For another epithet of similar meaning, see 4, in three places.] — Also + A species of fig, (AHn, K,) larger than the وَحْشِيٌّ [or wild], upon which is زَغَبٌ [or down]. when stripped of this, it comes forth black: it is large, thick, and sweet: but it is a worthless sort of fig. (AHn, TA.) — Applied to a horse, Black and white, or white in the hind legs as high as the thighs; syn. أَلْبَنِيٌّ. (K.) And [in like manner] applied to a mountain, Of which the whiteness is intermixed with its blackness; as also زَغَبٌ. (JK, K, TA.) [In some of the copies of the K, for مِنَ الْجِبَالِ, we find مِنَ الْجِبَالِ: that the former is the right reading, con. to the assertion of Freytag app. based on the explanation in the TK, appears from its being added that the form. الزَّغْبَاءُ is the name of a certain mountain in El-Khaleseh; (K, TA,) in some copies of the K, El-Khaleseh. (TA.)

مَزْعَمَةٌ, مَزْعَمَةٌ, or مَزْعَمَةٌ: see 4.

زغير

Q. 1. زَغِيرٌ It (a garment, or piece of cloth,) had what is termed زَغِيرٌ, or زَغِيرٌ, &c., i. o. زَغِيرٌ [or nap]. (O, K.)

زَغِيرٌ (O and TA, and so in a copy of the K,) or زَغِيرٌ, or زَغِيرٌ (as in two different copies of the K,) and زَغِيرٌ (O and TA, and so accord. to a copy of the K,) or زَغِيرٌ, (accord. to another copy of the K,) of a garment, or piece of cloth, i. q. زَغِيرٌ [i. e. The nap: see زَغِيرٌ, in art. زَغِيرٌ. (O, K.)

[Hence, app., supposing زَغِيرٌ to be a dial. var., having the signification expl. above,] أَخَذَ النَّبِيُّ زَغِيرَهُ He took the thing altogether, (O, K, TA,) leaving nothing of it; as also بِزَغِيرِهِ and بِزَغِيرِهِ. (O, TA.)

زغرد

Q. 1. زَغَرْدَةٌ The braying that is reiterated (L, K) in the fencibles, or throat, (L,) or in the جَوْفَ [meaning chest], (K,) of the camel: (L, K:) an inf. n., of which the verb is زَغَرَدَ: you say, زَغَرَدَ زَغَرْدَةٌ. (TK.) — Hence the زَغَرْدَةُ of women on the occasions of rejoicings. (TA.) [One says, of a woman, زَغَرَدَتْ, more commonly in the present day زَغَرَطَتْ, meaning She uttered shrill, quavering, or rapidly-reiterated, sounds, or cries of joy: which sounds, or cries, are termed زَغَرِيدٌ and now more commonly زَغَرَايَطٌ.]

زَغَرِيدٌ: see above.

زغل

1. زَغَلَةٌ, aor. زَغَلْتُ, (K,) inf. n. زَغْلٌ, (TA,) He, or it, poured it out, or forth, with an impetus, or with force. (K.) [See also 4.] And He, or it, spirted it forth: (K;) as also زَغَلَهُ. (TA.) You say, أَزْغَلْتُ الْكُرْبَانَ I spirted forth the wine, or beverages. (JK.) And زَغَلْتُ مِنَ الْبَزَادَةِ The leathern water-bag poured [or spirted] forth

[تَرْفُوفٌ] meaning, *that thou moanest*, as does he who is sick: (TA:) or, as some relate it, it is with r [in the place of the j, i. e. تَرْفُوفِينَ, having the second of the meanings expl. above in this sentence, or nearly so]. (K.)

R. Q. 1. تَرْفُوفٌ: see the next preceding paragraph, last sentence.

رَفٌّ *Small feathers* of the ostrich, (S, K,) and (S, in the K "or") of a bird (S, K) of any kind. (K:) or *small feathers, like down, beneath the thickset feathers*: (IDr, O, TA:) accord. to some, only of the ostrich: (O, TA:) [pl., app., زَرْفَافٌ; see زَرْفَافٌ.] One says *لَيْسَ مِنْ زَرْفِ الْعَجَامِ* [More soft than the small feathers of the ostrich]. (TA.)

رَفَّةٌ *A time; one time*; syn. مَرَّةٌ: (K:) one says, *رَفَّةً رَفَّةً*, or *رَفَّتَيْنِ*, *I came to him once, or twice*. (TA.) *A single act of زَيْفٌ* [i. e. hastening, or going quickly]. (TA. [This seems to be the primary signification.])

رَفَّةٌ *A company, or congregated body, of men*. (O, K.) Hence the saying of the Prophet to Bilāl, on the occasion of the marriage of Fātimah, *أَدْخِلِ النَّاسَ عَلَيَّ رَفَّةً*, meaning *Bring thou in the people to me company after company*. (O, TA.)

رَفٌّ, in a male ostrich, *The quality of having abundant and dense زَرْفٌ*, i. e. *small feathers*. (S, K.)

زَوْفٌ: see زَوْفٌ. — Hence it is applied to a she-camel, as being likened to an ostrich in her quickness; (TA:) meaning [Quick: or] *good in pace, and quick*. (Ham p. 750.) And الزَوْفُ is the name of a certain horse that belonged to Nu'mān Ibn-El-Mundhir. (O.) — Also *A twanging bow*. (TA.)

زَيْفٌ (S, K) and زَيْفٌ (Ibn-Ab-bād, K,) or زَيْفٌ, without ي, (I, TA.) *Quick*, (Ibn-Ab-bād, S, I, K,) like زَيْفٌ, (S,) and *light*. (I, TA. [In the CK the explanation is omitted.]) — It is also an inf. n.: (S, K, &c.): or a simple subst. (Mgh.) [See 1, in several places.]

زَيْفٌ } see the next preceding paragraph.
زَيْفٌ }

زَرْفٌ [the latter of which is omitted in the CK] *A wind that blows violently, with continuance*; see also زَرْفَانَةٌ (K, TA.) or زَرْفَةٌ (CK:) or زَرْفٌ and زَرْفٌ *a wind making a moaning* (خَبِينٌ), and *sounding among the trees*: (S:) or زَرْفٌ *a quick, or swift, wind*: or زَرْفَةٌ and زَرْفٌ *a violent wind, having a زَرْفَةٌ*, i. e. *sounding*: the pl. of زَرْفٌ is زَرْفَاتٌ (TA.) — Also, (i. e. the first and second words,) *Light [in motion or action]*. (Ibn-Ab-bād, K.) — And *The ostrich*: (K:) so called because of his lightness of pace; or because of his زَرْفَةٌ, meaning his moving [or flapping] of his wings when running; (TA:) and so زَرْفٌ (K.)

زَرْفٌ, and with z: see the next preceding paragraph, in five places.

زَرْفٌ pl. of زَوْفٌ. — It is also used by a Hudhalee poet [app. referring to birds] as meaning *ذَوَاتِ زَرْفٍ* [i. e., supposing زَرْفٌ to be pl. of زَوْفٌ, agreeably with analogy, *Having small, downy, feathers*]. (TA.)

زَرْفٌ act. part. n. of زَرْفٌ in the phrase زَرْفٌ زَرْفٌ: fem. with z: pl. of the latter زَرْفَاتٌ. Hence, [زَرْفَتْ زَرْفَاتَهَا a phrase mentioned by Lh, meaning زَرْفَتْنِي زَرْفَتْنِي] [i. e. *The women who conducted her to her husband walked along gently*] (TA.)

زَرْفٌ *A male ostrich having abundant and dense زَرْفٌ*, i. e. *small feathers*. (S, K.) — See also زَرْفٌ.

مَرْفَةٌ *A vehicle of the kind called زَرْفَةٌ in which, or upon which, the bride is sent [or conducted] to her husband*. (Mgh, S, K.)

زَرْفٌ pass. part. n. of زَرْفٌ in a sense not mentioned, and perhaps not used. Hence, *لَيْسَ مِنْ زَرْفِ النَّاسِ* [i. e. *He passed the night made to tremble, or quake, by the wind*]. (TA.)

زَفَتْ

2. زَفَتْ *He smeared a receptacle [such as a wine-skin and a wine-jar] with زَفَتْ*. (Mgh.)

زَفَتْ [Pitch: or tar: or a sort of pitch: or crude pitch:] i. q. زَفَرٌ: (A, Mgh, K:) or زَفَرٌ: (Mgh.) or قَطْرَانٌ: (A, Mgh.) or it is *لَيْسَ مِنْ زَفَرِ الشَّيْءِ* with which ships are smeared, but [like this inasmuch as] it is also a black substance, with which wine-skins are seasoned; for the زَفَرٌ of ships dries upon them, whereas the زَفَرٌ of skins does not dry: (TA:) or [crude pitch; i. e.] a produce of the pines, or pitch-trees; which is of two sorts, moist and dry; the latter being either cooked, or congealed of itself; such as flows of itself from the trees is called زَفَتْ; such as is prepared by cooking, and art, قَطْرَانٌ. (TK.) [See also زَفَرٌ: and see De Sacy's "Abd-allatif," p. 273.] — Also, (K, TA.) i. o. زَفَتْ, (TA.) [not مَزَفَتْ, which Freytag has supposed to be here intended in the K, and not without some reason, for the passage is ambiguous.] *A certain medicine*: (K, TA.) *a thing that comes forth from the earth*, [app. a sort of bitumen, perhaps another name for قَفَرٌ يَبُودِي bitumen Judaicum, or Jews' pitch,] that is an ingredient in medicines: not the زَفَتْ commonly known. (TA.)

مَزَفَتْ *Smeared with زَفَتْ*: (S, A, Mgh, K:) applied to a wine-skin (A,) or a vessel, or receptacle for wine; i. q. زَفَرٌ. (TA.) The receptacle thus termed quickly occasions alteration [or fermentation] in the wine [contained in it]. (Mgh.) You say *جَرَّةٌ مَزَفَةٌ* *A jar smeared with زَفَتْ*.

(S.) And it is said in a trad., *نَبَى عَنِ الْمَرْفَتِ* [He forbade the use of that skin, or vessel, which is smeared with زَفَتْ, for the beverage called نَبِيذٌ]. (TA.)

زَفَرٌ

1. زَفَرٌ, aor. z, (S, K,) inf. n. زَفَرٌ (S, A, K) and زَفَرٌ (K) and زَفَرٌ (M, [like زَفَرٌ, app. an inf. n., or perhaps a simple subst.]) *He drew in his breath to the utmost, by reason of distress*: (S.) it originally signifies *he drew back his breath vehemently, so that his ribs became swollen out*: (Er-Rāghib:) زَفَرٌ is the beginning of the cry of the ass, (Lth, S, A, Er-Rāghib,) and of the lion, (Lth,) and is generally used in this sense; (Er-Rāghib;) and سَبَقٌ is the ending thereof; (Lth, S, A, Er-Rāghib;) for the former is the *drawing in of the breath*, and the latter is the *sending it forth*: (Lth, S:) or the verb signifies *he sent forth his breath, after prolonging it*: (M, K:) or *he sent forth his breath with a prolonged sound*: [i. e., *he sighed, or uttered a long sigh, or sighed vehemently; or he groaned*.] or *he filled his chest, by reason of grief, and then sent forth his breath*: (TA.) or *he breathed, raising his voice, like one moaning, or in grief*. (Inv p. 20.) — [Hence, زَفَرْتُ النَّارَ] *The fire made a sound to be heard from its burning, or its fierce burning*: (K.) and thus [sounding] is termed زَفَرٌ. (TA.) [See also حَمْدٌ, where زَفَرٌ, its inf. n., is expl., on the authority of AZ, as signifying *The flaming, or blazing, of fire*.] And *الْبَحْرُ يَزْفِرُ بِمَوْجِهِ* [The sea makes a roaring by its tumultuousness]. (A, TA.) — زَفَرْتُ الْأَرْضَ *The land put forth its plants, or herbage*. (TA.) — زَفَرٌ, aor. z, (S, A, K,) inf. n. زَفَرٌ: (S, K;) and زَفَرٌ (S, K;) *He carried*, (S, A, K,) a thing, (K,) or a load, or burden, (S, A,) as, for ex., a filled water-skin. (TA.) You say, *يَزْفِرُونَ عَنْهُ الْأَنْقَالَ* [They bear, or carry, or take off from him, and carry, his burdens]. (A.) — *He drew*, (K, TA,) and *carried*, (TA,) water. (K, TA.)

2: see the next paragraph.

5. زَفَرٌ occurs in the Ṣaḥḥ of El-Bukhāre as meaning *تَخَيُّطٌ* [q. v.]: but El-Joldi says, in the Tawḥsh, that this is not known in the language of the Arabs. (MF.) — [Freytag explains it as meaning *He ate fat food, breaking the fast*; like زَفَرٌ; (which latter generally means, in the present day, *he rendered greasy*); but this I believe to be post-classical. See De Sacy's Chrest. Ar. sec. ed. i. 270.]

8: see 1, near the end of the paragraph.

زَفَرٌ *A load, or burden*, syn. حِمْلٌ. (S, A, K,) on the back, (K,) or on the head, *that is heavy, and in consequence of which the bearer breathes vehemently, or groans* (يَزْفِرُ): (A:) pl. زَفَرَاتٌ. (S, A.) — *A [water-skin of the kind called] زَفَرَةٌ*: (S, K:) *a skin in which a pastor carries his water*: [as above. (TA.)] — *The apparatus of a traveller*, (K,) comprising the water-skin &c. (TA.)

زَفُون, applied to a she-camel, i. q. زَفُون [That pushes, or thrusts, or that pushes, or thrusts, away, or that licks, or strikes, and pushes, &c., her milker with her hand leg, or with her stifle-joint; or that is wont, or accustomed, to do so]: or lame; as also زَايَافَة; (K:) as though she danced in her gait, in consequence of lameness (TA.)

زَفَان *A dancer*: [whence] one says, الشُّوْفِيَّة زَفَانٌ *The Soofees are dancers, providers of food with their حَمَنَات [or bowls, which many of them, leading a mendicant-life, as darweshes, are in the habit of always carrying with them].* (TA.)

زَانَّة: see زَنُون. — Also *A woman that suffices her man, or husband, in respect of the means of جَمَاع*. (K.)

زَيْفَن (S, K) and زَيْفَن (K) *Tall*; (K:) and *strong*; (S, K:) and some add, *light, or active*. (TA.) [In one copy of the S, I find it written زَيْفَن; which its measure in poetry shows to be wrong.]

زَيْفُون, applied to a she-camel, *Swift*, (K,) and *light, or active*: IJ says that it is app. of the measure زَيْفُون, from الزَفْن [as meaning “the act of dancing”]; or it may be a quadrilateral-radical word. IB says that زَيْفُون [which see in art. دَرَن] is similar to it. (TA.) — Also, applied to a bow, *That makes a sound, or sounds, in consequence of being put in motion*: and in this sense it is said by IJ to be of the measure زَيْفُون, from الزَفْن. (TA.)

زَيْفُون *A man in whom is motion, or commotion*: and زَيْفُون *A man in a state of motion, or commotion*: mentioned by Sb, and expl. by Seer. (TA.)

زق

1. زَقَّ قَرْمَهُ, said of a bird, aor. ٤. (S, M, Mgh,) inf. n. زَقَّ (M, Mgh, K:) and زَقَّ (IDr., M,) inf. n. زَقَّقَ (K:) *It fed its young one* (S, M, K) *with its mouth [or bill]*; (S, M, *) *it ejected food [from its bill] into the mouth of its young one*. (IDr., TA.) — [Hence,] one says, زَقَّ زَيْفُونُ مَا زِلْتُ أَزَقُّهُ [I ceased not to instil into him, or to nourish him with, knowledge, or science]. (TA.) — زَقَّ سَيْفَهُ, mostly said of a bird, (M,) or زَقَّ بِمَدْرَعِهِ, said of a bird, (TA.) aor. as above, (M,) and so the inf. n.; (M, K, TA:) and زَقَّ (M, TA.) زَقَّقَهُ (TA.) inf. n. زَقَّقَ (K:) *He cast forth his sacrament*; (M;) *it (a bird) mated, or dimged*. (M, K, TA.)

2. زَقَّ (M, TA.) inf. n. زَقَّقَ (S, TA.) *He stripped off a hide, or skin, by commencing from the head* (S, M, TA.) *in order to make of it a زَقَّ [q. v.]*. (M, TA.) The doing thus is different from the mode now practised. (S.)

R. Q. 1. زَقَّقَ, inf. n. زَقَّقَ: see 1, above, in two places. — [As inf. n. of the same verb,]

زَقَّقَ also signifies *A bird's uttering its cry, or voice, at dawn*: (Lth, K:) or it is a word imitative of the cry, or voice, of the bird; (M, TA;) and he who thus explains it does not restrict it by adding “at dawn.” (TA.) — Also [as an onomatopoeia] *A weak laughing*. (Ibn-'Abbād, K.) — And *The being light, or active*, (K, and Har p. 375,) and *quick* (Har ibid.) — Also a word of the dial. of Kelb, app. meaning *The being quick in speech*, (Ibn-'Abbād, K, TA,) and *making one part thereof to follow close upon another*. (Ibn-'Abbād, TA.) — And *The dancing a child*, (Lth, S, M, K;) as also زَقَّارٌ, [which is likewise an inf. n. of the same verb.] (Lth, M, K,) with keasr. (K.)

زَقَّ one of the names of *Wine*: (Mohebt, K:*) pl., as in the Mohebt, زَقَّة; but accord. to the K, زَقَّة. (TA.)

زَقَّ [A skin for holding wine &c.] any receptacle, consisting of a skin, that is used for wine and the like: or, as some say, not thus called unless it be stripped off from the part near the animal's neck: or, accord. to AHn, one in which wine is conveyed: (M:) or a skin for water or milk; syn. سَقَّة. (S, K:) or a skin of which the hair is clipped, not plucked out, (Lth, K,) for wine and the like, (Lth,) or for wine &c.: (K:) or a receptacle, (طَرَفٌ, Mgh, and Har p. 335,) of skin, in which are put clarified butter and vinegar and wine: (Har ibid.:) or, as some say, a ظرف smeared with وَثْث (Mgh): AHn says that it is such as is smeared with وَثْث or with قَبِر: (TA.) pl. (of pauc., S) أَزَقَاتُ (S, M, Mgh, K) and أَزَقَاتُ, mentioned by El-Hejere, (M,) and (of mult., S) زَقَاتُ (S, M, K) and زَقَانٌ [in the CK erroneously written زَقَاتُ]. (S, M, Mgh, K, TA.)

زَقَّة *A certain small bird*; (K:) *a certain aquatic bird, that remains still until it is almost seized, and then dives, and comes forth fur off*. pl. زَقَق. (M.)

زَقَاتٍ: see زَقَاتٍ.

زَقَاتٍ *A سَقَّة [meaning street]*: (S, K:) or [rather a by-street, or lane,] *a narrow طريق [here meaning street]*, (M,) *less than a سَقَّة*, (M, Mgh, Mgh,) *whether a thoroughfare or not*: (Mgh, Mgh:) masc. (S, Mgh) and fem.: (S, Mgh, K:) Akh says that the people of El-Hijaz make الصَّرَاطُ and الطَّرِيقُ (S, Mgh) and السَّبِيلُ (S) and الزَّقَاتُ and الزَّقَاتُ (S, Mgh) and الكَلَّةُ, which is the market of El-Basrah, (S, fem.; and Te-meam make them masc., (S, Mgh,) i. e. all of these: (S:) pl. [of pauc., but also used as a pl. of mult.,] أَزَقَاتُ (S, M, Mgh, Mgh, K) and [of mult.] زَقَاتٍ (Sb, S, M, K.) وَمَنْ هَدَى زَقَاتًا, occurring in a trad., means *He who has guided the erring and the blind to his way*. (TA.) — [Hence,] الزَّقَاتُ [The strait of Gibraltar;] the passage of the sea between Tanjish and El-Jezeerah el-Khad-rā, in the west, (K, TA,) by El-Andalus; called زَقَاتٍ سَبْتَةَ. (TA.)

زَقَاتٍ The maker of the [kind of skin called] زَقَّ.

(TA.) — Also, as in the copies of the Mohebt and the A [and in the JK], or زَقَاتٍ, like سَبَات, accord. to the K, but the former is probably the right, (TA.) *One who drinks water* (Mohebt, A, K) *at the table*, (Mohebt, K,) *while having food in his mouth*. (Mohebt, A, K.) [As shown in the A, it is an epithet applied to a greedy man.]

زَقْرَافَةٌ *Light, or active, in her walk*; (K, TA;) applied to a woman. (TA.)

زَقَّقَ *A ram skinned from his head to his hind leg*; (Lth, TA;) as also زَقَّقُونُ: (Lth, K, TA:) contr. of مَرَجَل (TA) and of مَرَجُول. (K, TA.) — And *A skin of which the hair is clipped, not cut off*. (K, TA.) — And hence, as being like such a skin, *A head of which all the hair is cut off*. (K, TA.) And *A man having all the hair of his head cut off*. (TA.) — زَقَّقَتُ *A large she-camel*: (Ibn-'Abbād, K:) or a she-camel whose skin is filled with fat after her fleshiness. (Ibn-Nadīr, TA.)

زَقَّقُونُ: see the next preceding paragraph.

زَقَّقَ Any work that is accomplished quickly. (K.)

زقب

1. زَقَبَهُ فِي جُحْرِهِ (JK, S, K, *) and زَقَبَهُ فِي جُحْرِهِ (TA.) *He made him (a field-rat, S, TA) to enter [into his hole, and into the aperture in a wall]*. (S, K, TA.) — See also 7.

2. زَقَبَ (AZ, TA,) inf. n. زَقَّبَهُ (AZ, K, TA,) *He (the bird called مَكَّة) sent forth his voice, or cry*. (AZ, K.)

7. زَقَّبَ *He entered* (T, S, K) *into his hole*, (JK, S, K,) said of a field-rat; (JK, S;) as also زَقَّبَ (K:) or into a thing; as also الزَقْبُ (T, TA:) or he entered into it and concealed himself. (IKht, TA in art. نَمِس.)

زَقَبَ (K,) and زَقَّبَ (Lth, S,) [in which the latter word may be either a substitute for the former or an epithet,] *A narrow road or way*: (Lth, S, K:) pl. زَقَبَاتُ (TA:) and n. un. with ٤; or this and the pl. are alike. (K, TA.) The phrase مَطَارِبُ زَقَبَ occurs in a verse of Abu-Obd-eyh cited voce مَطَارِبُ; [the former word being with tanween for the sake of the measure;] or, as some relate it, زَقَبُ (S, TA:) in this instance, زَقَبَ is a substitute for مَطَارِبَ: or, accord. to A'Obeyd, مَطَارِبُ signifies *narrow roads or ways*, and زَقَبَ signifies *narrow*: (TA:) or طَرِيقٌ or طَرِيقٌ signifies *an obscure narrow road or way*. (JK.) — One says also, زَقَبَ مَنْ زَقَبَ, meaning *I threw, or shot, at him, or it, from a near spot*. (JK, K.)

زقر

1. زَقَّرَ is syn. with لَقَّرَ [The act of gobbling a thing; i. e. eating it quickly, and hastily; or drawing it with the mouth, and eating it quickly; or swallowing it: (see also 5 and 8):] (A, K, TA:) or لَقَّرَ شَيْئًا [vehement gobbling; &c.]: (TA:) you say, زَقَّرَهُ, aor. ٤, inf. n. زَقَّرَ, meaning *He gobbled it; &c.* (TK.) [And par-

ticularly] The *eating what is termed الزقوم*, as meaning a certain food in which are dates and fresh butter: (S.) [or so زقوم for] you say, زقوم, inf. n. زقُم, he ate الزقوم; as also زقُم, inf. n. زقُم. (TA.)

2. see above. — [Fräytag explains it as signifying *He gave a person a thing to eat; but without indicating his authority*]

4 ارقمه الشيء He made him to swallow the thing. (S, K.)

5. تَقَرَّر is syn. with تَقَرَّر [The swallowing a thing in a leisurely manner]: (S, K.) [or simply the swallowing a thing: for] you say, تَقَرَّر القمح [He swallowed in a leisurely manner the goblet, or morsel, or mouthful: or simply] he swallowed the goblet. (TA.) [See also 1 and 8.] — Also The drinking milk much, or abundantly: and the subst. is زقمر [app. زقمر, as it is written without any syll. signs; meaning, I suppose, A copious draught of milk]. (TA.) Accord. to IDrd, one says, تَقَرَّر فلان اللبن, meaning Such a one drank immoderately of the milk; or drank the milk immoderately. (S, TA.)

8. اَرْقَمَهُ He swallowed it. (S, K.) [See also 1 and 5.]

زقمر: see 5.

زَقْمَةٌ Plague, or pestilence; syn. طَاعُونٌ. (Th, K.) One says, رَمَاهُ اللَّهُ بِالزَقْمَةِ [God smote him, or may God smite him, with the plague, or pestilence]. (TK.)

زُومَر Fresh butter with dates; (M, K;) in the dial. of Ifrahgeeyeh: (M, TA:) or a certain food of the Arabs, in which are dates and fresh butter. (S.) — Also Any deadly food. (Th, TA.) — The food of the people of the fire [of Hell]. (ISd, K.) A certain tree in Hell: (K;) [respeaking which] I'Ab says that when the saying [in the Kur xlv. 43 and 44] إِنَّ شَجَرَةَ الزُّومَرِ طَعَامٌ لِلْآفِيَّةِ [Verily the tree of the الزُّومَرِ shall be the food of the sinner] was revealed, Aboo-Jahl said, "Dates and fresh butter: we will swallow it leisurely:" therefore God revealed [these other words of the Kur, xxxvii. 62 and 63,] إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ النَّجِيمِ طَلْعًا كَأَنَّه زُرُّوسُ النَّفَّاثِينَ [Verily it is a tree coming forth in the bottom of Hell, the fruit thereof being as though it were the heads of the devils, or of terrible serpents, foul in aspect, having manes, as expl. by Id]: (S:) it is thus called after a tree of which a description here follows. (Bd in xxxvii. 60.) — A certain tree having small leaves, stinking (ذَفِرَة) and bitter, found in Thāmah: (Bd ubi suprā:) AHn says, (S, TA, [but this passage is only in one of my two copies of the S,]) on the authority of an Arab of the desert, of Azd es-Sarāth, that the زُومَر is a dust-coloured tree, (S, TA,) having small round leaves, without thorns, (TA,) having a pungent odour (ذَفِرَة) [perhaps a mistranscription for ذَفِرَة i. e. stinking], and bitter, having knots in its stems, (S, TA,) many in number, and a small, and very weak flower, which the bees eat, or lick, Bk. I.

for making honey; (S, TA:) its flower is white; and the heads of its leaves are very foul, or ugly (S, TA:) [oi] a certain plant in the desert (البادية), having a flower resembling in form the jasmine. (K.) — Also A certain tree in Areehah [i. e. Jericho], of [the district called] the Ghowr, having a fruit like the date, sweet, with an astringent and bitter quality; the stone of which has an oil greatly esteemed for its beneficial properties, wonderful of operation in dispersing the cold humors of flatulency, and phlegmatic disorders, and pains of the joints, and gout in the foot (نقرس), and sciatica; and the flatus that is confined in the socket of the hip: the weight of seven drachmas thereof is drunk three days or five days; and sometimes, or often, it makes to rise and stand the crippled and those who are deprived of the power of motion: it is said that its original was the [species of] إلهنج [or myobalan] called كابلج, which the Benoo-Umeiyeh removed (from India, TA), and planted in Areehah; and when it had long remained, the soil of Areehah altered it from the natural character of the إلهنج. (K.)

زكأ

1. زَكَا, (S, K,) aor. -, (K,) inf. n. زَكَا, (S,) He paid it in ready money, quickly, or promptly; or was quick, or prompt, in doing so. (ISk, S.) [The verb is doubly trans. in this sense:] you say, زَكَا لَهُ زَكَاةً He paid him a thousand (meaning a thousand dirhems, TA) in ready money, quickly, or promptly. (K, TA.) And زَكَاةً لَهُ, inf. n. as above, I paid him his due; as also زَكَاةً لَهُ, inf. n. زَكَا (ISH, TA.) — And زَكَاةً بَلَدًا, (S, K,) aor. and inf. n. as above, (S,) The she-camel cast forth her young one at her hind legs, or hind feet, (S, and so in some copies of the K,) or at her hind leg, or hind foot: (so in other copies of the K:) or, in labour, cast forth her young one (T, TA.) And one says also, قَبَحَ زَكَا, aor. and inf. n. as above, [May God remove from good, or prosperity, a mother that cast him forth from her womb, or] that brought him forth. (TA.) — And زَكَا, aor. as above, (K,) and so the inf. n., (TA,) He beat him, or struck him. (K.) So in the phrase زَكَا مائة سوطَ stripes of the whip]. (TA.) — And زَكَا جَارِيَةً He compressed his young woman, or female slave. (K.) — زَكَا إِلَيْهِ He had recourse to him, or it, for refuge, protection, preservation, concealment, covert, or lodging; he leaned, or stayed himself, upon him, or it. (AZ, K.)

8. اَرْزَكَا مِنْهُ حَقَّهُ He took, or received, from him his due; (K;) as also اَرْزَكَا. (TA.)

زَكَا: see what next follows, in two places.

مَلِيٌّ زَكَا (S, K) and زَكَا (K,) and زَكَا (S, K,) and زَكَا (TA,) and زَكَا (S, K,) a wealthy man, quick, or prompt, in paying: (S, K:) [or rather this is the meaning when you

combine the two epithets مَلِيٌّ and زَكَا or زَكَا: otherwise the meaning is only a man quick, or prompt, in paying: for] you say, تَجِدُهُ زَكَاةً نَكَاةً meaning Thou wilt assuredly find him to be one who pays what he owes (TA) without putting off. (K in art. كَا.)

زَكَاةُ النَّفْسِ see the next preceding paragraph.

مَرْكَا A refuge; an asylum; a place to which one has recourse for refuge, protection, preservation, concealment, covert, or lodging: [and applied to a man.] a poet says, speaking of Bishr Ibn-Marwān,

* وَفِيمَرْ مَرْكَا مَنْ عَاضَتْ مَدَاهِبُهُ *

[And excellent, or most excellent, is the refuge of him whose ways have become strait]. (TA.)

زكر

1. زَكَّرَ (A, K,) aor. -, (TK,) inf. n. زَكَّرَ; (TA:) and زَكَّرَ (K,) inf. n. زَكَّرَ; (TA:) He filled (A, K) a vessel, (TA,) or a water-skin. (A.)

2: see 1: — and 5.

5. زَكَّرَ † It (a child's belly) became large, زَكَّرَ, or full, (S, A,) so that it was like a زَكَّرَ (A,) and in good condition; (K;) as also زَكَّرَ, inf. n. زَكَّرَ. (K.) — † It (beverage, or wine,) became collected (K) in a زَكَّرَ. (TA.)

زَكَّرَ A certain small receptacle; (Mgh;) a receptacle of skin, (A,) or a skin, (K,) or a small skin, (S, Mgh,) for wine, (S, A, Mgh, K,) or for vinegar: (K:) pl. زَكَّرَ. (Mgh.)

زكر

1. زَكَّرَ (K,) inf. n. زَكَّرَ, (TA,) He filled a water-skin: (K, TA:) زَكَّرَ and زَكَّرَ signifies the same as زَكَّرَ, i. e. the act of filling: this is the primary meaning (TA.) — See also 4. — زَكَّرَ † He emitted his spermata genitalia (M, A, K) like the discharge of mucus from the nose of the مَرْكُور. (A.) — زَكَّرَتْ بِهِ أُمُّهُ † His mother brought him forth [in an absolute sense (as in a saying here following), or], accord. to IAsr, easily. (TA.) One says, زَكَّرَتْ بِهِ أُمُّهُ † [May God curse a mother that brought him forth]. (TA.) — زَكَّرَ He (a man, S) was, or became, affected with زَكَّرَ: (S, Mgh, K.) [it is app. from زَكَّرَ; but is thought to be] from اَرْزَكَا, q. v.; [and therefore] anomalous. (Mgh.)

[2. زَكَّرَ is said by Golius to be syn. with اَرْزَكَا. But the only mention of زَكَّرَ that I find is in art. زكر in the S, where it is said that زَكَّرَ and زَكَّرَ signify عَلَيْهِ, and زَكَّرَ عَلَيْهِ.]

4. اَرْزَكَا He (God, S, Mgh) caused him (a man, S) to be affected with زَكَّرَ: (AZ, A, S, Mgh, K;) as also زَكَّرَ. (K.)

زَكَّرَ: see زَكَّرَ. — Also † Progeny: so says

IAqr: or, accord. to Yaqluob, it is زَكِيَّةٌ. (TA.) One says, هُوَ الْاَمْرُ زَكِيَّةٌ سَوِيٌّ, or زَكِيَّةٌ, i. e. *He is the basest, most ignoble, or meanest, of evil progeny; or* meaning that he is not a good son. (TA.) — Also *The moaning, or hard breathing, (زَكْوَةٌ) with which the child comes forth; as also (زَكْوَةٌ) زَكْوَةٌ. (K, TA.)*

زَكْوَةٌ: see زَكَامٌ. — Also † *The last of the children of his two parents. (S, K, TA.)* You say, هُوَ زَكْوَةٌ اَوْنَبٌ *He is the last of the children of his two parents. (S, TA.)* — See also زَكْوَةٌ, in two places. — Also † *Heavy, and coarse, rough, or rude. (K, TA.)*

زَكَامٌ (S, Mgh, K) and زَكْوَةٌ (K), or زَكْوَةٌ, with damm, (Mgh), [*A coryza, or catarrhus ad nases, a rhum, in the most usual sense of the term, meaning a defluum from the head, chiefly from the nose; commonly called a cold in the head; a defluum of redundant humour from the two anterior venters of the brain to the nostrils: (K:) well known: (S, Mgh.)*] from زَكَّرَ meaning the act of “filling.” (TA.)

زَكْوَةٌ [pass. part. n. of زَكَّرَ]. You say قِرْنَةٌ مَزَكْوَةٌ *A filled water-skin. (TA.)* — Anil, applied to a man, (AZ, Ag, S.) *Affected with زَكَامٌ: (AZ, Ag, S, Mgh, K:) [regularly formed from زَكْوَةٌ or زَكَّرَ; but thought to be] from زَكْوَةٌ; (AZ, Ag, S, Mgh;) [and therefore] anomalous. (Mgh.)*

زكو

1. زَكَا, aor. يَزْكُو, (S, Mgh, K, &c.), inf. n. زَكَاةٌ, (S,) or زَكْوٌ, (Mgh, [accord. to which the former seems to be a simple subset,]) or both, (K, TA.) the latter like زَكْوٌ, as in the M, but accord. to [some of] the copies of the K زَكْوٌ, (TA.) *It increased, or augmented; (S, Mgh, K, TA:) it received increase and blessing from God; it throes by the blessing of God; (Er-Rághib, TA;) and produced fruit; (TA in art. زَكَا; زَكَا, (K in that art.), aor. يَزْكُو, inf. n. زَكَاةٌ, (TA in that art.), signifies the same, (K, TA,) mentioned by ISd, on the authority of Lh, as a dial. var. of زَكَا, aor. يَزْكُو; (TA;) and so زَكَا; (Mgh, K.)* and زَكَاةٌ: (K in art. زَكَا;) it is said of seed-produce, (S, Mgh, Er-Rághib, TA.) and of wealth, or cattle &c., and of other things: of anything that increase, or augments, one says يَزْكُو, inf. n. زَكَاةٌ. (TA.) [This is the primary meaning: or, accord. to some, the primary meaning is, *It was, or became, pure:*] some say that the root denotes purity: and some, that it denotes a state of increase, or augmentation. (Mgh.) You say also زَكَّتِ الارْضُ *The land throve, or yielded increase. (Mgh.)* And زَكَّى الْبَلَدُ *[The boy grew, or throve],* inf. n. زَكْوٌ, and زَكَاةٌ, on the authority of Alch. (S.) *زَكَا عَيْدُهُ* *He died, or went, through. (K in art. زَكَا.)* It is said in a trad. of ‘Alee, زَكَا الْعِلْمُ وَالْعِلْمُ يَزْكُو عَلَى الْاِنْفَاقِ [Wealth, what one expends diminishes it, but knowledge increases by expending]: زَكَاةٌ

thus predicated of knowledge, though this is not a corporeal thing. (TA.) Accord. to El-Umawes, (S,) said of a man, زَكَا, (S, K,) aor. يَزْكُو, inf. n. زَكْوٌ, (S,) means *He enjoyed, or led, a plentiful, and a pleasant or an easy, and a soft or delicate, life; (S, K;) was in a state of abundance of the goods, conveniences, or comforts, of life. (S.)* And likewise said of a man, (having the same aor. and inf. n., TA.) it means also *He was, or became, good, or righteous; (Jel in xxiv. 21, Mgh, K, TA;) and pure from sin. (Jel ibid.)* [Hence,] هَذَا الْاَمْرُ لَا يَزْكُو بِلَانٍ means *This thing, or affair, will not be suitable to such a one; will not befit him. (S.)*

2. زَكَا, inf. n. زَكْوَةٌ. see 4. — Also *He purified him, or it. (Er-Rághib, TA.)* Sometimes the agent of the verb in this sense is a man; as in the saying in the Kur [xci. 9], قَدْ اَنْتَحَ مِنْ زَكَاةٍ [Verily he prospereth who purifieth it; namely, his soul: sometimes it is God; as in [the saying in the Kur xxiv. 21], وَلَنْ اَللهُ يَزْكِي وَلَنْ اَللهُ يَزْكِي [But God purifieth whom He willeth]: and sometimes it is the Prophet; as in the saying [in the Kur ix. 104], خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ, and in the saying [in the Kur ii. 140], يَتْلُو عَلَيْهِمْ آيَاتِنَا وَيُزَكِّهِمْ [Who reciteth to you our signs, and purifieth you]. (Er-Rághib, TA.) — [Hence, accord. to what is said in the Kur ix. 104, i. e. because the act which it signifies is believed to purify the performer, or because it is believed to purify, or to occasion an increase of, the rest of his property,] زَكَّى مَالَهُ, (S, Mgh, Mgh,) inf. n. as above, (S, Mgh.) *He gave the زَكَاةُ [or poor-rate] from his property. (S, Mgh.)* And زَكَا, (S,) or زَكَاَهُ, (Mgh,) *He took (S, Mgh) his, (S,) or their, (Mgh,) زَكَاةُ [or poor rate]. (S, Mgh.)* زَكْوَةٌ also signifies *I attributed to him زَكَاةٌ, i. e. [purity, or] goodness, or righteousness. (Mgh.)* [And hence, *I praised him.*] And زَكَّى زَكْوَةً, (S, Mgh,) inf. n. as above, (S,) *He praised himself. (S, Mgh.)* The doing this is forbidden in the Kur liii. 83. (Er-Rághib, TA.) Hence, also, زَكْوَةُ الشُّهُودِ *The pronouncing the witnesses to be veracious, and good, or righteous. (Mgh.)* — زَكَاةٌ, i. e. *He plays, and says, “Is it even or odd [or rather odd or even]?”* (TA in art. زَكَا; زَكَا, (K in art. زَكَا;) *he takes, or holds, something in his hand, and says, “Is it even or odd [or odd or even]?”* (TA in the present art.) [See زَكَا below.]

4. زَكَا, (S, Mgh, K,) [*made it to thrive, or augment; (S, Mgh, K;) [made it to thrive; and put it into a good, or right, state, or condition; namely, seed-produce, (S, Mgh, TA,) and wealth, or cattle &c., and any other thing capable of increase; (TA;) as also زَكَاةٌ, (Mgh, K, TA,) inf. n. زَكْوَةٌ. (TA.)*] — Also *He put it into a bag, or some other receptacle; namely, property:*

thus expl. by Abou-Moosà. (Nh, TA) = See also 1, first sentence.

5. لَرَكِي: see 1, first sentence. — Also *He became purified; or he purified himself: (TA:) also pronounced زَكِيٌّ, aor. يَزْكِي. (Bd in xxxv. 19.)* — And *He endeavoured to attain much piety; from اَزْكَا. (Bd in lxxvii. 14.)* — And *He gave the poor-rate. (S.)*

زَكَا, (S, K, TA,) without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; and in like manner زَكَا, which is coupled with the former, is without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; (TA;) [but each has ال prefixed to it in the K; i. q. السَّعْفُ (S, K) مِنَ الْعَدَدِ (K) [or سَفْعٌ, as meaning *An even number; a number consisting of pairs; or a single pair*]. said to be so called because the pair are more, or more perfect, or better, (زَكَاةٌ) than is the one. (TA.) You say خَسَاوَزَكَا or خَسَاوَزَكَا [Old or even?]. (TA.) [See more voce خَسَا.]

زَكَاةٌ, or زَكْوَةٌ, [accord. to El-Ijracree, to be written with l when prefixed to a pronoun, and also in the dual number, (see De Saey's Anthol. Gram. Arab., p. 67 of the Arabic text,)] but this rule I have not found to be generally observed, even in the best MSS., nor have l in the similar cases of زَكَاةٌ and زَكْوَةٌ, (to which it is also applied,) in the best copies of the Kur-án, [of the mensura زَكَاةٌ, [i. e., originally زَكْوَةٌ] like زَكْوَةٌ [which is one of its syna.]; a noun of the class of homonyms: (IAth, TA:) it signifies *Increase, or augmentation, (IAth, Er-Rághib, TA,) as also زَكَاةٌ [mentioned in the first paragraph as an inf. n.], (Mgh,) resulting from the blessing of God; and this is [said to be] the primary meaning; and is considered as relating to the things of the present world and to those of the world to come. (Er-Rághib, TA.)* — And *Purity. (IAth, TA.)* And [particularly] *The dryness of the earth or ground; which is its purity from defilement. (TA.)* — And *Purification: a meaning which it is said to have in the saying in the Kur [xxiii. 4], وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ, (IAth, Mgh, Er-Rághib, TA.) i. e. And who are acting in their religious service for God's purification of them; or for their purification of themselves: for الزَّكَاةُ is not here an objective complement of فَاعِلُونَ; the l therein denoting the aim and the cause. (Er-Rághib, TA.)* — Also, [as being a mode of purification of oneself,] *Good, or righteous, conduct: and in this sense it has been expl. as used in the Kur xviii. 80: or as meaning goodness, or righteousness: (TA:) which زَكَاةٌ [also] signifies. (Mgh.)* And *Religious service; as being the means of purification: so [accord. to some] it signifies in the saying [in the Kur xix. 14], وَحَسْبًا مِنْ لَدُنَّا وَزَكَاةٌ, (Er-Rághib, TA.) or it here means زَكَاةٌ [i. e. purification, or purity]: and [accord. to some, if we except the instances mentioned above in the*

next two preceding sentences,] this is the only instance in the *Kur-án* in which it is used in any other sense than that which next follows. (Kull p. 199.) — And [The poor-rate;] the portion, or amount, of property, that is given therefrom, (M, IATH, Mgh, Msh, K, Er-Rághib, TA.) as the due of God, (Er-Rághib, TA.) by its possessor, (M, K, TA.) to the poor, (M, Mgh, Er-Rághib, TA.) in order that he may purify it thereby. (M, IATH, K, TA.) [in the § it is merely said that “the زكوة of property is well known” the giving it is obligatory, provided that the property is of a certain amount, and has been in possession eleven months: the portion given varies according to the nature and amount of the property; but is generally a fortieth part thereof, or of its value; i. e. two and a half per cent. :] it is thus termed [for the reason assigned above; or] as being a cause of the hope of increase, (Mgh, Er-Rághib, TA.) or as causing the soul, or person, to thrive, or grow, by means of good things and blessings [procured thereby], or for both of these reasons. (Er-Rághib, TA.) زكاة الفطر [The alms of the breaking of the fast, given at the end of Ramaḍán,] is obligatory upon every person of the Muslims, the free and the slave, the male and the female, the young and the old, the poor and the rich; and purifies the faster from unprofitable and lewd discourse: it consists of a صاع [q. v.] of dates, or of barley, [or of raisins or some other ordinary kind of food,] or half that quantity of wheat (El-Jāmī' es-Sagheer, voce زكاة.) [The pl. is زكوات.] — Also, [as being an attribution of purity or goodness or righteousness,] Prais. (IATH, TA.) — And The pure, or best, part of a thing. (K, TA.) on the authority of Abou-Aleas. (TA.)

زكاة an inf. n. of 1 [q. v.]. (S, K.) See also the next preceding paragraph, in two places. — Also [The increase of the earth; or] the fruits caused to come forth by God. (TA.)

زكى q. v. زك, (Akh, S.) which signifies Increasing [&c., as act part n. of زك, q. v.]. (Hm p. 722.) [and growing, or thriving:] applied in this sense to a boy. (Akh, S.) — غلاماً زكياً in the *Kur* xix. 10 means [A boy] pure from sins: or growing, or increasing, in goodness and righteousness: (Bḡ.) or purified by nature: or such as shall in the future become purified. (TA.) And زكاة نفسا in the *Kur* xviii. 78 means [A soul, or person,] pure from sins: some read زكياً; but the former is more forcible: [or,] accord. to AA, the latter means that has never sinned: and the former, that has sinned and then been forgiven. (Bḡ.) [Or] زكى زكياً signifies A good, or righteous, man: and the pl. is زكياً. (Mgh, K, TA.) And also A man enjoying, or leading, a plentiful, and a pleasant or an easy, and a soft or delicate, life: pl. as above. (K, TA.) — And زكى أرض Good, fat land. (TA in art. زكى.)

زكوى [generally meaning Of, or relating to, the poor-rate] is the rel. n. of زكاة; like as حصوى is that of حصاة; because the rel. n. re-

duces the word to its original form: زكائى is vulgar and wrong. (Msh.)

زك, and its fem. زاكبة: see زكى in three places.

زكى More, or most, profitable: (Bḡ in ii. 232.) or better, or best: (Jel ibid.) more, or most, pure. (Bḡ in xxiv. 28.) more, or most, lawful, (Bḡ and Jel in xviii. 18.) and good, or pleasant: or more, or most, abundant and cheap. (Bḡ ibid.) See also زكا as a noun.

زكى

1. زكى, (K,) aor. يزكى, inf. n. زكاة, i. q. زكا, aor. يزكو, as meaning It increased, or augmented; (Lh, ISL, K, TA.) and produced fruit: (TA.) and زكى signifies the same. (K.) — Also He thrust. (Th, K.)

5. see above; and see art. زكو.

زكى: see art. زكو.

زل

1. زل, (S, K;) aor. زل, (S, K;) and زل, (third pers. likewise) aor. زل; (Fr, S, K;) inf. n. زل, (Lh, S, K,) which is of the former verb, (S,) and زل, (Lh, K,) also of the former verb, (Mgh,) and زل and زل [or, accord. to the S, this is a simple subst.,] and زل (Lh, K) and زل (K,) [all app. of the former verb,] and زل, (Fr, S, K,) which is of the latter verb; (Fr, S;) Thou slippedst (K) in mud, or in speech, (S, K,) or in judgment, or opinion, or in religion: (TA.) or you say, عن مكانه, aor. زل, inf. n. زل [&c. as above]; and زل, aor. زل, inf. n. زل; the former verb of the class of ضرب; and the latter, of the class of تعب; meaning he, or it, moved away, or aside, [or slipped,] from his, or its, place: and زل فى منطق, or زل فى منطق, aor. زل, like يضرب, inf. n. زلة, he made a slip, or mistake, in his speech, or his action. (Mgh.) فان زلتم, in the *Kur* ii. 205, means But if ye turn away, or aside, from entering therein: fully: (Jel:) this is the common reading: but some read زلتم, (TA.) And you say, زل زلة He committed a slip in speech and the like. (TA.) Accord. to IATH, زل signifies The passing of a body from one place to another: and hence it is metaphorically used in like manner in relation to a benefit: one says, زلت منه إلى فلان زلة, inf. n. زل, meaning I A benefit passed, or was transferred, from him, (i. e. a benefactor,) to such a one. (TA.) — زل, inf. n. زل and زل, also signifies He (a man) passed along quickly: (ISh, K;) and زل, inf. n. زل, he ran: and زل, and زل, a light, or an agile, walking or pacing: (TA.) [and mentioned above as an inf. n., seems to have the same, or a similar, signification:] a rájiz says, (S,) namely, Abou-Mohammad El-Hadhleme, (TA.) or Abou-Mohammad El-Fakasee, (O.)

إِنَّ لَهَا فِي الْبَاطِنِ ذِي الْقُوَى
وَزَلَّيَ الْبَيْتِ وَالشَّصِيقِ
رَغْمَةً مَوْلَى نَاصِحٍ شَمِيقِ

(S in the present art.,* and in art. صلق,* and art.

فتى, but in this last with زل in the place of مولى, and TA.) [i. e. Verily they have, in the year of little rain, (thus the notion, as here used, is expl. in the S in art. فتى,) and in the passing along lightly to the place which is the object of the journey, and in the being removed from a tract which they have depastured to a place in which is pasture, (thus التصيق, as here used, in expl. in the S in art. صلق,) the tending of a master honest in his conduct, or desirous of their good, benevolent, or compassionate:] he is speaking of his camels: (S in art. فتى.) he means that they pass along lightly [so I render تزل] from place to place in search of herbage: and الية means the places to which they purpose journeying. (S.) — [Hence,] زل غمره + His life went, or passed, [or glided,] away. (K, TA.) — زلت الدرابهر, (S, Mgh, K,) aor. -, (S, Mgh, K,) inf. n. زل, (S, K,) or زل, (Mgh,) The dirhems, or pieces of money, poured out, or forth: (K:) or more, or became, deficient in weight. (S, Mgh, K.) — زل, inf. n. زل, (K,) said of a man, (TA.) [and app. of a wolf, (see أزل,)] He was, or became, light [of flesh] in the hips, or haunches: (K:) or زل signifies a woman's having little flesh in the posteriors and thighs. (S.) — زل, aor. زل, accord. to analogy, as an intrans. v.,

from زل زلت إني meaning “I gave to him” of food &c., should signify He took, or received: and hence the saying of the lawyers, علم زلت إن علمى And he shall take, or receive, of the food [if he have knowledge of permission, or consent]. (Mgh.) — زل, i. q. ذلق [app. as meaning He, or it, was made, or rendered, thin, or slender]. (IAGr, TA.)

2: see the next paragraph, near its end.

4. زل, (K,) inf. n. زل, (TA.) He, or it, made him, or caused him, to slip in mud, (K, TA.) or in speech, or in judgment, or opinion, or in religion: (TA;) and زل signifies the same. (S,* MA, K,* PS.) [But respecting this latter, see what follows.] It is said in the *Kur* [ii. 94], فَارْتَابُوا الشَّيْطَانُ عَنْهَا And the Devil made them, or caused them, both, to slip, or fall, from it, namely, Paradise (الجنة); and one reading is فَارْتَابُوا, i. e. removed them: or, as some say, it means caused them to commit a slip, or wrong action, in consequence of it [referring to the tree]: or, accord. to Th, caused them to slip in judgment. (TA.) And in the same, iii. 149, اسْتَرْبُوا The Devil made them, or caused them, to slip: (Jel:) or, as some say, ought to make them commit a slip, or wrong action. (TA.) — One says also, أزل فلاناً إلى الأمور He sent forward such a one to the people, or party. (TA.) — And أزله عن رأيه He made him to turn from

his opinion. (MA.) — And as زَلِيل signifies the “passing” of a body from one place to another, one says, speaking metaphorically, (IAth, TA.) **زَلَّلَ إِلَيْهِ نِعْمَةً** *He did to him a benefit*: (S, IAth, K.) whence, (TA.) it is said in a trad., **زَلَّلَ إِلَيْهِ نِعْمَةً فَلَيْسَتْ بِهَا نِعْمَةً** *He did to him a benefit: it is not a benefit* [let him be grateful for it]. (A’Obeyd, S, Mgh, Mgh.) And **أَزَلَّلْتُ لَهُ رَقَّةً** *I did to him a benefit*: one should not say **زَلَّلْتُ** [thus written, app. for **زَلَّلْتُ**: but see **زَلَّلْتُ**]. (TA.) And **أَزَلَّلْتُ إِلَيْهِ** *I gave to him*: or *I did to him a benefit*. (Mgh.) And **أَزَلَّلْتُ إِلَيْهِ مِنَ الطَّعَامِ وَغَيْرِهِ** *I gave to him of the food and other things*. (IKht, TA.) And **أَزَلَّ إِلَيْهِ مِنْهُ** *He gave to him somewhat of his due* (S, K.) And **أَزَلَّ عَنْهُ نِعْمَةٌ** *He drew forth from him a benefit*. (TA.)

10: see 4, in two places.

R. Q. 1. **زَلَّلْتُ** (S, Mgh, K, &c.), inf. n. **زَلَّلْتُ** and **زَلَّلْتُ** and **زَلَّلْتُ** and **زَلَّلْتُ** or the first of these is an inf. n. [by universal consent], (S,) and so is the second, but the third is a simple sub-t., (Zj, S, Mgh,) though this and the fourth [which is the least known] have the authority of certain readings of passages of the Kur, namely, xcix. 1 for both of these, and xxxiii. 11 for the latter of them, (TA.) **He put it, or him, into a state of motion, commotion, or agitation**. (Mgh, K, TA.) or **into a state of convulsion, or violent motion**. (Zj, TA.) You say, **زَلَّلَ اللَّهُ الْأَرْضَ** [i. e. *God made the earth to quake: or to quake violently*]: (S:) or **put the earth into a state of convulsion, or violent motion**. (Zj, TA.) And **جَاءَ بِالْأَبْلِ بِزَلَّةٍ** *He came with, or brought, the camels, driving them with roughness, violence, or vehemence*. (TA.) Some say that **زَلَّةٌ** is from **الرَّأْيُ** [i. e. “the making a slip in judgment, or opinion”]: so when one says, **زَلَّلَ الْقَوْمَ** the meaning is, *The people, or party, were turned away from the right course, and fear was cast into their hearts*. (TA.) It is said in a trad., **الْبَلَاءُ زَلَّةٌ** *O God, rout, defeat, or put to flight, the combined forces, and make their state of affairs to be unsound, or unsettled*. (TA.) Accord. to Iamb **أَصَابَتْ الْقَوْمَ زَلَّةٌ** means *An affrighting befall the people, or party*: from the saying in the Kur [ii. 210], **وَزَلُّوا حَتَّى يَقُولَ الرَّسُولُ** i. e. *And they were affrighted [so that the Apostle said]:* (L, TA.) or *were vehemently agitated*. (Ksh, Bd.) **مَا زَلَّلَتْ شَيْءَ مَا أَبَدَ مِنْ** [or **الشَّعْبِ**, as it is written in the explanation of this saying, the latter being app. the right reading], said by Abou-Shebbel, means *I have not put into my throat, or fauces, ever, water slipping into it cooler than the water of the shade [or pool left by a torrent in the shade of a mountain]*. (Az, TA.)

R. Q. 2. **زَلَّلْتُ** *It was, or became, in a state of motion, commotion, agitation, convulsion, or violent motion*. (Mgh, TA.) You say, **زَلَّلْتُ الْأَرْضَ** (S, Mgh, TA) *The earth [quaked: or quaked vio-*

lently: *was, or became, in a state of motion, commotion, &c.*: (Mgh.) the verb in this phrase [and in others] is quasi-pass. of R. Q. 1. (S, TA.) And **زَلَّلَتْ نَفْسُهُ** *His soul reciprocated in haste at death*. (TA.)

زَلٌّ *Slippery*: (S:) a place in which one slips, (K,) and **زَلٌّ** signifies the same; (S, K;) and **زَلٌّ** [likewise, i. e.] a place in which the foot slips. (TA.) You say **مَقَامُ زَلٍّ** and **زَلٌّ**, and **زَلٌّ** and **مَقَامُ زَلٍّ** [A standing-places] in which one slips. (K) And **زَلٌّ** and **زَلٌّ** *A slippery [slipping slide or rolling-place &c.]* (S) [See also **مَزَلَّةٌ**]

زَلَّةٌ *A slip* (S, Mgh, K) in mud, or in speech, a subst. from 1 meaning as expl. in the first sentence of this art.; (S, K,) as also **زَلَّةٌ** (S:) [but this latter is mentioned by Lh and in the K as an inf. n.] *a slip, or lapse*; (K.) *a fault, a wrong action, a mistake, or an error*; (Mgh, K;) or *a sin, or crime*; (K, TA;) *a fall into sin or crime*. (Mgh in art. عترة.) One says, **زَلَّ الرَّجُلُ زَلَّةً فَبِخَصَةٍ** *The man [made a foul slip; or] fell into the commission of a disapproved, or hateful, or foul, act; or committed an exorbitant, an abominable, or a foul, mistake: whence the trad., نَعُوذُ بِاللَّهِ مِنْ زَلَّةِ الْعَالَمِ [We seek protection by God from the slip of the learned man]: and the well-known saying, **زَلَّةُ الْعَالَمِ زَلَّةٌ** *The slip of the learned man is the slip of the world at large*. (TA.) — *A benefit, or good action*; (Mgh, K;) as also **زَلَّةٌ** (K:) *a gift*. (Mgh.) — *A feast, or repast, that is prepared for guests*. (Lth, O, Mgh.) One says, **زَلَّةٌ لَدُنْ** [Such a one made, or prepared, a feast for guests]. (Lth, O, Mgh.) Hence, (Lth, TA,) it is also a name for *Food that is carried from the table of one's friend or relation*: a word of the dial. of El-Irák: (Lth, Mgh, K:) or in this sense it is a vulgar word, (K, TA,) used by the common people of El-Irák (TA.) And **عَرَسَ** [as meaning *A marriage-feast*]. (ISH, Az, Mgh, K.) So in the saying, **كُنَّا فِي زَلَّةٍ لَدُنْ** [We were at the marriage-feast of such a one]. (ISH, Az, Mgh, TA.)*

زَلَّةٌ: see **زَلَّةٌ**. — Also *A straitened state of the breath* [unless النَّفْسُ be a mistranscription for **النَّفْسُ** the soul, which I think not improbable]. (K.)

زَلَّةٌ *Stones: or smooth stones*: (K:) pl. **زَلَلٌ**. (TA.)

زَلٌّ an inf. n. of 1, [q. v.] (Fr, S, Mgh, K,) in two [or three] senses. (K.) — See also **زَلٌّ**, in four places. — Also *A deficiency*: so in the saying, **فِي مِيزَانِهِ زَلٌّ** [In its weight is a deficiency]. (Lh, K.)

زَلٌّ *A certain animal, of small, white body; which, when it dies, is put into water, and renders it cool, or cold*: (TA:) [Golius describes it as a worm that is bred in snow; of which Aristotle speaks in his Hist. Animalium, l. v. 14; and he adds, on the authority of Dmr, that it is of the

length of a finger, generally marked with yellow spots; and swelling in water such as is termed **ماء الزلال**.] Hence, [it is said to be] applied to water, as meaning *Cool, or cold*: (TA:) or, so applied, sweet (S) or *sweet, clear, or limpid, pure, easy in its descent, that slips into the throat*; as also **زَلٌّ**: (TA:) or *quick in its descent and passage in the throat*, (K, TA.) *cool, or cold, sweet, clear, or limpid, easy in its descent*; as also **زَلٌّ** and **زَلٌّ** and **زَلٌّ**. (K.) — And *Clear*, as applied to anything. (TA.)

زَلٌّ: see **زَلٌّ**. — and see also **زَلٌّ**.

زَلٌّ: see **زَلٌّ**. — Also [The kind of sweet food called] **زَلٌّ** [q. v.] (Sgh, K.)

زَلٌّ, an arabized word from the Pers. **زَلٌّ**, (K in art. زلّ, in the CK **زَلٌّ** [“a sort of woollen blanket,”] *A carpet*; syn. **سَبَاطٌ**: (K in the present art.) *a certain sort of سَبَاطٌ* [or *carpet*, said by Golius to be generally *woollen and villous*, but by Freytag to be *moolen but not villous*]: (Mgh:) [in Johnson's Pers. Arab. and Engl. Diet. expl. as meaning *a coverlet of woollen, without a pile, neither striped nor painted*] pl. **زَلَلٌ**. (S, Mgh, K.)

زَلَّةٌ: see **زَلَّةٌ**.

زَلٌّ (S, K) and **زَلٌّ** and MF adds **زَلٌّ**, (TA.) *Household-goods; or utensils and furniture of a house or tent*; (S, K;) as also **زَلٌّ**. (Sh, TA.)

زَلٌّ *Light, or agile*; (TA:) as also **زَلٌّ**: (IAqr, TA:) the former applied as an epithet to a boy, or young man. (TA.) [See also **زَلٌّ**.] — And *A shifful player on the drum*. (Fr, K.)

زَلٌّ: see **زَلٌّ**.

زَلَّةٌ: see what next follows.

زَلٌّ [Motion, commotion, agitation, convulsion, or violent motion; and particularly an earthquake, or a violent earthquake;] a subst. from R. Q. 1: (Zj, S, Mgh:) or an inf. n. of R. Q. 1, as also **زَلٌّ** and **زَلٌّ** [which last is often used as a simple subst., as such having for its pl. **زَلَلٌ** and is expl. in Jel xxi. 1 as signifying a violent earthquake]. (K.)

زَلٌّ *Light, or active*, (K, TA,) *in spirit and body*: (TA:) *acute, sharp, or quick, in intellect; clever, or ingenious*. (K, TA.) [See also **زَلٌّ**.] — *Lightness, or activity*. (K.) — *Conflict, or fight, and evil condition*. (Sh, K.) One says, **تَزَلَّتْ الْقَوْمُ فِي زَلُولٍ وَعَلُولٍ** i. e. [I left the people, or party,] in conflict, or fight, and evil condition. (Sh, TA.)

زَلٌّ [a pl. of which the sing. is not mentioned.] *Difficulties*; (S, TA;) *trials, troubles, or afflictions*; (K, TA;) and *terrors, or causes of fear*. (TA.) [See also **زَلٌّ**.]

زَلٌّ: see **زَلٌّ**, in two places.

زَلٌّ *Deficient in weight*; applied to a dirhem, (S, Mgh, K, TA,) and to a denār: (TA.) pl. **زَلَلٌ**, (Mgh,) or **زَلَلٌ**. (TA.) One says, **مِنْ زَلَلٍ** [Of thy descendants are such as are deficient in weight, and of them as are such as are of full weight] (TA.)

زَلٌّ *Quick, or swift.* (IAr, K.) — See also **زَلٌّ** — Also *Light [of flesh] in the hips, or haunches*: (AA, S, K:) and *having little flesh in the posteriors and thighs*; or *having small buttocks sticking together*; syn. **زَلٌّ**. (M, TA;) in the copies of the K, erroneously, **زَلٌّ**: (TA:) or it signifies one who is *more than* **زَلٌّ**; (K, TA;) *whose waist-wrapper will not retain its hold*: (TA:) fem. **زَلَّةٌ**, (S, K,) applied to a woman; i. q. **زَلَّةٌ**. (S:) or *having no buttock*: pl. **زَلَلٌ**. (TA.) **الزَّلُّ** means *The wolf that has little flesh in the rump and thighs*, (الذَّبُّ) **الزَّلُّ**, S, in the K **أَرْسَعُ**, (begotten between the wolf and the she-hyena; (S, K; [the words **الزَّلُّ** and **الزَّلَّةُ** here immediately following in the CK should be erased; their proper place being in the second of the lines below in that edition, where they are again inserted; as observed by Freytag:)] and this epithet (الزَّلُّ) is inseparable (S:) or, accord. to IAr, **الزَّلُّ** primarily signifies *the small in the buttock*: and as an epithet applied to the wolf, *the light, or active*; and it is said to be from **زَلَّ** signifying “he ran.” (TA.) It is said in a prov., **هُوَ أَرْسَعُ مِنَ السَّمْعِ**, (TA.) *He is more quick of hearing than the wolf*; or *than the light, or active*. (S, TA.) **قَوْسٌ زَلَّةٌ** — *A bow from which the arrow slips, by reason of the rapidity with which it goes forth.* (K.)

زَلَّلٌ [said by Freytag to be written in the CK **زَلَّلٌ**, but in my copy of that edition it is **زَلَّلٌ**] is a word uttered on the occasion of the **زَلَّةُ**, (so in copies of the K,) or on the occasions of **زَلَلٌ**: (so in the TA:) [app. an ejaculation expressive of alarm, or of distress: the Turkish translator of the K thinks that it is originally **زَلَّلٌ**, contracted and altered in the vowels for the purpose of alleviating the utterance on account of the swiftness of the time:] but IJ says that a word of four radical letters does not receive an augmentative like this as an initial; and holds it to be, as to the letter and the meaning, from **الزَّلُّ** [i. e. “swiftness, distress,” &c.], and of the measure **يَعْلِلُ**. (TA.)

زَلَّةٌ: see the next paragraph. [Its primary signification is probably *A cause of slipping*: compare **مَجْنَبَةٌ** and **مَجْنَبَةٌ** &c.]

زَلَّةٌ and **زَلَّةٌ**, (S, Mgh, K,) the former the more chaste, (Mgh,) the latter mentioned by AA, (TA.) *A slippery place*; (S, Mgh, K, TA.) such as a smooth rock, and like and such the **صَرَطٌ** is said to be. (TA.) [See also **زَلٌّ**.] — The former is also an inf. n. of **زَلَّ** [q. v.]. (K.)

زَلٌّ One who bestows many benefits (K, TA.) and gifts. (TA.)

زج

1. **زَجَّ**, aor. **زَجَّ**, inf. n. **زَجٌّ** and **زَجَانٌ** and **زَجَّ**; and **زَجَّ**; *He went a gentle pace*: and *he walked, or ran, quickly*: (L) or **زَجَّ** signifies *the being quick in going and in other things*: and *the going quickly*: (TA) and **زَجَانٌ**, the *advancing, or preceding*, (O, K, TA,) *quickly*, (O,) or *in journeying*: (TA: [see also **زَجَّانٌ**]) or, as some say, *the going a gentle pace*. (TA.) You say of a she-camel, **زَجَّتْ**, aor. **زَجَّ**, inf. n. **زَجٌّ**, *She went swiftly, [appearing] as though she did not move her legs by reason of her swiftness* (Lth, TA.) And **زَجَّتْ** occurring in a Verse of Dhur-Rummeh, [app. referring to draughts of water,] is expl. as meaning *They descended quickly into the entrance of the gullet, by reason of vehemence of thirst*. (TA.) You say also, **زَجَّتْ**, *His foot slipped*; as also **زَجَّتْ**. (AZ, L and TA in art. **زَجَّ**.) And **مَرَّ بِزَجٍّ**, inf. n. **زَجٌّ**, and **زَجَّ**, *He, or it, passed, going lightly upon the ground*. (S, K.) And, of an arrow, **يَزْجُ**, *And, of an arrow, عَلَى وَجْهِ الْأَرْضِ* [app. *It goes along lightly upon the ground*]: and **يُضِي مَضَّةً زَجًّا** [app. meaning the same]. (TA.) And **زَجَّ السَّهْمُ**, aor. **زَجَّ**, inf. n. **زَجٌّ**, and **زَجَّ**, *The arrow fell upon the ground, and did not go straight to the animal at which it was shot*. (TA.) [See also **زَجَّ**.] — **زَجَّ**, aor. **زَجَّ**, also signifies *He escaped from difficulties, troubles, or distresses* (TA.) — And *He drank vehemently of anything*. (TA.) — See also 4.

2. **زَجَّ**, inf. n. **زَجٌّ**, *He uttered, and made current, his words, or speech, (K, TA,) and an ode, or an oration.* (TA.) — And **زَجَّ** signifies also *The striving to retain life with a bare sufficiency of the means of subsistence*, **الزَجَّ** being expl. by **مُدَاغَةَ الْعَيْشِ بِالْبَلْعَةِ**. (K.)

4. **زَجَّ السَّهْمُ** *He made the arrow to fall upon the ground, and not to go straight to the animal at which it was shot.* (TA.) [See also 4 in art. **زَجَّ**.] — **الزَجَّ** *He closed, or made fast, the door with the* **مَزْلَجٌ** [q. v.]; (S, K;) as also **زَجَّ**, (K,) inf. n. **زَجٌّ**. (TA.) [See, again, 4 in art. **زَجَّ**.]

5. **زَجَّ**, *He, or it, slipped, or slid along or down*; syn. **زَجَّ**. (S, TA.) *His foot slipped*. (KL.) [See also 5 in art. **زَجَّ**.] — One says of an arrow, **يَزْجُ عَنِ الْقَوْسِ** or **يَزْجُ** [*It slips from the bow*]. (S and K, accord. to different copies.) — Also *He persevered, or persisted, in drinking the beverage called زَجَّ*, (Lth, K, TA,) and wine; (Lth, TA;) like **سَجَّ**. (TA.)

7: see 1, first sentence: — and see also 5; and **زَجَّ**, and **مَزْلَجٌ**.

زَجَّ, as an epithet applied to a place, (S, TA,) *Slippery*; syn. **زَجَّ** and **زَجَّ** [like **زَجَّ**]; as also **زَجَّ** (S, K) and **زَجَّ**. (TA.) — See also **زَجَّ**. — [Explained by Freytag as meaning “Quod aliquis in jaculando multum tollit manum, ut majori vi mittat telum,” on the authority of Meyd, it is app. a mistranscription for **زَجَّ**, q. v.; or it may be a dial. var. of the latter.]

زَجَّ: see the next preceding paragraph.

زَجَّ *Smooth rocks*; (K;) because the feet slip from them. (TA.)

زَجَّ, like **زَجَّ** [in measure and meaning], and **زَجَّ** (K, TA,) and **زَجَّ** (TA,) applied to a she-camel, *Quick, or swift*, (K, TA,) *in pace, or journeying*: or, as some say, *that quickly finishes in being milked*. (TA.)

مَزْلَجٌ: see **مَزْلَجٌ**.

زَجَّ *Quick, or swift*; (K;) as also **زَجَّ**, applied to anything. (Hara p. 764.) See also **زَجَّ**. [And see **زَجَّ**.] — An arrow, such as is called **فَجَّ**, that slips (**يَزْجُ**) *quickly from the hand*, (K, TA,) or *from the bow*. (TA.) See also **زَجَّ**. — Applied to a wall, i. q. **زَجَّ** [q. v.]. (TA in art. **زَجَّ**.) — **عَقْبَةُ زَجَّ** *A far-extending, long [stage of a journey]*; (Lth, K;) as also **زَجَّ**. (Lth, K in art. **زَجَّ** and TA.) [In the CK, in this art. and in art. **زَجَّ**, **عَقْبَةُ** in my MS. copy of the K, in this art., **عَقْبَةُ**; but in art. **زَجَّ**, which is the right reading. See also **زَجَّ**.] So in the saying, **سَبَّحَ عَقْبَةَ زَجَّ** [If he journeyed a far-extending, long stage]. (Lth, TA.)

زَجَّ: see **زَجَّ**: — and its fem., with **ز**: see **زَجَّ**.

زَجَّ: see **زَجَّ**. — Also An arrow that slips (**يَزْجُ**) or **يَزْجُ** [see 5] from the bow; (S, K;) and so **زَجَّ** [q. v.]: (K:) or an arrow that is shot by the archer, and falls short of the butt, striking violently upon a rock, and bounding up from it to the butt: but such is not reckoned **مَزْلَجٌ**. (AHuyth, TA: [see also **زَجَّ**]) and **زَجَّ**, as though an inf. n. used as an epithet, an arrow that falls upon the ground, and does not go straight to the animal at which it is shot. (TA.) — Also *Escaping from difficulties, troubles, or distresses*. (K.) — And *Drinking vehemently* (K) of anything. (TA.)

مَزْلَجٌ, written in Freytag's Lex. **مَزْلَجٌ**, there expl. as meaning *Quickly, or swiftly, passing*; on the authority of the Deswān el-Hādshaleeyen.]

مَزْلَجٌ *Small in quantity or number*: (K:) a mean, paltry, small, or little, gift: (S, TA:) one that is imperfect, or incomplete: and anything that is not done superlatively, excellently, consummately, thoroughly, or soundly: (TA:) anything low, base, vile, mean, paltry, inconsiderable,

or contemptible. (K. [See also مُزَجَّج.] — Love (حُب) [in the CK, erroneously, حَبْت] that is not pure, or not genuine. (K.) — *Having little taste.* (Ham p. 404.) — *Small in body.* (Ham ibid.) — And hence, (Ham ibid.,) A man (K) deficient, or defective, (K, Ham,) in manliness, or manly virtue or moral goodness, (Ham,) and weak. (TA:) or defective in make: and deficient in prudence, or discretion, and precaution, or sound judgment, or firmness of mind or of judgment (TA:) and niggardly. (K.) — One who is consociated with a people, not being of them: (S, K, TA:) or, as some say, *q. ذِي* [i. e. one whose origin, or lineage, is suspected; or an adopted son; &c.]. (TA.) — Also Life striven to be retained (مُذَانِق) with a bare sufficiency of the means of subsistence. (TA.)

مُزَجَّج (S, K) and زَلَج (K) [A kind of latch, or sliding bolt; like مُزَلَّق and مُزَلَّق] a [thing like the] مَغْلَق, except that it is opened with the hand, whereas the مَغْلَق is not to be opened save with the key: (S, K:) a wooden thing by means of which one closes or makes fast [a door]: (Ham p. 764; in explanation of the former word:) so called because of the quickness with which it slips (بِالسَّهْلِ أَوْ السَّهْلِ): but Ish describes the kind of مُزَلَّق used by the people of El-Bagrah as having a crooked iron key, which slips into a hole in the door, by means of which the door is locked: pl. مُزَلِّقَات. (TA.) — Also the former word, applied to a woman, *Having little flesh in her posterior, or posterior and thighs; or having small buttocks, sticking together; syn. رَشَحَاء.* (S, K.)

زَلَج

1. زَلَجَتْ رِجْلُهُ, aor. َ, inf. n. زَلَجُ, *His foot slipped;* (AZ, A, L, TA;) like زَلَجَتْ (AZ, L, TA;) as also زَلَجَتْ. (A.) — [Hence,] one says of water, زَلَجَتْ عَنِ الصَّخْرَةِ [It slipped, or slid down, from the rock]. (A, TA.) And of an arrow, زَلَجَتْ عَلَى وَجْهِ الْأَرْضِ ثُمَّ يَمُضِي [It slides along upon the ground, then penetrates]. (A, TA.) [See also زَلَج.] And زَلَجَ فِي مَكْبِهِ [He hastened, or was quick, in his going, or gait. (A, TA.)] [See also زَلَج.] And زَلَجَ مِنْ فِيهِ كَلَامٌ [Speech slipped from his mouth]. (A.) — زَلَجَهُ بِالرُّمَحِ, aor. َ, (K.) inf. n. زَلَجُ, (TA.) *i. q. زَجَّه* [He pierced him, or thrust him, with the pointed iron foot of the spear]; (K.) as also زَجَّه. (TA.) — And زَلَجَ رَأْسَهُ, inf. n. زَلَجُ, *He broke his head so as to slit, or cleave, the skin, syn. شَجَّه.* (Kr, TA.) — زَلَجَ, aor. َ, (K.) inf. n. زَلَجُ, (TA.) *He was, or became, fat.* (K.) زَلَجَتْ is said of camels, meaning *They were, or became, fat.* (TA.)

2. زَلَجَهُ, inf. n. زَلَجُ, *He made it, or rendered it, smooth.* (K.) — [And app. *He, or it, made*

him to slip: see its pass. part. n., below.] — See also a verse cited voce زَلَجَتْ.

4. اِرْجَ قَدَمَهُ *He, or it, made his foot to slip.* (A, TA.) — [Hence,] اِرْجَ السَّهْمَ [He made the arrow to slide along upon the ground: see I, third sentence]. (A, TA.) [See also 4 in art. زَلَج.] — اِرْجَ الْبَابَ *He closed, or made fast, the door with the مُزَلَّق [q. v.].* (A, TA.) You say, [so in my copy of the A, but app. it should be "you do not say,"] اِرْجَ الْبَابَ when you require, for opening it, a key. (A. [See, again, 4 in art. زَلَج.])

5. تَرَلَجَ [*He, or it, slipped, or slid along or down*]: see I, first sentence: and see زَلَجَتْ. [See also 5 in art. زَلَج.]

زَلَجٌ *A slippery place, from which the feet slip because of its moistness (S, K) or its smoothness; (K;) for it is [like smooth rock, or is] smooth rock; (S, TA;) as also زَلَجُ. (K.)* And one says also مَرَّةً زَلَجٌ [using the latter word as a corroborative]. (TA.) — It is also an inf. n. used as an epithet; (TA;) meaning *Slippery; (S, A, TA;) applied to a standing-place, (S,) or to a place [absolutely]; (A, TA,) like زَلَجُ; (S, TA;) as also زَلَجُ. (A, TA.)* [In this sense, زَلَجُ is said in the A to be tropical: app. because it is an inf. n. used as an epithet.] It is also applied to a wall (رَكْبَةٌ), meaning *Smooth and slippery at its top [or mouth], so that he who stands upon it slips into it; (TA;) and so زَلَجُ, (S, TA,) and زَلَجُ. (TA.)* — Also *The limit, or extreme limit, to which an arrow is shot: (S, K:) a rājiz says,*

مِنْ مَائَةِ زَلَجٍ بِرَبْعِ غَالٍ

[app. meaning *From a hundred fathoms, a limit, or an extreme limit, to which one shoots with a long four-feathered arrow rising in its flight so as to exceed the usual limit; from three hundred to four hundred cubits being said to be the limit, or extreme limit, to which an arrow is shot; and ZALAJ being used by poetic license for GHAL*]: (S:) or, accord. to ADK, زَلَج here signifies the *furthest limit to which an arrow is shot by him who endeavours to shoot it to the utmost distance: or, accord. to Lth, the raising the hand, or arm, in shooting an arrow to the furthest possible distance: so says Az; who adds that he had not heard this last explanation on any other authority than that of Lth, but hoped it might be correct.* (L, TA.) [See also زَلَج.]

زَلَجَ: see the next preceding paragraph, in two places.

زَلَجَتْ: see زَلَجَتْ, below.

زَلَجَانٌ + *The advancing, or preceding, accord. to the K, in going, or gait, but accord. to the parent-lexicons, in haste, or quickly; as also زَلَجَانٌ [i. e. زَلَجَانٌ, which is an inf. n.; and in like manner زَلَجَانٌ and زَلَجَانٌ, accord. to the TK, are inf. ns., of which the verb is زَلَجَ, aor. َ; though it is more probably َ].* (TA.)

زَلُوجٌ: see زَلَجَ. — Also *A quick, or swift, shacamel.* (TA.) [See also زَلُوجٌ.] — And زَلُوجٌ عَقَبَةٌ [i. e. عَقَبَةٌ, see زَلُوجٌ] *A long, far-extending [stage of a journey].* (TA.)

زَلَجَ: see the next paragraph.

زَلَجَةٌ *A sloping slide (رُحْلُوتَةٌ, S, K) down which children slide.* (S. [In one copy of the S, زَلَجَةٌ: and in two other copies, زَلَجَةٌ: and in one of these, عَلَبَةٌ is put in the place of عَلَبَةٌ.]) — Also *† A pain that attacks in the back, (A, K,) which consequently becomes harid, or rigid, and rough, (K,) depriving one of the power of motion (A, K) by reason of its violence: (A:) and some pronounce the word زَلَجَةٌ, without tashdeed to the ز; and some, erroneously, with ج: (TA:) or it is a disease that attacks in the back and the side: (Isd, TA:) [and زَلَجٌ زَلَجٌ appears to signify the same, or to be a coll. gen. n.: for] AA cites the following verse:*

وَصَرْتُ مِنْ بَعْدِ الْقَوَامِ زَلَجًا

وَزَلَجٌ الْدَهْرُ بِظَهْرِي زَلَجًا

[app. meaning, *And I have become, after goodliness of stature, or symmetry, or justness of proportion, protuberant in the breast and hollow in the back; and time has produced, in my back, pain that deprives me of the power of motion.*] (S, TA.)

عَقَبَ زَلَجًا *† A vehement [pace of the kind termed] عَقَبَ [q. v.].* (TA.)

زَلَجٌ *† An arrow that slides along (يُزَلَجُ) upon the ground, and then penetrates.* (A, TA.) [See also زَلَجَ.]

مُزَلَّجٌ, applied to a man, *† Mean, ungenerous, or sordid; [as though] repelled, and made to slip, from generosity: — and hence, applied to living, or sustenance, or means of subsistence, and to a gift, mean, paltry, scanty, or deficient.* (A, TA.) [See also مُزَلَّجٌ.]

مُزَلَّقٌ *[A kind of latch, or sliding bolt; also called مُزَلَّق, q. v., and مُزَلَّق] a thing with which doors are made fast without its being [itself] made fast [or locked].* (A, TA.)

زَلَب

4. اِرْزَلَبَ (K.) inf. n. اِرْزَلَبُ. (S in art. رَجَب.) said of a torrent, *It was, or became, copious, and impelled in its several parts, or portions, by the impetus of one part, or portion, acting upon another.* (S, K.) Accord. to the S, and AHei, the ل is augmentative; [as it is said with equal reason to be in اِرْزَلَبُ]; but accord. to the K, it is radical, and therefore this is its proper place, not art. رَجَب. (TA.) — Also *q. اِرْزَلَبَ* [q. v.] said of hair. (TA in art. اِرْزَلَبَ.) — And اِرْزَلَبَ السَّحَابُ *The clouds were, or became, denser, or thicker.* (K.)

مُزَلَّبٌ *A torrent that is copious, and impelled in its several parts, or portions, by the impetus of*

one part, or portion, acting upon another, (S in art. زعب, and TA,) having much rubbish or many small particles or fragments [born on its surface]. (TA.) [See also زاعب.] — Also a dial var. of مَزْلَب, [q v.] applied to a young bird. (TA.)

زلعب

Q. 4. زُلْفٌ, said of a young bird, *Its feathers came forth*: (S in art. زعب, and K.) or *its feathers began to come forth*, (Lth, TA,) before their becoming black. (TA.) Also said of plumage, *It began to come forth*. (Lth, TA.) And said of hair, (S in art. زعب, and K,) as also زلعب, (TA.) *It grew forth after having been shaven*: (S, K.) *it began to grow forth, soft*: and said of the hair of an old man, *it grew* [it was, or became, downy]. (TA.) Accord. to the S, and AHei and Kft and others, it belongs to art. زعب, like as زُلْفٌ is held by them to belong to art. زعب; but accord. to the K, the ل is radical, and therefore this is its proper place. (TA.)

زلف

1. زُلْفٌ: see 2: — and see also 8, in three places.

2. زُلْفَةٌ, (O, TA,) inf. n. تَزْلِفٌ, (O,) *He did it previously, or beforehand*; namely, a thing; (IAqr, O, TA;) as, for instance, an evil action; (O, TA;) and so زُلْفَةٌ; (IAqr, TA;) syn. اُسْفَفٌ, (O, TA,) and قُدْمَةٌ. (IAqr, O, TA.) — زلف, inf. n. as above, *He disquieted, or agitated, the people, step by step*: (Ibn-'Abbād, Z, O, TA:) accord. to Z, said of a guide. (TA.) — زلف في, inf. n. as above, *He added, or exaggerated, in his discourse, or narration*; (IDrd, O, K;) as also ذرف. (IDrd, O.)

4. اَزْلَفَ *He made, brought, or drew, him, or it, (namely, a thing, TA.) near*. (S, Mgh, Mfb, TA.) Hence, in the Kur [xxvi. 90 and l. 30], وَالْزُلْفُ وَالْزُلْفُ *And Paradise shall be brought near to the pious*: meaning, accord. to Zj, that their entrance thereto shall become near, and their view thereof. (TA.) [به] also signifies the same as اَزْلَفَ (agreeably with analogy); as is shown by what here follows: it is said in a trad. of Mohammad El-Bāḡir, إِنَّ لَكَ مِنْ عَمَلِكَ إِلَى الْجَنَّةِ لَبَنَيْنِ *There is not remaining to thee, of thy life, save a pleasure that brings thee near to thy predestined term*. (O, TA.) And اَزْلَفَ means *He, or it, brought him near to destruction*. (TA.) — Also *He collected it together*; (Mfb, TA;) namely, a thing. (Mfb.) Hence, in the Kur [xxvi. 84], وَانْزِلْنَا نَارَ الْآخِرِينَ *And we collected there the others*. (TA.)

5: see the next paragraph.

8. اَزْدَلَفَ, (Mgh, Mfb,) originally اَزْلَفَ, (Mfb) or اَزْدَلَفَا, and تَزْلَفَا, (S, O, L, K,) *He, or they, approached, or drew near*: (Mgh, O, L, Mfb, TA: in the K, تَزْلَفَا is erroneously put for تَزْلَفَا; TA:) or (O, accord. to the K “and”) *advanced; or went forward, or before*: (S, O, K:) اَبْنُ (to

him, or it), (Mgh, K,) and مَنَهُ [which means the same, as after ذَا &c.]: (TA, and Har p. 452.) and زُلْفٌ and زُلْفٌ, inf. n. app. زُلْفٌ and زُلْفٌ, signify the same: for] you say also, اَبْنُ *He drew near to him, or it: and* اَبْنُ *We advanced, or went forward, to him, or it*: (TA:) and زُلْفٌ signifies the act of advancing, or going forward, (A'Obeid, S, TA,) from place to place; as also زُلْفٌ. (TA.) One says, اَزْدَلَفَ السَّهْمُ إِلَى كَذَا *The arrow approached, or drew near, to such a thing*. (Mfb.) And it is said in a trad., يَا ذَا زَالَتِ الشَّمْسُ تَزْدَلِفُ إِلَى اللَّهِ فِيهِ بَرَكَتَيْنِ, meaning تَقَرَّبَ [i. e., *When the sun declines from the meridian, then seek thou to draw near unto God therein by means of the prayers of two rek'ahs*]. (TA.) — See also 4, in two places.

زُلْفٌ: see زُلْفَةٌ.

زُلْفٌ: see its accus. case voce زُلْفَةٌ, near the end of the paragraph.

زُلْفٌ *A meadow*; syn. رَوْحَةٌ. (TS, K;) and so زُلْفَةٌ. (IB, TA:) thus the latter is expl. as occurring in a trad. relating to Ya-jooj and Ma-jooj, in which it is said, مَطَرٌ يَقْبِضُ الْأَرْضَ *[Then God will send rain, and it will wash the earth so that it will leave it like the meadow]*: but in this instance, several other meanings are assigned to it: see زُلْفَةٌ below. (TA.)

زُلْفٌ: see زُلْفَةٌ, in two places: — and see also زُلْفَةٌ, in five places.

زُلْفٌ: see its accus. case voce زُلْفَةٌ, near the end of the paragraph.

زُلْفَةٌ i. q. قُرْبَةٌ [i. e. *Nearness, with respect to rank, degree, or station*]; (S, Mgh, O, Mfb, K;) as also زُلْفِي, (S, Mgh, O, Mfb,) and زُلْفِي. (IDrd, O, K.) [It would seem that it means also *Nearness with respect to place or situation*: for SM immediately adds,] hence, in the Kur [lxvii. 27], عَلِمَا رَأَوْهُ زُلْفَةً *[as though meaning But when they shall see it in a state of nearness: but] Zj says that the meaning is, but when they shall see it (i. e. the punishment) near (قُرْبًا)*: and several authors say that زُلْفَةٌ is sometimes used in the sense of قُرْبِي, as is stated in the 'Inyeh. (TA.) And *Station, rank, grade, or degree*; as also زُلْفِي, (S, O, K, TA,) and زُلْفِي, (TS, K,) and زُلْفِي: (K, TA:) pl. of the first ZULF: (S, TA:) or (K) زُلْفِي is a quasi-inf. n.; (S, K;) and such it is in the saying in the Kur [xxxiv. 38], وَمَا أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ بَاقِي تَتَرْتَمِرُ عِنْدَنَا زُلْفِي, as though meaning اَزْدَلَفُوا [i. e. *And neither your riches nor your children are what will bring you near to us in advancement*: but here it may be well rendered, in station]: (S:) accord. to Ibn-'Arafah, زُلْفِي signifies the bringing very near: (TA:) the saying of Ibn-El-Tilimsanee that it is pl. of زُلْفَةٌ is very strange, and unknown; the correct pl. of this last word being زُلْفٌ. (MF, TA.) — Also *A portion* (S, K) of the first part

(S) of the night, (S, K,) whether small or large: so accord. to Th: or, accord. to Aklh, of the night absolutely: (TA:) pl. زُلْفٌ and زُلْفَاتُ (S, K) and زُلْفَاتُ and زُلْفَاتُ: or زُلْفٌ signifies the hours, or periods, (سَاعَاتُ) of the night, commencing from the daytime, and the hours, or periods, of the daytime, commencing from the night. (K:) and its sing. is زُلْفَةٌ. (TA.) زُلْفَةٌ مِنَ اللَّيْلِ, in the Kur [xi. 116], means *And at sunset and night-fall* (the مَغْرِبُ and the عِشَاءُ): (Zj, TA:) some read زُلْفًا, with two dāmmahs; which may be a sing., like حُلْمٌ; or a pl. of زُلْفَةٌ, like as بُسْرٌ is of زُلْفَةٌ, with dāmm to the س in each: [but this is not a parallel instance; for بُسْرٌ is a coll. gen. n. of which بُسْرَةٌ is the n. un., and the latter is not of the same measure as زُلْفَةٌ] and some read زُلْفًا, which is a pl. [or rather coll. gen. n.] of زُلْفَةٌ, like as دُرٌّ is of دُرَّةٌ; (K, TA;) or pl. of زُلْفِي, like as قُرْبٌ is of قُرْبِي and غُرْبٌ of غُرْبِي. (TA.) and some read زُلْفِي, in which the alif [written ي] is a denotative of the fem. gender. (K, TA.) — See also the next paragraph.

زُلْفَةٌ *A full [reservoir of water such as is called] مَضْعَةٌ*: (S, K:) pl. [or rather coll. gen. n.] زُلْفٌ: (S:) so, accord. to Sh, in the trad. mentioned voce زُلْفٌ: (TA:) or زُلْفٌ signifies full watering-troughs, (K,) as pl. [or coll. gen. n.] of زُلْفَةٌ. (TA:) or a full watering-trough. (K.) Also *A bowl such as is called* صَحْفَةٌ; (K,) and so زُلْفَةٌ; (Ibn-'Abbād, K;) of which the pl. is زُلْفٌ: (TA:) or a full صَحْفَةٌ; and its pl. [or coll. gen. n.] is زُلْفٌ. (Lth, TA.) Also *A green [vessel of the kind called] إِبْجَانَةٌ*: (K:) so says AO: pl. [or coll. gen. n.] زُلْفٌ; and likewise signifies green إِبْجَانِي [app. as an anomalous pl. of زُلْفَةٌ or of زُلْفٌ, like as مَشَابِي is of مَشْبِي]; both, also, mentioned on the authority of AO. (TA.) — Also *A mother-of-pearl-shell, or an oyster-shell*; syn. صَدْفَةٌ. (K:) Kt says that the latter in the trad. mentioned above voce زُلْفٌ has been expl. as meaning the صَدْفَةُ, i. e. the صَدْفَةُ; but he adds, I know not this explanation, unless a pool of water be called صَدْفَةٌ because the water returns (يُجَوِرُ) to it and collects in it. (TA.) — Also *A smooth rock*: (K:) so, too, said to mean in the same trad.: and some read الزُلْفَةُ. (TA.) And *Rugged ground*. (K.) And *Sneezed ground*. (K.) And *An even part of a soft mountain*. (K.) Pl. (K) [or rather coll. gen. n.] in all these senses (TA.) زُلْفٌ. (K.) — See also زُلْفٌ. — Also *A mirror*: (O, K:) [in the CK, الزُّرْفَةُ is put in the place of الزُّرْفَةُ:] [like زُلْفَةٌ:] mentioned by IB on the authority of Abou-'Amr El-Zahid, and by Sgh on that of Ks: and so, too, it is said to mean in the trad. mentioned above; the earth being likened thereto because of its evenness and cleanness: (TA:) or the face thereof; (K;) as is said by IAqr. (TA.)

زُلْفِي: see زُلْفَةٌ, in four places.

عُقْبَةُ زُلْفٌ *A stage of a journey* far-east-

هو عَلَى مَرْقَعة: see زَق. [Hence,] one says, هُو عَلَى مَرْقَعة الباطِل [He is on the slippery way of false religion or the like]. (MF voc 2 جَادَة, q. v.)

مَرْقَعة, مَرْقَعة, (K.) a dial. var. of the latter word, [q. v.,] meaning The thing by means of which a door is closed, or made fast, and which is opened without a key (S, K.). — Also A mare [or other female (see 4)] that often casts her young; (S, K.) i. e., that usually does so; and applied in this sense to a camel. (TA.)

زق

Q. 1. زَقَّ He swallowed a gobbet, or morsel, or mouthful. (TA.) — [The inf. n. زَقَّةٌ signifies] [also,] accord. to IB, The being wide, broad, or ample. (TA.)

زَقَّ The sea; from زَقَّةٌ meaning as expl. above; as also زَقَّرَ. (IKh, TA.)

زَقَّوْرٌ q. حُلُوْمٌ [The windpipe]. (IDr, S in art. زَقَر, L, and K.) — Also The خُرْلُوْم [i. e. nose, or fore part thereof,] of a dog; and of a beast of prey: and, accord. to IAg, [the proboscis] of an elephant. (TA.)

زبر

1. زَبَرَ, (sor. 2, inf. n. زَبْرٌ, TK.) He cut off one's nose [and app anything projecting, or prominent. see 2: and see also 3] (ISH, K.) — He made his gift little, or small, in quantity or amount, (S, K.) [as though he cut off something from it,] in [some of the copies of] the S, [but not so in mine,] زَبَرَ. (TA.) — He filled (S, K) a watering-trough, or tank, (S,) or a vessel; (K;) as also زَبَّرَ, inf. n. زَبْرٌ. (AH, K.)

2. زَبَرَ, (S, K.) inf. n. زَبْرٌ. (K.) He cut [or pared] the arrow, and made its proportion or conformation, and its workmanship, good: (S:) [he shaped it well.] or he made it even and supple. (K.) And زَبَرَ is said of anything as meaning Its edges were pared off. (TA.) [Hence,] زَبَرَ الزَّرْبِي He made the mill-stone round, and took from its edges. (K.) Dhu-r-Rummeh says,

كَارِعَاءَ رَدَبَ زَبْرَتَهُ الْمَنَاقِرُ

[Like the mill-stones of Rakd (a mountain so called) which the picke have rounded by taking from their edges:] he likens the foot of the camel to a mill-stone from the edges of which the مَعَالٍ have taken, (S, TA,) and which they have made even. (TA.) And زَبَرْتُ الْحَجَرَ signifies I cut the stone, and prepared it properly for a mill-stone. (TA.) — See also 1, in two places. — زَبَرَ غَدَاةً + He made his food, or nutriment, bad, [i. e. fed him ill,] (K, TA,) so that his body became small. (TA.)

3. زَبَرَ He cut off one's head. (ISH, K.) And He extirpated one's nose. (K.)

زَبَرَ, whence the phrase هُوَ الْعَبْدُ زَبْرًا: see زَبْرَةٌ.

زَبَرَ An arrow without a head and Bk. I.

without feathers: pl. أَزْرَارٌ. (S, Mgh, Msh, K:) which was applied to those [divining-] arrows by means of which the Arabs in the Time of Ignorance sought to know what was allotted to them: (S, K:) they were arrows upon which the Arabs in the Time of Ignorance wrote "Command" and "Prohibition;" (Mgh, Msh;) or upon some of which was written "My Lord hath commanded me;" and upon some, "My Lord hath forbidden me;" (Har p. 465;) or they were three arrows; upon one of which was written "My Lord hath commanded me;" and upon another, "My Lord hath forbidden me;" and the third was blank; (B in v. 4:) and they put them in a receptacle, (Mgh, Msh,) and when any one of them desired to make a journey, or to accomplish a want, (Mgh,) or when he desired to perform some affair, (Mgh,) he put his hand into that receptacle, (Mgh, Msh,) and took forth an arrow; (Msh;) and if the arrow upon which was "Command" [or "My Lord hath commanded me"] (Har ubi supra) came forth, he went to accomplish his purpose; but if that upon which was "Prohibition" [or "My Lord hath forbidden me"] (Har) came forth, he refrained; (Mgh, Msh;) and if the blank came forth, they shuffled them a second time: (B in v. 4:) or, as some say, the أَزْرَارُ were white pebbles, upon which they thus wrote, and by means of which they sought to know what was allotted to them in the manner expl. above: (Har ubi supra:) or, accord. to Az, the أَزْرَارُ [were arrows that] belonged to Kureysh, in the Time of Ignorance, upon which were written "He hath commanded" and "He hath forbidden," and "Do thou" and "Do thou not;" they had been well shaped (زَبَرْتُ) and made even, and placed in the Kaabah, the ministers of the House taking care of them; and when a man desired to go on a journey, or to marry, he came to the minister, and said, "Take thou forth for me a زَبْرٌ;" and thereupon he would take it forth, and look at it; and if the arrow of command came forth, he went to accomplish that which he had purposed to do; but if the arrow of prohibition came forth, he refrained from that which he desired to do: [it is said that] there were seven of the arrows thus called with the minister of the Kaabah, having marks upon them, and used for this purpose: (Jel in v. 4:) and sometimes there were with the man two such arrows, which he put into his sword-case; and when he desired to seek the knowledge of what was allotted to him, he took forth one of them. (TA.) Some say that the أَزْرَارُ are The arrows of the game called الزَّبِير: but this is a mistake.

(TA.) The seeking to obtain the knowledge of what is allotted to one by means of the أَزْرَارُ is forbidden in the Qur v. 4. (TA.) — Hence, أَزْرَارُ الْبَقَرَةِ † The legs of the [wild] ox or cow: likened to the arrows called أَزْرَارُ because of their slenderness: or, accord. to the A, because of their strength and hardness. (TA.) [Hence, likewise,] the former of the two words (زَبَرَ) signifies also † A strong and light or active boy: pl. as above: (TA:) [app. because] a poet likens [such] a boy to an arrow of the kind thus called. (S, TA.) — Also, both words, (K,) the latter on the authority of Kr, (TA,) A sloven hoof: (K:) accord.

to some, peculiarly of the ox-kind: (TA:) or the [projecting] thing that is behind it: (S, K:) pl. as above. (K, TA.) — And the latter of the same two words, (AA, S,) or each of them, (K,) [The hyrax Syriacus:] one of the [animals called] وَبَار [pl. of وَبَر]: pl. as above. (AA, S, K.)

زَبَرَ: see the next preceding paragraph, through-out.

زَبْرَةٌ, زَبْرَةٌ and زَبْرَةٌ and زَبْرَةٌ, [the last omitted in some copies of the K,] (S, K,) and also with ن in the place of the ل, (S and K in art. زبر) + He is one whose proportion, or conformation, (S, K,) or whose cut, (K,) is that of the slave: (S, K:) or he is the slave in truth: (Ks, S:) or he resembles the slave as though he were he: (Lh, K:) it is as though one said, هُوَ الْعَبْدُ مَرْقَعة, i. e. he is the slave, being thus created by God, so that every one who looks at him sees the characteristics of the slaves impressed upon him: and it is a prov. applied to him who is low, ignoble, or mean: (Meyd:) [i. e.] one says thus in disapproval (في الكثرة) [i. e. في الكثرة] (في الكثرة): (Lh: so in different copies of the S:) and in like manner one says of the female slave زَبْرَةٌ لَهَا: (Lh, S, K:) As said, هُوَ الْعَبْدُ زَبْرَةٌ, using the nom. case, without tenween; but IAg said, هُوَ الْعَبْدُ زَبْرَةٌ, using the accus. case, with tenween: so in the handwriting of 'Abd-El-Selâm El-Bagree: (TA:) and accord. to Lh, one says, يَا قَتِي هَذَا الْعَبْدُ زَبْرًا يَا قَتِي, (so in some copies of the S,) or زَبْرًا, (so in other copies of the S, and in the TA,) with damm, (TA,) meaning + This is the slave in proportion, or conformation, and in cut, O young man: (S, TA:) or, as some say, the meaning is, truly. (TA.)

زَبْرَةٌ: see the next preceding paragraph.

زَبْرَةٌ [A hind of wattle]: زَبْرَةٌ الْعَنْبَرُ means the زَبْرَتَانِ of the she-goat: (K:) or, accord. to Kh, زَبْرَةٌ signifies a certain appertenance of goats; a thing hanging from their throats, [here meaning throats, externally,] like the [hind of ear-ring called] قُرْبُ; the animal having two of such things: if an appertenance of the ear, it is called زَبْرَةٌ [q. v.,] with ن. (S, TA.) See also زَبْرَةٌ. — See also زَبْرَةٌ.

زَبْرَةٌ: see زَبْرَةٌ.

زَبْرَةٌ: see زَبْرَةٌ.

زَبْرَةٌ: see زَبْرَةٌ, in art. زَبْرَةٌ.

زَبْرَةٌ, زَبْرَةٌ (A'Obeyd, K,) as also, زَبْرَةٌ, زَبْرَةٌ and زَبْرَةٌ [applied to a camel], (TA,) Having the end of the ear cut, (A'Obeyd, K,) a [portion termed] زَبْرَةٌ or زَبْرَةٌ being left [hanging] to it: (A'Obeyd, TA:) this is done only to camels of generous race, (A'Obeyd, K,) and to sheep or goats: the fem. of the first is زَبْرَةٌ: (K:) [see also زَبْرَةٌ: or] زَبْرَةٌ, fem as above, is applied to a goat, as meaning having what are termed زَبْرَتَانِ [fem. of زَبْرَةٌ expl. above]: (S.)

الْأَزْرَارُ الْبَدْعُ — (S.) signifies The mountain-goat: (K:) aggressively with the original meaning; (TA:) and so زَبْرَةٌ: (K:)

towards whose house [is my face, it was not thus and thus, or such and such things did not happen] (S.) — One says also, **دَارِي مِنْ دَارِهِ زَمَرٌ** (S.) or **دَارِي زَمَرٌ دَارِهِ** (K, TA, in the **كَزَمَر**) † *My house is near to his house.* (S, K, TA.) — And **أَمْرُهُ زَمَرٌ** † *Their affair, or case, is conformable to the just mean; like أمرٌ (S, K:) or easy, not exceeding the due measure, bound, or limit.* (Lh, TA.)

زَمَارٌ *A thing with which one ties or binds, fastens, or makes fast:* (K:) meaning [the nose-ring of a camel; i. e.] *the cord that is tied to the نَرَّةَ [or خَزَامٌ, such meaning nose-ring of a camel], or to the خَشَاش [or wooden thing fixed in the bone of the nose], and to which, (S, Mgh, Mgh, TA.) i. e. to the end of which, (S, TA.) is tied the مَقْوَد [or leading-rope]:* (S, Mgh, Mgh, TA.) and (afterwards, Mgh) also applied to the مَقْوَد (S, Mgh, TA) itself: (Mgh:) pl. **أَزْمَرَةٌ**. (Mgh, K.) [See also **خَزَامٌ**.] It is said in a trad., **لَا زَمَارَ وَلَا خَزَامَ** [There shall be no nose-rein nor nose-ring by which to lead a man in *El-Islām*]: meaning a practice of the devotees of the Children of Israel, who used to attach rings and reins to the noses, like as is done to the she-camel in order that she may be led thereby. (TA.) — [Hence,]

زَمَارُ الْأَمْرِ † *That by means of which the thing, or affair, subsists, and is conducted, or managed, and ordered.* (TA.) And **أَتَى فِي يَدِهِ زَمَارُ أَمْرِهِ** † [He put in his hand, or power, the means of conducting his affair, or the conduct of his affair]: and **يُصَرِّفُ أَرْمَةَ الْأُمُورِ** † [He disposes as he pleases the various means of conducting the affairs]. (TA.) And **هُوَ عَلَى زَمَارٍ مِنْ أَمْرِهِ** † *He is on the point of accomplishing his affair.* (TA.) And **لَهَا زَمَارٌ الْإِبِلِ** † [The she-camel is the leader of the other camels]: said when she goes before them. (TA.) And **هُوَ زَمَارُ قَوْمِهِ** † [He is the leader of his people, or party]. (TA.) [See also De Sacy's *Chrest. Arabs*, sec. ed., i. 261 and 503; and see Quatremère's *Hist. des Sultans Mamlouks*, vol. i., sec. part, pp. 65 and 66.] — **زَمَارُ النَّعْلِ** † [The *زَمَار* of the sandal] is the thing to which the شَبْع is attached, or tied: (S:) or the thing that is between the middle toe and that next to it, to which the شَبْع is attached, or tied. [but for the latter of these explanations, it seems that we should read the thing that is between the middle toe and that next to it: or the thing to which the شَبْع is attached, or tied: the شَبْع being the thing that passes through the sole, and between two of the toes, and to which the شَرَاك is attached: for it appears that the term زَمَار is applied by some to the thing called by others the شَرَاك, extending between the leg and the toes: and by some, to what is called by others the شَبْع, or قَبَال: to the latter as being likened to the cord that is tied to the camel's nose-ring; and to the former as being likened to the leading-rope which is tied to that cord: it being a metaphorical term, from the زَمَار of the camel: (Mgh:) It is

said to be] the thing that lies upon the back [meaning upper side] of the foot, [extending] from, or [consisting] of, the fore part of the شَرَاك, lengthwise: [for the term شَرَاك (q. v.) is sometimes used in a larger sense than that above assigned to it:] or it is like the قَبَال, [which is expl. in the same manner as the شَبْع, i. e., as] being between the middle toe and that next to it: (Har p. 559:) [and thus it is expl. by J and Mfr and F in another art.]: the قَبَال of the sandal is its زَمَار, (S, and Mgh and K in art. قَبَال.) i. e. its thing which is (Mgh in that art.) between the middle toe and that next to it. (S and Mgh and K in that art.)

زَمَرٌ or زَمَرٌ: see زَمَرٌ.

زَمَارٌ *Tall herbs, (K,) rising above such as are termed نَاعَاق.* (TA.)

زَمَزَمٌ *Copious, or abundant, water; as also زَمَزَامٌ (K:) [or] the latter, (Kz, TA.) [and app. the former also,] and زَمَزِمٌ, (IKh, TA.) and زَمَزَامٌ, (Kz, TA.) brackish water; i. e. such as is between salt and sweet.* (IKh, Kz, TA.) — Also, (accord. to some copies of the S and K,) زَمَزَمٌ, (accord. to other copies of the same, and accord. to the Mgh,) imperfectly decl., because of the fem. gender and a proper name, (Mgh,) the name of The well of Mekkeh, (so in a copy of the S and in the Mgh,) or a certain [celebrated] well in Mekkeh, (so in another copy of the S,) [i. e.] a certain well adjacent to the Kaabah; (K:) so called [because its water is somewhat brackish, or] because of the copiousness of its water; (JM:) as also زَمَزِمٌ [i. e. زَمَزِمٌ or زَمَزِمٌ], (IAqr, TA,) and زَمَزِمٌ [or زَمَزِمٌ], and زَمَزِمٌ, (accord. to different copies of the K,) the last (زَمَزِمٌ) on the authority of IAqr. (TA.) The names of this well, collected from trads. and lexicons, have been found to amount to more than sixty. (TA.) — **زَمَزِمٌ** [with or without *tenween*] is also the name of A celebrated well at *El-Medeneh*, which is regarded as a means of obtaining a blessing, and the water of which is drunk and transported [like that of the more celebrated well of the same name at Mekkeh]. (TA.) — **زَمَزَمٌ** or **زَمَزِمٌ** (accord. to different copies of the S, [used by a poet with *tenween*, but probably by poetic license, for it is app. a fem. proper name, and therefore imperfectly decl.]) is also A name of, or for, a she-camel, like عَيْطَل. (S.)

زَمَزِمٌ: see زَمَزِمَةٌ, in two places.

زَمَزِمٌ or زَمَزِمٌ: see زَمَزِمٌ, in two places.

زَمَزَمَةٌ [inf. n. of R. Q. 1 (q. v. *passim*); and also used as a simple subst., of which the pl. is زَمَزَامٌ]. You say **رَمَزَ ذُو زَمَزَامٍ** and **هَذَا هَدَاهُ** [Thunder having confused and continued, or murmuring, sounds, heard from a distance]. (TA.) And **زَمَزَامُ النَّارِ** *The sounds of the blazing of fire.* (TA.)

زَمَزِمَةٌ *A company, or collection, (S, K,) of men, (S, TA,) whatever it be:* (TA:) or any

collection; as also **زَمَزُومٌ** [i. e. زَمَزُومٌ]: (Ham p. 233:) or fifty, (K,) and *thereabout*, (TA,) of camels, and of men; (Ag, K:) as also **زَمَزِمَةٌ**; (Ag, TA:) neither of which words is formed by substitution from the other: (TA:) pl. **زَمَزَامِر** [i. e. زَمَزَامِر], (Ham ubi supr.), and [coll. gen. n.] **زَمَزَامِر**, (S, TA,) occurring in the saying of a *râjiz*, (S,) *Abou-Mohammad El-Fak'asee*, (TA.)

إِذَا تَدَانَى زَمَزِمٌ مِنْ زَمَزِمٍ

[When companies draw near to companies]. (S, TA.) Also A distinct number of jinn, or genii: or of beasts of prey. (K.) And A herd of camels among which are young ones, or little ones; and so **زَمَزِمَةٌ**: (K:) or, accord. to *Esh-Sheybānee*, **زَمَزِمٌ** and **زَمَزِمَةٌ** signify large, big, or bulky, camels. (S.)

زَمَزَامٌ *Clouds thundering, but not loudly and clearly.* (AHn, TA.) [Accord. to one passage in the TA, **زَمَزَامٌ** seems to be expl. by IKh as meaning *Thundering much*: but the passage appears to be incorrectly transcribed.] — See also **زَمَزَمٌ**.

زَمَزُومٌ *The best, or excellent, or choice, of camels: or a hundred thereof.* (K.) And *The best of a people; (K, TA:) the choice, best, or most excellent, portion thereof:* in one copy of the K, [and so in the CK], **شَرَفٌ** is put in the place of **زَمَزُومٌ**. (TA.) — See also **زَمَزِمَةٌ**.

زَمَزِمٌ: see زَمَزِمَةٌ, last sentence, in two places.

زَمَزِمٌ or زَمَزِمٌ: see زَمَزِمٌ, in two places.

زَامٌ [act. part n. of زَمَزَمَ] **زَامَةٌ** [meaning *Attaching a name to her*] occurs used by poetic license for **زَامَةٌ**, because of the concurrence of two quiescent letters; like **أَسَاوَدَتْ** for **أَسَاوَدَتْ** (S.) — † *Magnifying, or exalting, himself, or elevating his nose, from pride:* (S, TA:) [and in like manner **زَمَزَمَ**]: one says, **زَامَ زَيْتَةُ زَمًا** † *I saw him magnifying, or exalting, himself, &c., not speaking:* (TA:) pl. of the former **زَمَزَمٌ**. (S, TA.) — See also 1, in the latter half of the paragraph. — Also, accord. to *El-Harbes*, applied to a man, † *Fearful, or afraid*; syn. **فَرَعٌ**. (TA.)

زَمَزُومٌ: see what next follows.

زَمَزِمٌ a word imitative of The low, or faint, sound of the jinn, or genii, that is heard by night in the deserts: (TA in this art. and in art. زَمَزِمٌ:) and so **زَمَزِمٌ**: (IAqr, K* and TA in art. زَمَزِمٌ:) *Ru-beh* says,

تَسْمَعُ لِلْجِنِّ بِهِ زَمَزِمًا

[Thou hearest therein a low, or faint, sound of the jinn by night]. (TA.)

لَيَالِي الْبَحَاقِ *One of the nights called الْبَحَاقِ [meaning the last three nights of the lunar month]. (K.) — And The decrecent moon in the last part of the [lunar] month, (K,) when it becomes slender and bow-shaped: Dhu-r-Rumme uses it in this sense without the article ال: and Th says.*

that [زمير] is one of the names of the [moon when it is termed] هلال. (TA.)

إِبِلُ مَرْمَمة: see what next follows.

بَحِيرُ مَرْمَمة A camel having a مَرَام attached to him; syn. مَحْطُومٌ: and إِبِلُ مَرْمَمة camels having اِمَّة attached to them; syn. مَحْطُة. (TA.)

قَرَسٌ مَرْمَمةٌ نِي صَوْلَةً A horse quavering, or trilling, his voice, [or whinnying or neighing,] and prolonging it. (A'Obeyd, TA.)

زمارو

زَمَارُودٌ (S and K in art. زور) or زَمَارُودٌ, as in the Commentaries on the Keshsháf, (MF), or زَمَارُودٌ (MA.), an arabized word, vulgarly زَمَارُودٌ (S), or زَمَارُودٌ (K), and the vulgar appellation is correct, agreeing with the Pers. original, (Shifá el-Ghalel), [which is زَمَارُودٌ, or زَمَارُودٌ (MA.) A certain kind of food, composed of eggs and flesh-meat: (K:) or thin paste folded together, with flesh-meat within: or the kind of food called القاصي النقي, [i. e. small, light, spongy balls, generally about the size of walnuts, made of leavened dough, and eaten with honey poured over,] and also called الخليفة النقي, and نرجس الباذرة, and ميسر, and ميسر, and in Khurásán called نزاله: (MF:) or نواله بزرگان: (MA:) or, as Golus says, on the authority of Meyl, a kind of food made of fine flour, bruised almonds, and honey.]

زمت

ل. زَمَتَ, aor. ٤, inf. n. زَمَاتَةٌ, He was, or became, grave, staid, steady, sedate, or calm. (A, K.)

٥. تَوَقَّرَ q. تَوَقَّرَ [He showed, exhibited, or manifested, gravity, staidness, steadiness, sedateness, or calmness; or he endeavoured, or constrained himself, to be grave, staid, &c.]. (A.) One says, مَا أَشَدَّ زَمَتَهُ [How great is his show of gravity, &c.], or his endeavour, or constraint of himself, to be grave, &c. []. (Fr, S.)

زَمِيَتْ Grave, staid, steady, sedate, or calm, (IAqr, S, A, K, TA.), in his sitting-places: (IAqr, TA.) pl. زَمَاتٌ, (A,) or زَمَتْ [app. زَمَتْ or زَمَتْ, if not a mistranscription for زَمَاتٌ, which I rather think it to be]. (TA.)

زَمِيَتْ Very grave, staid, steady, sedate, or calm: (S, K, TA.): forbearing, or clement; quiet, or few words; like صَبِيَتْ: or, as some say, silent. (TA.)

النَّاسِ لُفْلَانُ أَزَمَتْ Such a one is the most grave, staid, steady, sedate, or calm, of men. (S.)

زَمَح

ل. زَمَحَ, (S, K,) زَمَحَ بِأَنفِهِ (L,) aor. ٤, (K,) inf. n. زَمَحٌ, (L,) He exalted, or magnified, himself: was proud; (S, L, K,) behaved proudly, haughtily, or vainly; (S, L;) elevated his nose, from pride; (L;) i. q. زَمَحَ بِأَنفِهِ, or زَمَحَ. (TA.)

زَمَحَ: see زَمَحَ, in two places.

رُفَحٌ or رُفَحٌ The tree called سَبَاق; as also ظَمَحٌ or ظَمَحٌ. (TA in art. ظمخ; but there written without any syll. signs.)

عَقَبَةُ زَمُوحٍ [in the UK عَقَبَةُ] (JK, A, K) and زَمُوحٌ (K) [A stage of a journey] far-extending, (K,) hard, or difficult. (AZ, IAqr, JK, K.) One says, جَئْتُ سَارَ عَقَبَةٍ زَمُوحًا [He journeyed a long and hard stage]. (A.) — And نَيْتَةُ زَمُوحٍ (A, and L in art. شخ) and زَمُوحٌ, like زَمُوحٌ and زَمُوحٌ, (L in that art.) [A distant, far-reaching, or far-aiming, intention, purpose, or design. (A, and L ubi suprà.)

زَامِخٌ q. شَامِخٌ [Proud, &c.]; (S, K;) or زَامِخٌ [elevating his nose, from pride]: (A, L:) [pl. زَمُوحٌ] — زَمُوحٌ q. شَمُوحٌ [Noses elevated, from pride]. (S, A.) — [Hence,] جِبَالُ زَمُوحٍ [Mountains having tall, or long, prominences]. (TA.) — And كَيْلُ زَامِخٍ Full measure. (JK, A, K.)

زمر

ل. زَمَرُ, aor. ٤, inf. n. زَمَرٌ (S, Mgh, K) and زَمَرٌ (Mgh, K) and زَمَرَانٌ (ISd, TA,) and زَمَرٌ, inf. n. زَمَرٌ (K;) He [pipad, or] played upon (lit. sang in) a reed; (K;) he blew in a reed. (S, A, Mgh, K.) — [Hence,] زَمَرُ النِّعَامِ (S, K,) and زَمَرَتِ الْبَيْتَةُ (A,) or النِّعَامَةُ, (TA,) aor. ٤, inf. n. زَمَرٌ (S, A, K) and زَمَرٌ (TA.) [The ostriches, (S, K,) and the she-ostrich, (A, TA,) cried, or uttered their, or her, cry. (S, A, K, TA.)] [Said only of the female, or a female:] of the male ostrich one says only زَمَرٌ. (S, TA.) — And زَمَرٌ بِالْحَدِيثِ [He published, or divulged, the story. (A, K.)] — And زَمَرٌ فَلَانًا يَكْفُرَانِ [He excited, or incited, such a one against such a one. (A, K, TA.)] — زَمَرٌ (S, K,) aor. ٤, (K,) inf. n. زَمَرٌ (S,) He had little hair: (S, K, TA.) and little wool. (K, TA.) — Also, [hence,] inf. n. as above, (S,) or زَمَارَةٌ or زَمَارَةٌ, (TA.) [He (a man, S; TA) had little مَرْوَةٌ [i. e. manliness, or manly virtue]. (S, K.)] — And زَمَرٌ مَالَهُ, inf. n. as above, [His property became little, or scanty. (TA in art. قفر.)]

2: see 1, first sentence.

10. اسْتَزَمَرُ [He was, or became, object, or ignominious, or weak, and small in body, and lean, being abused or brought low. (A, TA.)] [See also the part n., below.]

زَمَرٌ: see زَمَرَةٌ.

زَمَرٌ Having little hair; (S, A, K;) and having little wool: fem. with ٤. (A, K.) You say صَبِيٌّ زَمَرٌ A child having little hair: and شَاةٌ زَمَرَةٌ [A sheep, or goat, having little wool or hair]: غَنَرٌ زَمَارِمٌ [Sheep, or goats, having little wool or hair]: (A, TA.) — And نَاقَةٌ زَمَرَةٌ A she-camel having

little fur: and نَبَتْ زَمَرٌ [app. meaning A plant having few leaves]. (Ham p. 683.) And زَمَرٌ [Scanty, or thin, hair]. (A, TA.) — Also, [hence,] (S, K,) or زَمَرُ الْجَوْدَةِ (A,) [A man (A) having little مَرْوَةٌ [i. e. manliness, or manly virtue]. (S, A, K.)] — And زَمَرُ الْهَالِ [A man having little, or scanty, property. (AZ, TA in art. قفر.)] — And عَطِيَّةُ زَمَرَةٍ A scanty, or small, gift. (A, TA.) — Also Good singing: (Th, TA:) [and] so زَمَرٌ (Az, O, TA.) — And Goodly in countenance. (K.)

زَمَرَةٌ A company, or congregated body, of men; (S, K;) as also زَمَرٌ: (TA:) or (so in the TA, but in the K "and") a party in a state of dispersion: (K.) pl. زَمَرٌ (S, A, K;) you say, جَاءُوا زَمَرًا They came in parties in a state of dispersion, one after another: (A:) some say that زَمَرٌ is from زَمَرٌ [originally an inf. n., (see 1, first sentence), and hence] signifying "sound," because a company of men is not without sound: others, that it signifies a company of few persons; from شَاةٌ زَمَرَةٌ (MF:) but the former is the proper derivation, and is confirmed by what is said in the B. (TA.)

زَمُورٌ: see the next paragraph.

زَمُورٌ Short; (K, K;) applied to a man: (TA.) pl. زَمَارٌ. (K, K.) — And Beautiful; applied to a boy, or young man; (AA, Th, O, K;) as also زَمُورٌ (AA, O, K) and زَمُورٌ (K.) — See also زَمَرٌ.

زَمَارَةٌ The act [or art] of [piping, or] playing upon the reed [or زَمَارًا]. (K.)

زَمَارٌ (Aq, S, A, Mgh, K) and زَمَارٌ (Aq, S, K,) but the latter is rare, (K,) or scarcely ever used, (S,) or it is not allowable, (Mgh,) applied to a man; and زَمَارَةٌ (S, Mgh, K,) but not زَمَارَةٌ (S, Mgh,) applied to a woman; (S, Mgh, K;) A [piper, or] player upon a reed; (K;) one who blows in a زَمَار. (S, A, Mgh, K.) — Also زَمَارَةٌ, + A fornicatress, or an adulteress: (Th, A'Obeyd, Az, S, K;) so in a trad., in which it is said نَهَى عَنْ كَسْبِ الزَّمَارَةِ [He prohibited the gain of the fornicatress]: (Th, A'Obeyd, Az, S;) so called because she publishes her business: (Th:) some say that the correct word is here زَمَارَةٌ, because such a woman makes signs with her lips and her eyes and her eyebrows: Az says that he holds the former to be the right; and Abul-'Abbás Ahmad says that the latter is wrong, and that the former signifies a beautiful prostitute: but Az adds that the trad. may mean as above, or he prohibited the gain of the female singer, as AHát relates on the authority of Aq. (TA.)

زَمَارَةٌ [fem. of زَمَارٌ, q. v. — Also] i. q. زَمَارٌ q. v. (K.) — And ١. سَاجُورٌ [i. e. collar, or collar of iron,] (O, A, K, TA) that is put upon the neck of a dog. (TA.) — And metaphorically used as meaning ١. جَانِصَةٌ (A, TA;) [i. e.] a [shackle for the neck and hands, such as is called] هَنْدَلٌ (TA.) And + A bar of iron (عَبُودٌ) between

the two rings of the [shackle called] **زُجْلُ** (M, O, K: so termed because of its sound. (O.) — Also *A she-ostrich.* (Har p 408.)

زَمَر; and its fem. with *z*: see **زَمَرَة**.

زَوْمَر see **زَوْمَرَة** — and see also **زَمِير** — Also *Playing; or a player.* (O.)

زَمْرَمَر + *Shackled [with a zamar].* (O, TA.)

زَمْرَار *A musical reed, or pipe;* (S, A, Mgh, K, TA:;) *what is called in Persian نای* [now generally meaning *a flute*]; (marginal note in a copy of the KT;) as also **زَمْرَارَة** (K:) [which latter, by many pronounced **زَمْرَارَة**, and generally so pronounced in Egypt, is applied to a *double reed-pipe*, figured and described in my work on the Modern Egyptians,] and **زَمْرَمَر** and **زَمْرَمَرَة** (IAth.) the latter like **مُتَعَلِّق** (TA:) pl. of the first, (S, A,) and of the last two **زَمْرَامِير**, (S, A.) It is related in a trad. that Muhammad, on hearing Abou-Moosā El-Ash'uree reciting, said to him, **نَعْدُ أَطِيعْتَ زَمْرَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ** [Verily thou hast been gifted with a pipe like that of David himself]; likening the sweetness of his voice and melody to the sound of the **زَمْرَار**; (TA:) as though he had musical pipes in his throat: or داوود is here the same as داوود **مَزَامِيرِ دَاوُدَ**: **مَزَامِيرَاتِ دَاوُدَ** also signifies [The Psalms of David,] *what David used to sing, or chant,* (يَتَغَنَّى بِهِ) in the CK (يَتَغَنَّى بِهِ) of the Psalms: (K:) and to such is likened the utmost sweetness of voice in reciting. and **آل** is said to be here redundant or pleonastic, meaning the person: (TA:) or (so in the TA, but in the K "and") **مَزَامِيرِ دَاوُدَ** signifies *kinds of prayer, or supplication*: it is pl. of **زَمْرَار** and of **زَمْرَمَر** or **زَمْرَمَرَة**. (So in different copies of the K.)

زَمْرَار see **زَمْرَمَر** and **زَمْرَمَرَة**, in two places.

زَمْرَمَر + *Shrinking, and abject, or ignominious, in his own estimation.* (K, TA.) [See also its verb.]

زَمْرَة

زَمْرَة see the next article.

زَمْرَة

زَمْرَة (T, S, Mgh, L, Mgh, K) and **زَمْرَة** (AZ, TA,) and accord. to some **زَمْرَة**, with the unpointed *z*, (TA,) or, accord. to IK, this is a mistranscription, and **z** says that it is correctly written with the pointed *z*, (Mgh,) [The emerald: accord. to some] i. g. **زَمْرَدَة**; (S, L, Mgh, K:) but Et-Tayfashsee [rightly] says that the **زَمْرَة** is a different kind of stone: [see this word:] and Ibn-Sā'id El-Ansāree says that the mine of the **زَمْرَة** is said to be near to that of the **زَمْرَة**: (TA:) several authors say that the **زَمْرَة** differs from the **زَمْرَة** in being more green: (MF, TA:) it is an arabized word [from the Pers. **زَمْرَد**]: (S, L, Mgh, K:) [a coll. gen. n.:] n. un. with *z*. (Mgh.)

زَمْع

1. **زَمْع**, aor. *زَمَع*, inf. n. **زَمَعٌ**, *He became confounded, or perplexed, and unable to see his right course; or he became bereft of his reason or intellect; in consequence of fear.* (S, Mgh, K.) *he feared, or was afraid.* (K.) *he was impatient; or had not sufficient strength to bear what befell him, and found not patience:* (L:) *he became disquieted, disturbed, agitated, flurried, or in a state of commotion.* (Lh.) **زَمَعْتُ** **الْأَزْمَتَ**, aor. *زَمَعْتُ*, (TA,) inf. n. **زَمَعَانُ** (Lth, K, TA,) *The hare was light, or active, and quick, or swift:* (Lth, K, TA:) and **زَمَعْتُ** *it ran,* (S, TA,) and *was light, or active.* (TA.) And **زَمَع**, aor. *زَمَع*, inf. n. **زَمَعَانُ**, *He went slowly.* (ISK, S, K.) Thus the verb has two contr. significations (K.) And *He went with short steps; as also* **زَمَع**. (TA.)

2: see the next paragraph.

4. **زَمَعْتُ عَلَى الْأَمْرِ**, and **أَزَمَعْتُ الْأَمْرَ**; (S, K:) the former accord. to Ks.; the latter accord. to Kh, but disallowed by Ks; both, however, are authorized by Fr, as meaning the same, like **أَزَمَعْتُ بِهِ** and **أَجَبَعْتُ عَلَيْهِ**; (S;) **أَزَمَعْتُ** (TA:) *I determined, resolved, or decided, upon the affair:* (Fr, S, K:) *my determination, resolution, or decision, became fixed upon the affair,* (Lth or Kh, S, TA,) *to execute it, or perform it, of necessity:* (Lth, TA:) *or I kept constantly, firmly, steadily, steadfastly, or fixedly, to the affair:* syn. **تَبَيَّنَ عَلَيْهِ**. (K.) **زَمَعْتُ** and **زَمَعْتُ** (Ibn-'Abbād, K, [in the CK written without tashdeed,]) followed by **عَلَى** before the object, inf. n. **زَمْعَانُ** (TA,) signifies the same: (Ibn-'Abbād, K.) **زَمْع** may be formed by transposition from **زَمَر**, or the *z* may be a substitute for *j*. (IF.) You say, **أَزَمَعُ السَّبِيرَ** [and **عَلَى السَّبِيرِ**] *He determined, resolved, or decided, upon going, journeying, or departing.* (Mgh.) — See also 1. **زَمَعْتُ** **الْعِنْبَةَ** + [The grape-vine, or its branch,] *became large in its zame, i. e. knot, or gem,* [see **زَمْع**] (ISH, K, TA,) *and its fruit-stalk was near to coming forth.* (ISH, TA.) — And **تَبَيَّنَ** *zame* *The herbage made its first appearance in a scattered state:* (S:) *or was not all of it equal, or uniform, but consisted of scattered portions,* (K, TA,) *at its first appearance,* (TA,) *one part surpassing another.* (K, TA.)

5: see 1, last sentence.

زَمْع see **زَمْعَان**. — Also pl. [or rather coll. gen. n.] of **زَمْعَة**, which [is the n. un. of the former, and] signifies *A certain accrescence behind the cloven hoof:* (AZ, S, Mgh, K:) *or a thing like the nails of sheep or goats, in the part between the shank and foot; every leg having upon it two of the things thus termed (زَمْعَان), as though they were formed of pieces of horn:* (Lth, K:) *or a certain accrescence projecting above the hoof of the sheep or goat:* (TA:) *or the pendent hairs in the hinder part of the hind leg, or hind foot, of the sheep or goat, and of the*

gazelle, and of the hare: (K:) [the pl. of **زَمْعَة** occurring in the S and K in the present art., and in the K in art. **زود**, (S, K.), and] the pl. of **زَمْع** is **زَمْعَان**: (AZ, S, K:) see **زَمْعَان**. — Hence, as being compared to the **زَمْع** of the cloven hoof, **زَمْع** also signifies *The lower, or baser, or the lowest, or basest, or the refuse, of mankind:* (S, L, K) pl. **أَزْمَاعُ**. (L.) On *says, هُوَ مِنْ أَزْمَاعِ زَمْعَرٍ*, meaning *He is of the last of them;* (S, L;) and of their followers (L.) — Also, i. e. **زَمْع** *The hairs behind the fetlock [joint];* (K;) and so **زَمْعَاتُ** [pl. of the n. un. **زَمْعَة**] (TA.) — Also *Knots, gems, or buds, in the places whence the racemes of the grape-vine come forth:* (ISH, K, TA:) accord. to Et-Tāfisee, (L in art. **كَمَح**) [the n. un.] **زَمْعَة** signifies the knot, or gem, in the place whence the racemes of grapes grow forth: (L ubi supra, and TA:) or, as some say, the berry when it is like the head of a young ant; and the pl. is **زَمْعَاتُ** and [coll. gen. n.] **زَمْع**: (TA.) and *the gem of a leaf:* (L in art. **كَمَح**.)

زَمْعُ الْكُفْرِ + *The leaves that cover what is within them of the raceme of the grape-vine.* (TA voc **كُفْرَان**). — Also *An accrescence, or a redundancy, (زِيَادَة) in the fingers or toes; and the epithet [applied to him who has such] is* **زَمْعِي**. (K.) — And *Scattered portions of herbage, here and there; like portions of clouds in the sky.* (TA.)

زَمْعَة see the next preceding paragraph, in four places.

زَمْعَان *Penetrating energy, or sharpness, vigorousness, and effectiveness, in the performance of an affair, and determination, resolution, or decision, to do it;* (L, K;) as also **زَمْعَان** and **زَمْع**: (K:) *and courage, such that when one has determined, resolved, or decided, upon an affair, he does not turn from it:* (K:) *and good judgment, with boldness to undertake affairs,* (K, TA,) *such that when one purposes an affair, he acts with a penetrating energy, or sharpness, vigorousness, and effectiveness, in performing it:* (TA:) *or courage, and great boldness:* (S:) and quickness, and hastiness. (S, K.)

زَمْعَان see the next preceding paragraph.

زَمْعَان see **زَمْعَان**. — Also *A hare that runs with short steps, as though it ran upon its* **زَمْعَات**, (A, T, S, K,) i. e. the pendent hairs on the hinder parts of its hind legs: (T, TA:) *or such as, when it approaches its habitation, goes upon its* **زَمْعَة**, (K, TA,) *and with short steps,* (TA,) *in order that its foot-marks may not be traced:* (K, TA:) and (K, TA, but in the CK "or") *such as is quick, or swift, and brisk, or sprightly.* (K, TA.)

زَمْعِي *A man sharp, vigorous, or effective, in determination, resolution, or decision:* (Mgh:) *a courageous man, who, when he has determined, resolved, or decided, upon an affair, does not turn from it:* (Lth, K:) [in the CK, **زَمْعِي** is a mistake

portion thereof: AHeyth says that it is the زمان [i. e. season] of fruit, of ripe dates, and of heat and cold: and that it may be [a period of] two months [as meaning any one of the six seasons of the solar year] to six months [as meaning the half-year often termed summer and the half-year often termed winter]: (TA.) [thus] it is applied to any one of the four quarters of the year; (Mgh, TA.) the first of which [in the order in which they are commonly mentioned by the Arabs, i. e. autumn,] is called by the Arabs [of the classical age] الربيع, but vulgarly الخريف, called by the former name because the first rain is therein, giving growth to [the herbage called] the ربيع; and called by the latter name because the fruits are gathered therein; and it commences when the sun enters Libra: the second [i. e. winter] is called الشتاء, and commences when the sun enters Capricornus: the third [i. e. spring] is called الصيف, vulgarly called الربيع; and commences when the sun enters Aries: the fourth [i. e. summer] is called الصيف, vulgarly called الصيف; and commences when the sun enters Cancer: (Mgh.)*

* The two following tables exhibit the principal divisions of the Arabian Calendar. The latter of them shows the places of the months in relation to the solar year at the period when they received the names by which they are here designated.

THE QUARTERS.		THE SIX SEASONS	
COMMON NAME	LATIN NAME		
Together called by some the الشتاء and الربيع.	الربيع: الربيع	Sept.	الخريف
	Autumn.	Oct.	
		Nov.	
	الشتاء: الشتاء	Dec.	الشتاء
Together called by some الصيف.	الصيف: الصيف	Jan.	الربيع الأول
	Spring.	Feb.	ربيع الكلا
		Mar.	الصيف
	الصيف: الصيف	Apr.	الصيف
Together called by some الصيف.	الصيف: الصيف	May	الصيف
	Summer.	June	الصيف
		July	الربيع الثاني
		Aug.	ربيع الحار
		Sept.	ربيع الحار

THE MONTHS.		THE PERIODS OF RAIN.	
11.	ذُو الْقَعْدَةِ	Sept.	1. الْوَسْطَى 2. الشَّتْوَى 3. الدَّفْئَى 4. الصَّيْفُ 5. الْحَمِيمُ Mostly Dry. 6. الْخَرِيفُ
12.	ذُو الْحِجَّةِ	Oct.	
1.	الْمَحَرَّمِ	Nov.	
2.	صَفَرِ	Dec.	
3.	شَهْرُ رَجَبِ الْأَوَّلِ	Jan.	
4.	شَهْرُ رَجَبِ الْآخِرِ	Feb.	
5.	جُمَادَى الْأُولَى	Mar.	
6.	جُمَادَى الْآخِرَةِ	Apr.	
7.	رَجَبِ	May	
8.	شَعْبَانَ	June	
9.	رَمَضَانَ	July	
10.	شَوَّالِ	Aug.	
		Sept.	

it is also applied to the time, or period, of the reign, rule, prefecture, or the like, of a man: [and to the life-time of a man:] with the philosophers, it signifies the measure of the motion of the ninth (or greatest) sphere (العنك الأطنس): (TA.) [and there are various other explanations belonging to the conventional language of the schools, not to the proper language of the Arabs: (see the "Dict. of the Technical Terms used in the Sciences of the Musalmans")] the pl (of زمن, Mgh) is أزمن and أزمن (that of زمان, Mgh) أزمنة. (S, Mgh, K.) [The fem. of زمن, i. e. زمين, see below.] In the following trad., إذا تقارب الزمان ثم تكذب رؤيا المؤمن تكذب [When the time becomes contracted, the dream of the believer will scarcely ever, or never, be false], what is meant is the end of time; and the approach of the resurrection; because when a thing becomes little, its extremities contract: or what is meant is the day's and the night's becoming equal; for the interpreters of dreams assert that the times [of dreams] most true of interpretation are the season of the breaking forth of the blossoms and that of the ripening of the fruit, which is when the day and the night become equal: or what is meant is the coming forth of El-Mahdee, when the year will be like the month, and the month like the week, and the week like the day, and the day like the hour, deemed short because deemed delightful: (K in art. قرب:) or it alludes to the shortness of lives and the scantiness of blessings. (TA in that art.) In another trad. it is said, طافكت تاتينا أزمان خديجة [She used to come to us] in the life-time [lit times] of Khadijah. (TA.) And one says also, ما لقيته منذ زمان, meaning I have not met him for a long time past: but in this case, accord. to the more approved usage, one should say منذ زمان, منذ زمان, منذ زمان, منذ زمان. (Lh, K, TA.)

(For authorities, and further information, see the words here mentioned, and more particularly نوى and ربيع; under the latter of which it is said that the third and last of the Six Seasons are called by some, respectively, الثاني, الربيع, and الأول; and also that the appellations of the 3rd and 4th months are differently pronounced by different persons; and that some exclude the وسيمي from the rains called الربيع: and for the Calendar of the Mansions of the Moon, see منازل القمر, in art. نزل.) The months are said to have received the names here given to them from Kilab Ibn-Murrah, an ancestor of Mohammad, about two centuries before El-Islam. These months were lunar; and from this period, with the view of adapting their year to the solar, the Arabs added a month, which they called التبيء, at the end of every three years, until they were forbidden to do so by the Kur-an (ch. ix.): but the months still retrograded through the seasons, though much more slowly. The abolition of the intercalation was proclaimed by Mohammad at the pilgrimage in the tenth year of the Flight.

زمن (S, Mgh, K) and زمين (K, TA,) applied to a man, (S, Mgh, TA,) Having, or affected with, a malady of long continuance; (Mgh, Mgh, TA,*) as also زمين (Har p. 182;) or crippled, or deprived of the power to move or to stand or to walk, by disease, or by a protracted disease: (TA:) or having what is termed زمانة [expl. below], i. e. عاهة (K, TA:) or afflicted [with what is so termed]: (S.) pl. زمينون (K, TA,) of the former, (TA,) and زمينى (Mgh, K, TA,) [likewise] of the former, (Mgh,) or of the latter, as also زمانة. (TA.) — [Hence,] هو فاني [He is remiss in respect of brightness or promptness, powerless in respect of desire]. (TA.)

زمانة: see زمن, second sentence.

زمانة A space, or period, or a long space or period, of time. (TA.) See also زمن, last sentence.

زمان: see زمن, third sentence, and again in two places in the latter part of the paragraph.

زمن: see زمن.

لقيته ذات الزمان [dim of زمن]. You say, تركاني الوقت [I met him some time ago]; like as one says بين الأعوام, meaning الأعوام, ذات الغدير (S:) or meaning ذات أعاد [in a time consisting of some, or several, subdivisions]: (TA:) or ذات [three seasons ago]; منذ ثلاثة أزمان [three seasons ago; or, app., three or more, to ten; (agrees with an explanation of the الغدير ذات voice by زمان being app. meant periods of two, or three, or six, months); (T in art. ذو.) and the like is said by I. Apr. (TA in art. صبح.)

زمانة an inf. n. of زمن [q. v.]. (S, Mgh, K.) — [Used as a simple subst.] it signifies also A disease, or an evil affection, syn. آفة (S,) or عاهة (K,) in animals: (S:) [and particularly, in a man, a disease of long continuance: or such as cripples, or deprives of the power to move or to stand or to walk: (see زمن and زمين); or want of some one or more of the limbs, or members; and privation of the powers, or faculties. (Har p. 315.) And ذو [app. as meaning An evil event or accident, a misfortune, or a calamity]. (KL.) — Also Love. (K.)

زمانة A while; an indefinite short time; as distinguished from زمانة, which is an astronomical hour: and so, often, زمانة alone.]

زمن: see زمن.

زمن Of long continuance; of long standing; over which a long time has past. (TA.) [You say سعال مزمن Stale water.] And مزمن مزمن [Chronic cough]. (K voice مضطرباً.)

زمن

* Q. 1: see the next paragraph.

Q. 4. **زَهَرَتْ** *They (the stars) shone*, (S, K.) and *were intensely bright*. (TA.) — *It (the eye) became red by reason of anger*, (K.) on the occasion of some distressing event; (TA.) as also **زَهَرَتْ**. (AZ, S, K.) — **الزهر** *It (the face) grained, so as to display the teeth; or became contracted, with a stern, an austere, or a morose, look*. (K.) — *It (a day) became intensely cold*. (K.)

زَهْرٌ *Intense cold*. (S, K.) Such is prepared by God as a punishment for the unbelievers in the latter state. (TA.) In the Kur lxxvi. 18, **زَهْرٌ** means *Hurting cold*: (Bḍ.) or [simply] *cold*: (Jel.) or, accord to some, it there has the meaning next following. (Bḍ, Jel.) — *The moon*; (K.) in the dial of Tāyī. (TA.)

زَهْرٌ *Laughing so as to show the teeth*: (K.) from the likeness to the shining of stars. (TA.) — *Angry* (K.) or *violently angry*. (S.)

ز

1: see 4, in five places — **زَنَ عَصَبٌ**, [aor., accord. to rule, -, or the sec pers. may be **زَنَيْتَ**, and the aor. -, and the inf. n., in this case, **زَنْ**, which see below, but the TK makes its aor. to be -, and the inf. n. **زَنْ**.] *His sinews dried up*. (K.) — **حَقَنَ فِقْطَرُ زَنْ** means *He kept in, or retained, his urine, and then dribbled it, or his urine was kept in, or retained, and then dribbled*. (TA. [See **زَيْنٌ**])

4. **أَزْنَتْهُ** *I thought him to possess good or evil*; as also **زَنْتَهُ**, aor. -, inf. n. **زَنْ**: or both mean *I imputed, or attributed, to him good or evil*: (Mḡb.) or **فَرَأَى بِخَيْرٍ** *he thought such a one to possess good or evil; like **أَرَاهُ***; syn. **بِهِ** *what*: (K.)

(K.) or, accord. to Lh, one says, **أَزْنَتْهُ بِحَالٍ** and **أَزْنَتْهُ** *I thought him to possess [property and] as **خَيْرٍ*** appears from what is said below on his authority) *wealth*: but **زَنْتَهُ** is what the vulgar say, and is wrong. (TA.) And **أَزْنَتْهُ بِئْسَى**, (S,) or **بَكَدَا**, (K.) and also **زَنْتَهُ**, (Har p. 112,) [and accord. to Golius **أَزْنَتْهُ**, mentioned by him as from the S, but not found therein by Freytag, nor by me in either of my copies,] *I suspected him of a thing, or of such a thing*: (S, K, and Har ubi supr.: [but] Lh says, **الْإِزْنَانِ** *لا يَكُونُ الْخَيْرُ فِي الْخَيْرِ* [app. meaning that **أَزْنُ** is not said in relation to that which is good: see what is cited on his authority above]. (TA.) And **بِالْأَمْرِ** *He suspected him of the thing, or affair*, like **أُفْنَتْهُ**. (S.) [He is suspected of such a thing]. (S.) Ḥasān says,

حَصَانٌ زَرَانٌ مَا تَرْتُبُ بِرَبِيَّةٍ

i. e. *[Chaste, staid] she is not suspected of evil*: [in which **تَرْتُبُ** may be from **زَرْتٌ** or from **زَرْتٌ**:] but some restrict themselves to the quadrilateral verb **أَزْنُ**. (Mḡb.)

8: see 4.

Bk. I.

أَبُو زَنْةٍ *A suspicion*: whence the saying, **أَبُو زَنْةٍ** *The ape, or baboon, or monkey, moves than he is the person who has conceived a suspicion*: (A, TA.) [for] — **أَبُو زَنْةٍ**, (so in three copies of the S and in my MS. copy of the K,) or **أَبُو زَنْةٍ**, (thus in the CK and TK and JM, [in the second and third of which it is expressly said to be "with kear," which, however, the author of the K should have added, accord. to his usual practice, if he meant it to be thus,]) signifies **الْقَرْدُ**. (S, K.)

أَبُو زَنْةٍ see what next precedes, in two places.

زَنْ *and* **زَنْ**, **مِيَاهُ زَنْ**, [which suggests that **زَنْ** is an inf. n. used as an epithet,] *A water, and waters, small in quantity, and narrow*: (K.) [for] **زَنْ** signifies *strait, or narrow*; like **زَيْتٌ** and **زَيْنٌ** [which do not belong to this art.]: (TA.) or **زَنْ** means *[a place of water] of which one knows not whether there be in it water or not*. (K.)

زَنْ *Short [or contracted] shade*; like **زَنْ** [mentioned in art. **زَنَا**]. (K.)

زَنْ *A fluid like mucus, that falls from the noses of camels*: (K.) but the more approved word is **ذَنْ**. (TA.)

زَنْ *A man who suffices for himself, without any other*. (K.)

زَنْ *One who opines, or conjectures, much*; f. q. **عَلَّانٌ**. (TA.)

زَنْ *One suppressing his urine and his ordure*, occurring in a trad.: or, as some say, it is **زَيْنٌ**, [q. v.] with **ب**. (TA. [But see 1, and see also what here follows.])

زَنْ *One suppressing his urine [or his ordure]*; syn. **حَاقِنٌ**: such is one of the persons forbidden, in a trad., to act as **أَمَرٌ** to others. (TA in art. **نَصْر**: mentioned also, but not expl., in the present art. in the TA.) [See also the next preceding paragraph.]

زَا

1. **زَا** *in the جبل*, (S, Mḡb, K,) aor. -, (Mḡb, K,*) inf. n. **زَاوٌ** and **زَاوٌ**, (S, Mḡb, K,) *He ascended the mountain*. (S, Mḡb, K.) — **زَا** *to* **أَلَيْهِ**, (S, K,) aor. as above, (K,) inf. n. **زَاوٌ** (S, K) and **زَاوٌ**, (K,) *He (a man, S) had recourse to it [a thing, TA] for refuge, protection, preservation, concealment, covert, or lodging*. (S, K.) — And **He approached it, or drew near to it**; (K, TA;) namely, a thing. (TA.) [Hence,] **زَاوٌ** *the* **الْخَيْمَيْنِ**, (S,) or **الْبَيْتَيْنِ**, inf. n. **زَاوٌ**, (TA,) *He drew near to the [age of] fifty [years]*. (S, TA.) — **زَاوٌ** *said of the shade*, (S, K,) *It became short*; (S;) *it contracted, shrank, or drew together*. (K.) — **زَاوٌ** *Said of a place, (TA in art. **زَوُو**) It was, or became, strait, or narrow*; and **زَاوٌ**, without -, inf. n. **زَاوٌ**, is a dial. var. thereof in this sense. (ISḍ, K, TA; all in art. **زَوُو**). — **Said of the urine**, (S,

Mḡb, K,) aor. -, (S, TA,) or -, (Mḡb,) inf. n. **زَاوٌ**, (S, Mḡb, TA) and **زَاوٌ**, (TA,) *It became retained, or suppressed*. (S, Mḡb, K, TA.) — Also *He, or it, came to the ground*. (K.) — *He hastened, or made haste*. (K.) — And *He was, or became, affected with a lively emotion, either of joy or of grief*; syn. **طَرِبَ**. (K.) — See also 2, in two places: and see 4. — **زَاوٌ** is also expl. in the K as signifying *He throttled, or strangled*: but [SM says,] I have not found any of the leading lexicologists to have mentioned this, unless it be a mistranscription for **حَقَنَ** [a meaning assigned to this verb below: see 4]. (TA.)

2. **زَاوٌ** *on* **عَلَيْهِ**, inf. n. **زَاوَةٌ**, *He straitened, or oppressed, him; made strait, or close, to him*; (S, K, TA;) as also **زَاوٌ** *on* **عَلَيْهِ**. (TA.) The verb occurs without -, written **زَاوِي**, by poetic license, in a saying of a rájuz cited in art. **نَدَحَ**, as an ex. of the word **حَاوِي**. (S.) And **زَاوٌ** *on* **عَلَيْهِ** *the stones* **زَاوُوا** occurs in a trad. as meaning *They made the stones strait, or close, to him, or upon him*. (TA.)

4. **أَزَانَهُ فِي الْجَبَلِ** *He made him to ascend the mountain*. (Mḡb, K, TA.) — **أَزَانَهُ** also signifies *أَزَانَهُ إِلَى الْأَمْرِ*, (S, K, TA;) so in the saying, **أَزَانَهُ إِلَى الْأَمْرِ**, [He constrained him to have recourse to, or to do, the thing]. (TA.) — **أَزَانَهُ** *He retained, or suppressed, his urine*, (Mḡb, K,*) as also **زَاوَهُ**; the latter verb being trans. as well as intrans. (Mḡb.)

زَاوٌ *Straitness, or narrowness*; syn. **ضَيْقٌ**. (S.) [So in my copies: perhaps a mistranscription for **ضَيْقٌ**, a meaning mentioned in the next sentence.] — **زَاوٌ** *Strait, or narrow*; syn. **ضَيْقٌ**: you say **مَكَانٌ زَاوٌ** [A strait, or narrow, place]; **بُتْرٌ زَاوٌ** [A narrow well]; so in the Fāik. (TA.) — **زَاوٌ** (S, K) and **compact, or contracted**: (K.) applied to a man: and to shade. (S.) — **زَاوٌ** *Retaining, or suppressing, his urine*; (S, Mḡb, K;) as also **زَاوٌ**. (Mḡb.) So in a trad. in which it is said that a man is forbidden to pray when he is **زَاوٌ**; (S, TA;) or where it is said that the prayer of one who is **زَاوٌ** will not be accepted: (Mḡb:) or the latter word in this case means one who is *ascending a mountain*; because he has not full power [to pray], or because he is straitened by being out of breath. (TA.) — Also, [app. because of its narrowness,] **زَاوٌ** *A grave*. (TA.)

زَاوٌ *A small skin for water or milk*. (K.) [See also **زَاوٌ**, in art. **زَوُو**.]

زَاوٌ, in two places.

زَاوٌ *More, or most, strait*: so in the saying **زَاوٌ** *كان لا يحب من الدنيا إلا أزواكها* [He used not to love, of worldly enjoyments, or blessings, save the more, or most, strait thereof]. (MF.)

زَبَر

Q. 2. **زَبَرْنَا عَلَيْنَا** *He behaved proudly, or haughtily, to us*, (K, TA,) and *frowned, or looked sternly, austere, or morosely*. (TA.)

whiteness [or white speck] seen on the nails of young persons, (AZ, K;) likewise called **فَوْه** and **وَشْ**; (AZ, TA;) as also **زَنْجِيرَةٌ**. (AZ, K.) — Accord. to IAr, † this last signifies *What the end of the thumb [or of the thumb-nail] takes from the extremity of the tooth when a man [presses the former against the edge of an upper front tooth and suddenly lets it go forward, and] says, لا م لك عني شيء ولا ذه* I have not anything for thee: not even this: (TA.) [i. e. it means anything, always used in a negative phrase.]

زَنْجِيرَةٌ: see the next preceding paragraph, in two places.

زنجفر

زَنْجَفَرٌ *A certain dye, [or pigment], well known, (K,) of a red colour, with which one writes as well as dyes, [namely, cinnabar:] its virtue is similar to that of white lead; or, as some say, of شاذنج [a kind of stone, used medicinally, from the Persian شاذنه]: it is of two kinds, native and factitious: the native is [formed by] the transmutation of a sulphureous substance into quicksilver: [it is a sulphureous ore of quicksilver:] the factitious [is what is called vermilion, and] is of various sorts. (TA.)*

زنج

1. **زَنْجٌ**, aor. **زَجَّ**, (S, K,) inf. n. **زَجُّ**, (S, K,) said of oil, (S, K,) and clarified butter, (JK, L,) and food, (L,) *It was, or became, altered [for the worse]* (S, K, TA) in odour; (TA,) [stinking, rancid,] bad, or corrupt; like **سِنْجٌ**. (JK.) — And, said of a lamb, or kid, *He raised his head in suching, by reason of choking, or of dryness of the fauces. (K.)*

زَنْجٌ, applied to oil, (S, K,) and clarified butter, and food, (L,) *Altered [for the worse]* (S, K, TA) in odour; (TA;) [stinking, rancid, bad, or corrupt; like **سِنْجٌ**: see 1.] — **إِبِلٌ زَنْجَةٌ** *Camels having their bellies straitened, by reason of thirsting (Kr, K, TA) some after time. (Kr, TA.)*

زند

1. **زَنْدٌ الشَّارُ**, aor. **زَدَّ**, *He produced fire [with a زند and زَنْدَةٌ]*. (A, TA.) — [Hence,] **زَنْدَوُ نَارٍ** *They kindled the fire of war. (A, TA.)* — See also 2. — **زَنْدٌ**, aor. **زَدَّ**, (K,) inf. n. **زَنْدٌ**, (TK,) *He (a man, TA) thirsted. (K.)* — **زَنْدَتْ**, inf. n. **زَنْدٌ**, said of a she-camel, *Her womb came forth on her giving birth. (L.)*

2. **زَنْدٌ**, inf. n. **زَنْدٌ**, *He made his زند to produce fire. (K.)* — *He lied. (K.)* — *He filled (K, TA) a water-skin, or milk-skin; (TA;) as also زَنْدٌ, (K, TA,) inf. n. زَنْدٌ; and in like manner a watering-trough, and a vessel: and he filled his water-skin, or milk-skin, so that it became like the زند, i. e. [hard, or firm, being] full. (TA.)* — [*He made, or rendered, narrow. You say, لِقَرْسٍ مَنصُرٍ لَمْ يَزْدَدْ* *This horse has a nose which was not made narrow when he was created.*

(A, TA.) — [*He straitened, or scantied; made strait, or scanty: see the pass. part n. Hence, app., زَنْدَ عَلَى أَهْلِهِ* *He straitened, or scantied, his family, made their circumstances, or subsistence, strait, or scanty, to them;] he was hard, severe, or rigorous, to his family (L.)* — *He punished beyond his right. (K, TA.)* — *He charged with wickedness: (TA;) or he, or it, made, or rendered, wickedly, mean, or sordid. (KL.)* — **زَنْدَتْ**, inf. n. **زَنْدٌ**, *The she-camel, having a [tumour of the kind called] قَرْنٌ in her vulva, had her vulva perforated on every side, and leathern things inserted in the holes and tied tight. (ISH, TA:) or زَنْدَتْ [as inf. n. of زَنْدٌ] signifies a she-camel's having the vulva perforated with small sharp-pointed pieces of wood, and then tied with [threads or strings of] hair: this is done when her womb comes forth after her having given birth; (S, K;) on the authority of IDrd, with ن and ي. (S.)* — See also the next paragraph.

4. **زَادَ** (K,) said of a man, (TA,) i. q. **زَادَ** [*He exceeded, &c.*]. (K, TA.) — [Hence, app., مَا يَزِيدُكَ أَحَدٌ عَلَيْهِ, as also مَا يَزِيدُكَ, i. q. مَا يَزِيدُكَ [meaning No one is more sufficient for thee than he: see art. زيد]: (K;) or no one exceeds him to thee in excellence. (TA.)] — **ارْدَ فِي** [*He relapsed in his pain.*] (K.)

5. **زَنْدٌ** *He was, or became, straitened, or embarrassed, and contracted in his bosom: (A:) he was, or became, straitened, or embarrassed, so as to be unable to reply, or to answer: and he was angry; (A, K;) and was incensed. (TA.)* The saying of 'Adoe,

* إِذَا أَنتَ حَاكَبْتَ الرَّجَالَ فَلَا تَلْعُ
* وَقُلْ مِثْلَ مَا قَالُوا وَلَا تَتَزَيَّدْ

[*When thou featest with men, be not altogether foolish, but say like as they have said, and be not straitened, &c.*] some relate with ي [in the last word, saying تَتَزَيَّدْ: see art. زيد]. (TA.)

زَنْدٌ [*A piece of stick, or wood, for producing fire;] the upper one of the two pieces of stick, or wood, (عُودَانِ, S, M, L, K, or خَشَبَتَانِ, L,) with which fire is produced [in a manner described below]; (S, M, L, K;) of the masc. gender; (Mgh;) [or masc. and fem.: (see مِمْقَاد, in art. وقود.)] and **زَنْدَةٌ** is the appellation of the lower one thereof; (S, M, L, K,) in which is the notch, or hollow, (مَنْزَعَةٌ, M, L, or قَرْصٌ, A in art. فرض,) or in which is a hole (ثَقْبٌ, S,) [whence the fire is produced;] and this is fem.: (S, M.) one end of the زند is put into the قَرْصُ of the زند, and the زند is then [rapidly] twirled round, in producing fire. (A in art. فرض.) [the best kind of زند is made of غُبار; and the best kind of زند, of مَرْخ: (see these two words:)] the dual زَنْدَانِ is applied to the two together; (S, M, L;) [and so, very often, is the sing. زند:] one should not say زَنْدَتَانِ; (S, M, L, K;) for it is a well-known rule that predominance is to be attributed to the masc.: (MF:) the pl. [of mult.] is زَنْدَاتِ, (S, M,*

Mgh, L, Mgh, K,) which is also syn. with زَنْدٌ, (Kr, L,) and زَنْدٌ (L) and [of pauc.] زَنْدٌ and زَنْدَانِ, (S, M, L, K,) the last anomalous [accord. to general opinion because the medial radical is not an infirm letter]; (TA;) and pl. زَنْدَانِ. (L.) Hence one says, **لَهُ نَوَارِي الزَّيْدِ**, (TA,) or **نَوَارِي** (TA,) *He as one whose زند produces fire, or whose زند produces fire,* alluding to generosity and other commended qualities [of the person to whom it is applied]. (TA.) And **وَرَّثَ** *And ورثَ* [lit. *My زاد have, or has, produced fire by thy means*], (S, A, K,) said by thee to one who has aided, or assisted, thee. (S, K.) And **أَنَا مُفْتِيحُ بَرْزَخِكَ وَكُلِّ غَيْرٍ عَنِّي مِنْ غَدِكَ** [lit. *I am one who produces fire by means of thy زند, and all the good in my possession is from thee*]. (A.) [Hence also,] **لَا يَزِيدُ بَنَى زَنْدًا** [*My weeping will not bring as a return for it so much as a زند; i. e. it will not avail aught*]. (Ham p. 83.) And **زَنْدَانِ فِي مَرْقَعَةٍ**: see art. رفع. And

زَنْدَانِ فِي وَعَاءٍ [*Two pieces of stick, or wood, for producing fire, in a bag or the like*]: a prov. denoting lowliness, ignobleness, meanness, or weakness; and applied to two weak persons together. (Meyd.) And **بَيْسٌ فِي جَفِيرِهِ غَيْرُ زَنْدَيْنِ** *see art. جعفر*. — Hence, (A,) *Each of the two bones of the fore arm; [the radius and the ulna;] (A, Mgh, L;) one of which is more slender than the other: the extremity of the زند next the thumb is called زَنْجُوعٌ, and that of the زند next the little finger is called كَرْسُوعٌ: the زَنْجُوعُ [or wrist] is the place of junction of the زندان, and the part where the hand of the thief is cut off: (L:) in this sense masc.; but improperly made fem.: (Mgh:) the two bones above mentioned are called the زندان as being likened to زندان with which fire is produced. (A, Mgh.)* And in some one or more of the dialects, **الْأَسْفَلُ مِنَ الزَّيْدَيْنِ** is *سَاعِدُ* [q. v.]; and ذِرَاعُ [q. v.]. (L and TA in art. ساعد.) [Also] *The part of the fore arm which is divested of flesh: of the masc. gender: pl. زَنْدَوُ. (Mgh.)* And (L) *The part where the extremity of the fore arm joins to the hand [on the side of the thumb and also on the side of the little finger, as is shown by what follows]: there are two parts called together زَنْدَانِ; (S, L, K;) the كَرْسُوعُ and the زَنْدَانِ; (S, L.)* — Also *A certain thorny tree. (K.)*

زَنْدٌ (K, TA) *consisting of a stone wrapped up in pieces of rag (TA) which is stuffed into a she-camel's vulva, when she is made to take a liking to the young one of another: (K:) it has a string attached to it; and when it distresses her, they pull it out, and she imagines that she has brought forth a young one: so say AO and others. (TA.)*

زَنْدَةٌ: see زند, in two places.

زَنْدٌ: see زند; of which it is a pl., and with which it is, also syn. [In the present day it is commonly applied to A steel fur striking fire: and has for its pl. زَنْدَاتُ.]

مَزْدَن [*Made*, or *rendered*, *narrow*]. You say **مَزْدَن تَوْب** *A garment, or piece of cloth, of little width.* (S, K.) And **مَزْدَنَة مَزْدَنَة** [*A leather water-bag narrow, but long; [such that] when thou seest that there is somewhat in it, [thou lookest again, and] lo, there is nothing in it.* (A, TA.) — *A small, scanty, gift.* (A, TA.) — *Narrow;* (S, K.); *niggardly;* (S, A, K.); *tenacious;* (S, A.); *who will not confer a small benefit:* (A.); *low, ignoble, mean, or sordid:* (TA.); *charged with niggardliness, and held to be little:* (Ham p. 178:) and *i. q. دَعِي* [i. e. one whose origin, or lineage, is suspected, or an adopted son, &c.]. (K.) And *A man quick in becoming angry.* (L.)

زندق

Q. 2. **زَنْدَق** [*He adopted, or held, or professed, the tenets of the Zandiq; [he was, or became, a Zandiq:* (S, K, TA.)] *generally, [he was, or became, a مُجْدِد [i. e. deviator from the right religion, or an impugnor of religions], and without religion; (KL); [a disbeliever in the world to come and in the Deity, or the unity of the Creator. (see زَنْدَقَة) and an asserter of the endlessness of time: see زَنْدَقِي.]*

زَنْدَقِي (Th, O, L, K, [in some of the copies of the K, and in my copy of the Mgh, **زَنْدَقِي**, which, as is said in the TA, is a mistake,]) and **زَنْدَقِي** *A man very niggardly or avaricious.* (Th, O, L, K, Mgh)

زَنْدَقَة a subst. from the verb above mentioned; (S, K.) [*The adoption, or belief, or profession, of the tenets of the Zandiq: generally, deviation from the right religion, or the impugnor of religions, and the state of him who is without religion; [disbelief in the world to come and in [the Deity, or] the unity of the Creator: (T, Mgh, Mgh); [and the assertion of the endlessness of time: see زَنْدَقِي]. — Also i. q. ضَبِي [as meaning Niggardliness, or avarice: see زَنْدَقِي.]* (L, TA.)

زَنْدَقِي see **زَنْدَق**.

زَنْدَقِي a dial. var. of **زَنْدَقِي** [q. v.]; (K); like **قَنْدَق** (TA.)

زَنْدَقِي *One who is of the تَنْوِيَة [or asserts of the doctrine of Dualism]: (S, O, K.) or one who asserts his belief [in the two principles of] Light and Darkness: or one who does not believe in the world to come, nor in the Deity: (O, K.) or one who does not believe in the world to come nor in the unity of the Creator: (T, Mgh.) or one who conceals unbelief and makes an outward show of belief: (K.) an arabized word, (S, Mgh), originally Pers., so they say, (Mgh), from زَنْدَق, which is a book belonging to them [i. e. the book of Zoroaster]: (PQ:) [or from the Pers. زَنْدِيك, meaning *magian*, or *fire-shipper*: and this seems to be its primary meaning; as De Saacy says in his "Chrest. Ar." 2nd ed. ii. 274:] or, accord. to IDrd, it is an arabized word from the Persian زَنْدَق (Mgh, [thus in my copy, app. for زَنْدَق, in which the e may be, as it is in many*

other instances, an affix denoting some kind of relationship,]) or زَنْدَقِي (TA, as from the L, [but not very clearly written, and with an erasure, such as to suggest that the original and right reading may be زَنْدَقِي, which may be rendered *holder of the Zand*, but]) which is expl. as meaning *he [who] asserts his belief in the eternaty, or the endlessness, of the present world:* (Mgh, TA:) or it is arabized from زَنْدِيق, i. e. a woman's religion: (O, K:) or the right explanation is this that it is a term of relation to the زَنْد, which is the book of Mánée the Magian, who was in the time of Bahrán the son of Hurmuz the son of Sábór [or Shápor], and who claimed to be successor to the Messiah, on whom he peace; and, desiring fame, composed this book, which he hid in a tree, and then took forth. الزَنْد, in their language, is "explanation," and he meant that this was the explanation of the book of Zárádušt [or Zoroaster] the Persian; and in it he held that there are two gods, Light and Darkness, Light creating good, and Darkness creating evil: (TA:) or, accord. to the "Mefátéh el-'Ulóm," زَنْدَقِي means *a follower of-Mánée*, and also *a follower of Mazdek*, who (i. e. Mazdek) appeared in the days of Kábúdh, and asserted that possessions and women were in common, and put forth a book which he called زَنْد, which is the book of the Magians, that was brought by Zárádušt, whom they assert to have been a prophet; and the companions of Mazdek were named in relation to [this] زَنْد; which word, being arabized, was converted into زَنْدَقِي (Mgh) Th says that زَنْدَقِي is not of the [genuine] language of the Arabs; (Mgh, TA:) and when the Arabs desire to express the meaning in which it is commonly used, (Mgh, Mgh, TA,) which is *one who does not hold any religion, and who asserts his belief in the endlessness of time*, (Mgh,) they say **مُجْدِد** (Mgh, Mgh, TA.) i. e. [a deviator from the right religion, or] an impugnor of religions, (Mgh,) and **دَعِي** (Mgh, TA:) some say that it is from الزَنْدَقِي; because *زَنْدَقِي* straitens himself: (L, TA.) an Arab of the desert is related to have explained it as meaning *one who looks much into things, or affairs*: (Mgh.) the pl. is زَنْدَقِيَة and زَنْدَقِيَة; (S, O, Mgh, K;) the latter being the original pl. and the e of the former being a substitute for the suppressed ي of the latter (S, O.)

زَنْد

1. **زَنْد** *He filled it; (K); namely, a vessel, and a water-skin.* (TA.) — See also what next follows.

2. **زَنْد** (Mgh) or **زَنْدَة** (K) inf. n. **زَنْد** (TA); [but the former is more probably correct, as زَنْدَر, mentioned below, is its quasi-pass.; or perhaps each is correct;] *He put upon him a زَنْد [or waist-belt].* (Mgh, K.) — **زَنْدَر** *He looked hard at me: so in the "Nawádir:"* (TA.) [see also the act. part. n., below:] **زَنْدَر** *He looked minutely at me; [he looked minutely at me]* (A.)

5. **زَنْدَر** *He* (a Christian [or Jew or Sabian or Magian]) *bound a زَنْدَر [or waist-belt] upon his waist.* (A, Mgh.) — *It (a thing) became slender, or narrow, (A, K,) so as to be like a زَنْدَر.* (A.)

زَنْدَر (S, A, Mgh, K) and **زَنْدَرَة** (A, K) and **زَنْدَرِي** (K) *The thing [meaning waist-belt] that is upon the waist of the Christian (S, A, Mgh, K) and Magian, (K,) the thing which the ذِمِّي [or free non-Muslim subject of a Muslim government, who pays a poll-tax for his freedom and toleration, i. e., Christian, Jew, or Sahian,] binds upon his waist: (T, TA.)* [accord. to the K, from زَنْدَر "it became slender, or narrow:" but the reverse is implied in the A: see 5: and it is more probably derived from the Greek ζώνιον, as observed by Golius, or ζωνάριον, as suggested by Freytag.] pl. **زَنْدَرِي**. (A, Mgh) — See also **زَنْدَر**.

زَنْدَر see **زَنْدَر**.

زَنْدَر (T, TA.) or **زَنْدَرَة** (TA,) sing. **زَنْدَرِي** (T, TA,) which signifies *Pebbles: (IAr.) or small pebbles.* (A'Obeyd, Kr, ISd, K.) — Also **زَنْدَر** (Kr,) or **زَنْدَرِي** and **زَنْدَرَة** (TA.) *Certain small flies (Kr, K) that are in حَشَوَات [i. e. gardens, or privies].* (Kr, TA.)

زَنْدَر see **زَنْدَر** = and **زَنْدَرِي**, in two places.

زَنْدَر see **زَنْدَرِي**, in two places.

زَنْدَرَة *A woman tall, and large in body.* (K, TA.)

زَنْدَر *فلان مُزْدَر إِلَى بَعِيْهِ* + *Such a one is looking hard at me, and making the eye to project: so in the "Nawádir."* (T, TA) [See also the verb, 2.]

زَنْق

1. **زَنْق** (JK, S, O, K,) namely, a mule, (JK, O,) or a horse, (S, K,) aor. زَنْق, (O, TA.) inf. n. **زَنْق** (JK, TA.) *He put a ring in the thin skin beneath the part under his lower jaw, and then attached to it a cord: (JK, O, K:) this ring is put to the head of the refractory mule; and is called زَنْقَة.* (JK, O, TA:) or *he put a زَنْق in the part under his lower jaw, in the skin: (S, O.)* every cord with which a beast is tied, [attached to a ring or otherwise] in the skin beneath the part under the lower jaw, is called **زَنْق** [or **زَنْقَة**]: (O, TA.) in the K, **زَنْق**, like **عَرَاب**; but this is wrong: (TA:) what is in the nose, pierced, is called **عَرَاب**. (O, TA.) — Also, (IDrd, K,) aor. زَنْق and زَنْق, (TA,) inf. n. as above, (KL,) *He bound his legs by means of the شُكَال [or زَنْق, q. v.]; namely, a mule's; (IDrd, K;) and in like manner, a horse's.* (TA.) [This meaning alone I find in the KL, given on the authority of the Mj: but Golius says, as on the authority of the KL likewise, that it signifies also *He fitted a shoe to a horse's foot; followed by an accus.*] — And **زَنْق**, (IArd, O,) or **زَنْق** *على عِيَال*, aor. زَنْق; (IArd, O,) and **زَنْق**, (IArd, O, K,) inf. n. **زَنْق** (IArd, O;) + *He straitened his household,*

by reason of niggardliness or poverty. (IAqr, O, K) And زَنْقَتْ عَلَى مِلَانٍ, and أَزَنْقَتْ, I straitened such a one. (JK.)

2: see above, last sentence but one.

4: see 1, last two sentences

زَنْقُ The place of the زَنْقُ [or زَنْقَة]. (S, K.) — The thin part of an arron-head. pl. زَنْقُ. (JK, Ibn-Abbād, K.)

زَنْقُ: see زَنْقُ.

زَنْقَة A narrow سَبَّة [or street]. (S.) — A narrow part of a valley. (JK, Ibn-Abbād, O.) — A bend in a wall; or in a سَبَّة [or street] (Lih, JK, O); or in a side of a house; or in a narrow, or very narrow, road of a valley, [so I render فِي غُرُوبٍ وَادٍ, (see غُرُوبٍ)] in which is what resembles a place of entrance and a twisting or winding: a subst. in all these senses, having no verb. (Lih, O)

زَنْقُ: see 1, in two places. — Also i. q. زَنْقَال [i. e. I abbles for a horse or the like, having a rope extending from the shackles of the fore feet to those of the hind feet] (TA.) — And The hind of ornament called مَخْنَقَة [i. e. a necklace, or the like]; (S, O, K; [in this sense correctly said in the K to be like كَنْبَ]) a certain ornament for women, (JK, Ibn-Abbād, O.) of silver. (Ibn-Abbād, O.)

زَنْقُ [in its primary acceptation is app. syn. with زَنْقُ in the first of the senses assigned to the latter below: — and hence,] † Firm, strong, or sound; (JK, O, K, TA;) applied to judgment, or an opinion, (JK, O, TA,) and an affair, and management, or exercise of forecast or forethought. (TA.) And زَنْقُ [which is app. its pl., or عَقُولٌ زَنْقُ] † Perfect understandings or intellects. (IAqr, O, K)

زَنْقَة: see 1, in two places.

زَنْقُ Tied, or bound, with the زَنْقُ [q. v., or with the زَنْقَة]. (TA. [See also زَنْقُ]) — And † Suffering a suppression of the urine. (TA.) — الزَنْقُ is the name of a horse of 'Amir Ibn-El-Fihryl (S, K;) and of a horse of 'Attāb Ibn-El-Warāh. (TA.)

زئير

زئير [inf. n. of زئير] The cutting a small portion of the ear of a camel or other animal, and leaving it hanging thereto. (KL. [See زئير]) — [And hence,] The act of marking with a sign or token. (KL. [See also the same word as a subst. properly so termed, expl. below.]) — And The conjoining any one with a people, or party, to which he does not belong. (KL.) — زئير, زئير, (inf. n. زئير, TA.) They sent to me this adversary in order that he might contend in an altercation, dispute, or litigate, with me. (K.)

4. الزئير السجّر † The tree had a زئير (K, TA) [i. e. an excrescence] resembling the زئير of the

شاة [app. here meaning sheep as well as goat; though sheep are said in the S, and in one place in the TA, to have no زئير]. (TA.)

زئير The [projecting] thing that is behind the cloven hoof; also called زئير (S, K;) of which it is a dial. var. (S)

زئير A camel having a زئير, i. e. a thing [or portion] of the ear cut (S, K) and left hanging down [therefrom], (S,) which is done to camels of generous race (S, K) only; (S;) as also زئير and زئير, fem. زئير and زئير, (S, K;) pl. of pau. زئير. (Yākoob, TA.) [See also زئير] — زئير + A ewe that is held in high estimation; [not signifying having a زئير, as meaning "having a kind of wattle" for [it is asserted that] the sheep has no زئير, that pertaining only to the goat. (S. [But see زئير.])]

زئير and زئير and زئير and زئير (S, K) i. q. زئير &c., (K.) He is one whose proportion, or conformation, is that of the slave: or, as Ks says, (or Lh, TA,) the meaning is, truly. (S.) [See also زئير] — زئير الفوق: see زئير.

زئير: see what next precedes. — زئير also signifies A certain tree, having no leaves, as though it were the زئير of the شاة [app. here meaning sheep as well as goat: see زئير] (TA.)

زئير of the ear of a camel: see زئير: but accord. to El-Ahmar, it is a mark made by cutting off a portion of the ear. (TA.) — [Of the ear of a man, it is app. The antitragus and also a small prominence of the antihelical immediately above the antitragus: for it is said that] زئير الأذن signifies two small things (زئير) next to the شامة [or lobule], opposite to the زئير [an evident mis-transcription for زئير i. e. tragus]. (K. [So in all the copies that I have seen.]) — Also [A kind of wattle, i. e.] a thing, (Mgh,) or piece of flesh, (TA,) hanging from the حلق [here meaning throat, water-nall], (Mgh, TA,) beneath each ear, (S and A and K in art. زئير,) of the شاة [i. e., app., sheep as well as goat; though it is said in the S that "the sheep has no زئير, that pertaining only to the goat;" app. because it is uncommon in sheep]. (TA.) [See also زئير; and see زئير and زئير and زئير.] — To this is likened the زئير of a tree: see 4. (TA.) — And [as the زئير of the ear of a camel, or of a goat or sheep, serves to distinguish it,] it signifies also † A mark, sign, or token. (TA.) — زئير الفوق † The two edges [or cusps] of the notch of an arron, (Mgh, K, TA,) between which is put the bow-string, (Mgh, TA;) as also زئير الفوق (K; but the former is the more obsolete: TA:) also called زئير الفوق. (S in art. شرح, and A and TA.) — See also زئير — أذن زئير also signifies † A certain herb, or leguminous plant, (K, TA,) of which AḤn had heard mention made, but remembered not any description: it is said to grow in plain, or soft, tracts, and in the

form of the زئير of the ear; to have leaves, and to be one of the worst of plants. (TA.) — See also زئير.

زئير: see زئير.

زئير A calamity, misfortune, or evil accident. (K.) — See also زئير.

زئير, applied to a goat, [and app. to a sheep also,] Having [two wattles, such as are termed] زئير [of which see the sug., زئير]; as also زئير. (TA.) — Also, and زئير, † One adopted among a people to whom he does not belong, (Fr in explanation of the former word as used in the Kur lxviii. 13, and S and K,) to which some add, (TA,) not being needed; as though he were a زئير among them: (S, TA.) and i. q. زئير [as meaning likewise one who is adopted among a people or by a person (though understood in some other sense by F)], (Mhr, Mgh, Mab, TA,) conjoined [with them or him]: thus the former was expl. by I'Ab as used in the Kur ubi supr.: (Mhr, TA.) but Az says that the latter word has only the meaning assigned to it above, voce زئير, as an epithet applied to a camel. (TA.) And the former word, † Base, ignoble, or mean; known by his baseness, ignobleness, or meanness, (S, K, TA,) or his evil character, (K, TA,) like as the شاة [i. e. sheep or goat] is known by its زئير: (S, TA: [in the latter of which is added, "because the cutting of the ear is a mark:" but by its زئير is here meant "its wattle;" for the cutting of the ear of the camel is a mark of generous race:]) thus expl. by 'Ikameh as used in the Kur ubi supr. (S.) And † The son of an adulteress or a fornicutress. (TA.) — Also A commissioned agent, a factor, or a deputy. (TA.) — الأذن الزئير: The lion. (M and K in art. زئير, q. v.)

زئير ناي [or flute], so called because invented by زئير, a skilful [or player upon the musical reed] in the service of Er-Rasheed and El-Moulaḡim and El-Watḡik: vulgarly called زئير; said by Esh-Shereesshee to be thus mis-called by the common people of the West. (TA.)

الزئير: زئير (زئير): see زئير. — الزئير الجذع: q. v. [q. v.]; (K, TA;) meaning † Time, or fortune, to which trials are appendant: or, as some say, hard, or rigorous, in its course. (TA.) — See also what next follows.

الزئير A camel of those called الزئير (بطن); thus called in relation to [a sub-tribe (بطن) or of زئير named] زئير. (IAqr, TA.)

زئير inf. n. of 2 [q. v.]. (TA.) — And also a subst. like زئير, signifying A certain mark of camels. (TA.)

زئير, and its fem. (with ة): see زئير. — See also زئير, in two places. — Also Small in body; like زئير. (IAqr, TA in art. زئير.) — Also The young ones of camels. (S, K.) — And A certain

زَهْرَة (Mghb.) of which the sing. (K.) or n. un. (Mghb.) is زَهْرَة (Mghb, K.) which latter signifies, as also زَهْرَة (Mghb, K.) a flower, or blossom, of a plant: (S, Mghb, K.) or a yellow flower or blossom; (IAqr, K.) and white flowers are called زَهْرَة (IAqr.) or a flower or blossom that has become yellow: (IAqr, TA.) IKt says that the term زَهْرَة is not applied to a flower until it becomes yellow: or it signifies an open flower or blossom; a flower or blossom before it opens being called بَرْقُوم (Mghb): pl. أَزْهَار, and pl. pl. أَزْهَاج. (A, *K.) One says, كَانَتْ زَهْرَةُ النَّجْمِ زَهْرًا نَجْمًا [As though the flowers of the herbs were the shining of the stars]. (A.) — Also زَهْرَة (Th, K.) and زَهْرَة (K.) or the former only, (TA.) A plant: (Th, K.) but ISd thinks that Th, by this explanation, means the signification first given above: and MF disallows the meaning of a plant as unknown. (TA.)

زَهْرٌ A want. (K, TA.) So in the phrase, قَنِيتُ مِنْهُ زَهْرِي [I accomplished what I wanted of him, or it]. (TA.)

زَهْرَة: see زَهْر, in two places. — زَهْرَة الدُّنْيَا (S, M, A, Mghb, K.) and زَهْرَة الدُّنْيَا (AHlāt, M, K.) the former agreeable with the reading of verse 181 of chap. xx. of the Kur obtaining among the people of the Haremeyn, and the latter with that generally obtaining in El-Baḡrah, (AHlāt, TA.) [but the latter is disallowed in the Mghb, and by MF.] The beauty and splendour of the present world or life; (M, A, K.) its goodness; (S, M, A, K.) its sweetness, or pleasantness; or the abundance of its goods, conveniences, or comforts; (S, M.) its goods; (Mghb) its finery, (Mghb, TA.) or beauty and splendour, and abundance of good things. (TA.)

زَهْرَة + Whiteness; (Yaqoob, S, K.) and beauty (K): whiteness, or fairness, characteristic of good birth. (S): or bright whiteness: (TA:) or any shining colour. (AHlāt, R.)

زَهْرَة: see زَهْر, in two places: — and زَهْرَة.

الزَّهْرَة [The planet Venus:] a certain star, (S, Mghb, K.) well known, (K.) white and brilliant, (TA.) in the third heaven. (K.) — الزَّهْرُ [the pl.]: see زَهْر, near the end of the paragraph.

زَهْرٌ [Shining;] ص. See 1. — Applied to a زَهْر, or piece of stick, or wood, for producing fire, Emitting shining fire, making its fire to shine. (TA.) — Applied to a plant, + Beautiful: and to the complexion of a man, bright; shining: and v. q. زَهْرَ. (TA.) — أَشْبَهَ زَاهِرًا + Intensely red. (Lh, K.) — لَفْلَانٌ دَوْلَةٌ زَاهِرَةٌ [Such a one has a brilliant turn of fortune]. (A.)

يَمْشِي الزَّاهِرَةُ He walks with an elegant, and a proud, and self-conceited, gait, with an inclining of the body from side to side: (K, TA.) occurring in the poetry of Abou-Bakhr El-Hudhale. (TA.)

أَزْهَرُ Shining; giving light; bright. (S, K.) Hence, (TA.) الأَزْهَرُ The moon. (S, K.) And الأَزْهَرَانُ The sun and the moon. (Isk, S, A, K.)

— + White; (S, K.) and beautiful: (K:) or of a bright white colour: (TA:) or of any shining colour: (AHlāt, R.) as also زَاهِرٌ (TA.) — † A man white, or fair, in face: (Mghb:) having a bright, or shining, face: (K:) — having a white, or fair, and bright, or shining, face: (S:) a man having a white, or fair, complexion, characteristic of good birth. (Sh, S:*) or of a bright white or fair complexion, with a shining face. or mixed with redness: (TA.) — زَاهِرَةٌ a woman white, or fair, in face: (Mghb:) having a bright, or shining, face: (K:) having a white, or fair, and bright, or shining, face: (S:) of a bright white or fair complexion intermixed with redness. (TA.) — + Bright, or shining, applied to an animal and to a plant. (AA.) — Applied also to water [app. as meaning Bright and clear]. (TA.) — And i. q. حَوَارٍ [app. a mistranscription for حَوَارِي, i. e. White, or whitened, applied to flour]. (TA.) — † A wild bull. — زَاهِرَةٌ a wild cow. (S, K.) — † A white lion. (K.) — A mate ever or jug, in which wine is made. (TA) voce عَرَبٌ. — † Milk just drawn. (AA, K.) — الزَّهْرَاءُ is applied by Ru-hg to The white cloud (سَحَابَةٌ) lightning in the evening. (O, K.) — زَهْرَاءُ دُرَّةٌ † A white and clear pearl. (TA.) — الزَّهْرُ Three nights of the beginning of the [lunar] month. (TA:) or so زَهْرٌ. (Har p. 200.) — الزَّهْرَاوَانُ Friday. (O, K, TA.) — النِّقْرَةُ [The two chapters of the Kur-an entitled] النِّقْرَةُ and آلَ عِزْرَانَ. (O, K.) — A camel parting his legs wide, cropping the trees. (K.)

مَزْهَرٌ A certain musical instrument, (Mghb:) the lute (عُود) upon which one plays: (S, K:) pl. مَزْهَرُونَ. (Mghb.) — One who makes the fire bright, and turns it over [to prevent its going out or becoming dull]. (Yaqoob, K and TA, in the CK) (يُوقِدُهَا) for [the purpose of attracting] guests. (K.) — مَزْهَرٌ, applied by El-Aḡlūj to the lamp of the darkness [i. e. the moon], Made to shine, from أَجَهَ: like مَجْنُونٌ from أَجَهَ: or, as some say, shining. (TA.)

زَهَقَ

1. زَهَقَتْ نَفْسُهُ, زَهَقَتْ, and زَهَقَتْ, (S, Mgh, Mghb, K.) the latter preferred by IKoot and Hr, but the former by A'Obeyd, (TA.) aor. ٤, (S, Mgh, K,) inf. n. زَهَقُ, (S, Mgh,) which is of both verbs, (S,) or this is of the former verb, and the inf. n. of the latter is زَهَقَ, (Mghb,) [but in the K it seems to be indicated, by its being said of the latter verb that it is of the class of سَجَحَ, that the inf. n. of this verb is زَهَقَ] His soul went forth, passed forth, or departed. (S, Mgh, Mghb, K, TA.) it perished: at died: (TA.) — زَهَقَتْ نَفْسُهُ and اِزْهَقَتْ the root of the [classical] language of the Arabs. (Mghb.) It is said in the Kur [ix. 55 and 86] وَتَرْهَقُ أُنْفُسُهُمْ زَهْرًا كَافِرُونَ [And that their souls may depart while they are unbelievers]. (S.) The primary meaning of زَهَقُ is The going forth, passing forth, or departing, with difficulty. (Bd in ix. 55.) — [Hence,] زَهَقَ الشَّيْءُ † The

thing perished, passed away, or came to nought; (Mghb, K, TA:) became null, void, or of no effect. (K, TA.) And زَهَقَ الْبَاطِلُ † What was false, or vain, passed away, or came to nought, (S, Mghb, K, TA.) being overcome by the truth, or reality, or fact: or, accord. to Kātādih, by الْبَاطِلُ is here meant the devil. (TA.) — And زَهَقَ السَّهْمُ (S, Mghb, K, TA) and زَهَقَ (Mghb) † The arrow passed beyond the butt, (S, Mghb, K, TA,) and fell behind it. (TA.) — or went swiftly. (Ham p. 23:) or the former has this meaning. and the latter is syn. with زَقَّ [app. meaning it slid along the ground]. (JK.) — And زَهَقَ الْغَرَسُ, aor. ٤, inf. n. زَهَقُ, † The horse preceded, went before, got before, outwent, or outstripped. (S, Mghb.) — زَهَقَتْ الرَّجُلَةُ, inf. n. زَهَقُ (Isk, S, K) and زَهَقَ (TA as from the K, [but not in the CK nor in my MS. copy of the K,]) † The saddle-camel preceded, went before, got before, outwent, or outstripped, the horses, or horsemen; (Isk, JK, *S, K, TA;) and زَهَقَتْ signifies the same. (JK.) And زَهَقَ زَهَقٌ, inf. n. زَهَقُ and زَهَقُ † Such a one preceded, went before, &c.; (K, TA;) or زَهَقَ and preceded, &c., the horses, or horsemen; (TA;) and زَهَقَ الزَّهَقُ signifies the same. (K.) — زَهَقَ said of a bone, (S, K,) aor. ٤, (K,) inf. n. زَهَقُ, Its marrow became compact and full; (S, K;) as also زَهَقَ. (L, K.) And الزَّهَقَةُ, with the same aor. and inf. n., The beast roars, or became, marrow in the utmost degree, its marrow-bones being compacted and full. (TA.) — Also, said of marrow, It was, or became, compact and full. (S, K.)

2: see 2 in art. زَرَقَ: and see 4 below.

3. زَهَقَ الْحَقُّ الْبَاطِلُ (TA [there expl. by زَهَقَ, a mistranscription, app. for زَاهَقَ, meaning † The truth, or reality, or fact, made what was false, or vain, to pass away, or come to nought.])

4. اِرْهَقَ نَفْسَهُ He (God) caused his soul to go forth, pass forth, or depart. (Mghb, Mghb.) The phrase اِرْهَقَ الْقَتْلُ means † Slaughtering is a cause of making the soul to come to nought, and to depart. (Mghb.) — [Hence,] اِرْهَقَ الْبَاطِلُ † He (God) caused what was false, or vain, to pass away, or come to nought. (S, K, TA.) See also 3. — And اِرْهَقَ السَّهْمُ (S, K) مِنْ الْبُذِّ † He made the arrow to pass beyond the butt. (S, K, TA.) — And اِرْهَقَ الدَّابَّةُ السَّجَّةَ † The beast shifted forward the saddle, and threw it upon its neck: (S, K:) and, or but, it is said to be with زَهَقَ: [i. e. one says also, or correctly, accord. to some, اِرْهَقَتْهُ: a rájiz says,

* أَخَافُ أَنْ تَرْهَقَ أَوْ يَرْهَقَ [† I fear that she may shift it forward, and throw it upon her neck, or it may shift backwards]: [thus, says J.] cited to me by Abul-Ghouth, with زَاي. (S.) [Accord. to my copy of the KL, زَهَقَ, inf. n. of زَهَقَ, signifies † The shifting backwards of a camel's saddle from his back: see 2 in art. زَرَقَ. — And اِرْهَقَ فِي السَّيْرِ †

† *He was quick [as though urging himself forward] in pace, or journeying.* (K.) — *أرَهَقَهُ* also signifies *He filled it*; (S, O, K;) namely, a vessel: (S, O.) but accord. to the L, *he overturned it*; i. e. a vessel. (TA.) — See also 1, near the end.

7. see 1, in three places — One says also *أَرَهَقَتْ الدَّابَّةُ* † *The beast leaped, or leaped upwards*, (S,) or went forward, or preceded, (O, K,) in consequence of beating, or taking flight. (S, O, K.) And *The beast fell into a deep place, or from a mountain; or fell from a mountain and died*; syn. *تَرَدَّتْ*. (TA. [See the next paragraph.])

زَهَقٌ A low, or depressed, part of the ground. (S, O, K.) A hollow, or cavity, or deep hollow or cavity, in the ground; syn. *زَهْدٌ*. (JK, TA.) sometimes, or often, beasts fall into it, and die. (TA. [See 7.])

زَهَقٌ † *Light, and unsteady, or lighttrivited*; (S, K, TA.) applied to a man. (S.) — And A beast not acceded in fatness. (TA.)

زَهَقِي † A mare that precedes, or outgoes, the [other] horses, or the horsemen. (Sh, K.)

زَهَقَاتُ مَائَةٍ and *زَهَقَاتُ مَائَةٍ* i. q. *زَهَقَاتُ مَائَةٍ*. (K, TA.) i. e. They are of the number of a hundred. (TA.)

زَهَقٌ † A thing passing away, or coming to nought, or that passes away, or comes to nought, as also *زَهَقٌ*. (K, TA.) Hence, in the Kur [xvii. 83], *إِنِّ ابْتَاطِلَ كَانَ زَهَقًا*, i. e. † [Verily what is false, or vain,] is a thing that passes away, or comes to nought. (TA.) — † A deep well; (JK, S, K;) as also *زَهَقَةٌ*; [in the TA *زَهَقٌ*] and in like manner both are applied to a place of destruction (*مُتَلَفَةٌ*); (JK;) and to a *مُتَلَفَةٌ* [app. meaning a desert in which people perish] as meaning far-extending. (Ham p. 23.) And in like manner, (S,) the former is also applied [app as an epithet] to a *فَجٌّ* [or road, or depressed road,] of an overpeering, or overhanging, mountain. (S, K.) — Also † *Light, or active*; syn. *خَفِيفٌ*. (JK.)

زَاهِقٌ Perishing, or dying. (Az, TA.) — See also *زَهَقٌ*, in two places. — † An arrow passing beyond the butt, and falling behind it: (Mgh, TA.) whence the saying, in a trad., *إِنَّ حَابِيَا* [i. e. *خَيْرٌ مِنْ زَاهِقٍ* [expl. in art. *حَبَو*]. (TA.) — † Preceding, or outgoing. You say, *زَاهِقًا*, † *He came before, or in advance of, the horses, or horsemen.* (JK.) And *زَاهِقَةً* † A saddle-camel preceding, going before, getting before, outgoing, or outstripping, the horses, or horsemen. (S.) — † A man put to flight: (S, O, K;) pl. *زَهَقٌ* (so in my copies of the S,) or *زَهَقٌ*, (so in the O,) or *زَهَقٌ*, with damm and with two dammehs. (K.) — † Water running swiftly. (JK, K, TA.) and † a canal (*خَلِيجٌ*) running swiftly. (TA.) — Applied to a beast (*دَابَّةٌ*), *Fat*, (JK, Az, S, K,) and *marrowy*: Bk. I.

(S, K;) or *marrowy*, but not *fat* in the utmost degree or having them, or little, marrow: (TA.) and dry, or tough, (K, TA,) by reason of leanness; so says Ag. (TA.) and, (K,) or as some say, (JK,) *very lean*; (JK, K, TA.) such that a foul odour is perceived arising from the meagreness of its flesh. (TA.) thus it bears two contr. meanings. (K.) — And, applied to marrow, *Compact and full*: (S, TA.) or, so applied, *good in respect of fatness*: and some say, i. q. *رَارٌ* [i. e. in a melting state, or corrupt, by reason of emaciation; or thin; &c.]: so that [thus applied also] it bears two contr. meanings. (JK.) In the saying of a *rajiz*, (S, TA,) namely, 'Omárah Ibn-Tárik, (TA.)

وَسَدِ أَمْرٌ مِنْ أَيْنَاقِ
لَنْ بَأْتِيَابٍ وَلَا خَتَائِقِ
وَلَا عِيَابٍ مُخْبِتٍ زَاهِقِ

accord. to Fr, it is in the nom. case, the poetry being what is termed *مُتَمَّا*, [by which is here meant having one rhyme made to end with *kerch* (which is substituted for *fel-hah* by poetic license) and another with *dammeh*,] the poet meaning [And a rope, or many a rope, tightly twisted, of the fur of she-camels, that were not aged ones, nor such as had their teeth fallen out by reason of extreme age, nor weak,] but whose marrow was compact and full: [or, agreeably with an explanation given above from the JK, *زَاهِقٌ* may mean in a melting state, &c.:] another explanation is, that *زَاهِقٌ* here means *ذَاهِبٌ* [going away]: (S, TA.) but, as Sgh says, the [right] reading is

عَيْسَ عِتَائِي ذَاتِ مَسْجٍ زَاهِقِ
[meaning but of a reddish, or yellowish, or dingy, white hue, of generous race, having compact and full marrow]. (TA.)

زَاهِقَةٌ sing. of *أَزَاهِقُ* in the phrase *ذَاتِ أَزَاهِقٍ* † A mare having wonderful, or admirable, qualities in running: (A, TA.) or this means a mare having a swift running. (S, K.) — One says also, *زَاهِقٌ* and *جَاءَتْ النِّخِيلُ أَرَاهِقُ*, meaning † [The horses, or horsemen, came] in troops in a state of dispersion. (A'Obeyd, TA.) — *أَزَاهِقٌ* is also the name of A horse of *Ziyád Ibn-Hindabéh*. (K.)

مَزَهَقٌ Slain. (El-Muarriz, S.)

مَزَهَقٌ Slaying, or a slayer. (El-Muarriz, S.) — And † A man quick [as though urging himself forward] in his pace, or journeying. (S, TA.) — And † *Loquacious*. (JK.)

مَزَهَقَةٌ [A cause of the departure of the soul: a word of the same class as *مُتَلَفَةٌ* and *مُتَجَنَّبَةٌ*. — [Hence,] one says of a camel which others strive in vain to overtake, *هَذَا الْبَحْمَلُ مَزَهَقَةٌ لِأَرْوَاحِ الْبَطَلِ*, i. e. [This camel is one that takes away the breath of the other beasts, or saddle-camels]. (A, TA.) — † A man who is straitened. (TA.)

زهر

1. *زَهَرٌ*, inf. n. *زَهْوَةٌ* and *زَهَرٌ*, *It stank*: [in which sense *زَهَرٌ*, inf. n. *زَهْوَةٌ*, is mentioned by Freytag on the authority of the Deewan el-Hulhaleeyan:] said of flesh-meat. (MA. [See also *زَهْوَةٌ* and *زَهَرٌ* below.]) And *زَهَمَتْ يَدُهُ* (S, MA, K,) aor. *زَهَمَ*, (K,) inf. n. *زَهْمٌ*, (S, K,) *His hand was, or became, greasy*, (S, MA, K,) *from the fat*. (MA:) or *had in it the odour of fat*. (TA.) — *زَهَمَ* also signifies *He suffered from indigestion, or heaviness of the stomach arising from food which it was too weak to digest*: (JK, K:) said of a man. (JK.) — *زَهَمَ*, (K,) aor. *زَهَمَ*, inf. n. *زَهْمٌ*, (TK,) *It (a bone) was, or became, marrowy, had, or contained, marrow*; as also *زَهَمَ*. (K, TA.)

4 see what next precedes.

زَهْمٌ *Fat*, as a subst.: (S.) or so *زَهْمٌ*; a particular term for it, not implying there being in it the odour of fat and stinking flesh-meat: (JK: [and the same is said in the TA in relation to the former word.]) or the latter signifies *fat of a beast of prey*: (TA:) or, as some say, *flesh-meat that is raw, or not thoroughly cooked*: (JK:) and the former, *fat of a wild animal: or of the ostrich: or of horses*: (K:) or, as some say, *of a wild animal that does not chew the cud*: (TA:) or in a general sense. (K.) — And *The perfume known by the name of زَهْدٌ* [i. e. *civet*], which comes forth from the [cat called] *بَسُورُ الزَّيَادِ*, from beneath its tail, in the part between the anus and the *maatus urinaris*. (K.) — Also *A fetid odour*. (K.) [See also *زَهْمٌ* and *زَهْوَةٌ*.]

زَهْمٌ The fetid odour of corpses or carcases. (TA. [See also 1, first sentence; and the last explanation of *زَهْمٌ*, and see *زَهْوَةٌ*.]) — And *The remains of fat in a horse or similar beast (ذَابَةٌ)*. (TA.) See also *زَهْمٌ*.

زَهْمٌ [part. n. of *زَهَمَ*]. You say, *نَحَرُ زَهْمٍ* *Stinking, fat, flesh-meat*. (JK.) And *يَدُهُ زَهْمَةٌ* *His hand is greasy*: (S, K:) or *has in it the odour of fat*. (TA.) — And *Very fat; having much fat: or having some remains of fatness*. (K.)

زَهْمَةٌ: see *زَهْوَةٌ*.

زَهْمَانٌ Suffering from indigestion, or heaviness of the stomach arising from food which it is too weak to digest: (JK, K:) and *زَهْمَانٌ* with damm [i. e. *زَهْمَانٌ*, with tanween, for, as is said in the S (voce *عُرْيَانٌ*), a word of the measure *فُعْلَانٌ* has its fem. with *z*, meaning, if an epithet,] signifies (the same, or) *satiated, sated, or satisfied in stomach*; as also *زَهْمَانِي*. (Z, cited by Freytag in his Arab. Prov., ii. 196.) And [hence, app.,] *زَهْمَانٌ*, (Abu-n-Nedd, IAsr, TA,) or *زَهْمَانٌ*, [imperfectly decl. (like the first word) as a proper name ending with *ان*] (AHeyth, IDrd, S, TA,) or each, (K,) the name of A certain dog. (S, K, &c.) It is said in a prov., *زَادَهُ زَهْمَانٌ* *In the belly of the dog Zehmān is his provision: applied to a man who has with him his apparatus, and what he needs: or, accord. to A, the case was*

this: a man slaughtered a camel, and divided it, and gave to [one whose name was] زهبان his share, and then زهبان returned to receive again with the [other] people; and it is applied to a man who seeks a thing when he has received once: (Mayd.) Z says that زهبان is the name of a man who came to a people that had slaughtered a camel, and asked them to give him some food thereof, and they gave it him: then he returned to them, and they said to him thus, meaning "Thou has had thy provision thereof, and it is in thy belly;" and it is applied to any one who has received his share of a thing, and then come, after that, seeking it: or, as some relate it, it is with clamour, [زهبان] and is applied to one who is invited to a repast when he is satiated: or it relates to one suffering from indigestion: or زهبان is the name of a dog; and it originated from the fact that a man prepared for himself some provision, and was unmindful of it, and a dog ate it; and it is applied to him for whom there is no share. (Z cited by Freytag *ubi supra*)

زهبان and زهبان: see the next preceding paragraph, in four places.

زهبان: see زهبان, first sentence.

زهوة The odour of fat and stinking flesh-meat; (JK, K; [and mentioned also, but not explained, in the S;]) as also زهبة: (K; or the latter signifies a fetid odour [in a general sense]: (S;) but accord. to Az, the former signifies the disagreeableness of odour, without the being fetid, or altered [for the worse]; such as the odour of lean flesh-meat, or the odour of the flesh of a beast of prey, or strong-smelling sea-fish; the fish of the rivers having no odour. (TA.) [See also 1, first sentence; and زهبر, last signification; and زهر.]

زهو

1. زهأ, said of seed-produce, *It increased, or augmented; received increase and blessing from God; or throve by the blessing of God:* (JK, TA:) [or,] said of herbage, aor. يزهو, inf. n. زهوا, it attained its full growth: (Mgh:) or it put forth its fruit or it became tall: (TA:) and, said of palm-trees, (نُشَل, S, Msh, K, TA,) and likewise of plants, (TA,) aor. as above, (Mgh, TA,) and so the inf. n., (S, Mgh, TA,) they became tall; (K, TA;) became tall and full-grown; or became of their full height, and blossomed; (TA;) and زهأ signifies the same: (K;) or both signify they (i.e. palm-trees) shored redness, and yellowness, in their fruit; (S, Mgh;) the latter verb mentioned by AZ, but [it is said that] Az did not know it: (S; [see, however, what follows:]) or, as some say, the former signifies they put forth their fruit; and زهأ the latter, as expl. next before: (Mgh:) accord. to Abul-Khattab and Lth, one says of palm-trees (نُشَل) only يزهو; not زهوا; and Az [is related to have] said, [contr. to what has been asserted of him above,] that when redness appears in [the fruit of] palm-trees, one says ازهى. (TA.) And زها and زها: (JK,) and زهوا: (Mgh, K;) and زهأ, (K,) inf. n. زهية: (TA;) [The dates, or dates beginning to ripen,] showed their good-

ness by redness, and yellowness: (JK:) became red, and yellow. (Mgh:) became coloured. (K.) Hence the trad., زهوا حتى يزهو, [He forbade the selling of the fruit of the palm-trees until its becoming red or yellow], thus differently related. (Mgh.) — You say also, زهأ الغلام, (K,) aor. and inf. n. as above, (TA,) The boy grew up; or attained to youthful vigour; or the prime of manhood. (K.) — And زهت المرأة, (JK, S, K,) aor. as above, (S,) and so the inf. n., (JK, S,) The ewe, or she-goat, became large in her udder. (JK:) or secreted milk in her udder, and was near to bringing forth. (AZ, S, K,*) — And زهت الربيع The wind rose, blew, or became in a state of commotion. (S.) — And زهت الإبل, (JK, S, M, K,) aor. as above, (JK, M,) and so the inf. n., (S, M,) The camels journeyed, after coming to water, (JK, S, M, K,) a night or more, (JK, S, M,) so says A'Obeyd, (S,) or a night or two nights. (K.) And The camels passed along, (مَرَّتْ), so in the copies of the K, but correctly مَدَّتْ [i.e. made much advance in journeying], as in the M, (TA,) in search of pasturage, after they had drunk, (K, TA,) not pasturing around the water. (TA.) The verb used in relation to camels is also trans., as will be shown below. (S, &c.) — زهو [as inf. n. of the trans. v. زها, aor. يزهى] primarily signifies the act of raising, or elevating; and the act of shinking; or putting in motion, or into a state of commotion: whence زهأ السراب and زهأ الثبات [both expl. in what follows]. (Har p. 171.) You say, زهت الأمواج زهت الأمواج السفينة. (TA.) زهأ السراب الشئ, aor. يزهأه, The mirage raised, or elevated, [to the eye,] the thing [seen in it or beyond it; or rather, made it to appear tall, and as though quivering, vibrating, or playing up and down; as is perhaps meant to be indicated by the citation above from Har]; syn. رَفَعَهُ; written only [thus] with [in the pret. and in the aor.]: (S.) — السراب يزهى القصور والحدود The mirage is as though it raised the towers and the women's camel-vehicles; or elevated them; expl. by the words يرفعهما. (TA.) — And زها البروحة, sail of a person fanning, *He put in motion the fan; or put it into a state of commotion; as also زهاها*. (TA.) And زهت وتزهأه, (S, TA,) aor. يزهأه, (K, TA,) inf. n. زهوا, (K, TA,) The wind shook, or put in motion or into a state of commotion, (S, K, TA,) the trees, (S,) or the plants, or herbage, after the dew or rain (غُثَي) (K, TA.) — And زهأه, (S, TA,) inf. n. زهوا, (K, TA;) and زهأه, (S, TA,) inf. n. ازهدأه, (K, TA;) [not ازهدأه, as in the TK, followed by Freytag:] زهأه, (S, K, TA;) and زهأه به (S, TA;) [the former of these two explanations as meaning *He, or it, incited him, or excited him, to briskness, &c., by means of deceit, or guile*. (S.) And hence their saying, بخديعة يزهأه Such a one will not be incited, or excited, to briskness, &c., by means of deceit, or guile. (S.) And ازهدأه, meaning اسخفه [Joy incited him, &c.]. (MA.) [And hence, perhaps, may be derived most of the following significations.]

زهأه, (S, TA,) aor. يزهأه, (K, TA,) inf. n. زهوا, (K, TA,) The wind shook, or put in motion or into a state of commotion, (S, K, TA,) the trees, (S,) or the plants, or herbage, after the dew or rain (غُثَي) (K, TA.) — And زهأه, (S, TA,) inf. n. زهوا, (K, TA;) and زهأه, (S, TA,) inf. n. ازهدأه, (K, TA;) [not ازهدأه, as in the TK, followed by Freytag:] زهأه, (S, K, TA;) and زهأه به (S, TA;) [the former of these two explanations as meaning *He, or it, incited him, or excited him, to briskness, &c., by means of deceit, or guile*. (S.) And hence their saying, بخديعة يزهأه Such a one will not be incited, or excited, to briskness, &c., by means of deceit, or guile. (S.) And ازهدأه, meaning اسخفه [Joy incited him, &c.]. (MA.) [And hence, perhaps, may be derived most of the following significations.]

he contemned, or despised, him, or it: but of this latter meaning I do not remember to have met with any ex.:] and زهأه signifies the same as ازهدأه (TA) meaning تهاون به. (JK.) You say, زهأه الشئ, and ازهدأه, meaning [agreeably with the former of the two explanations in the sentence immediately preceding] اسخفه طرباً [Har p. 350:] and يزهأه as meaning [agreeably with the same explanation] يستغنى and ازهدأه (Id. p. 131:) and الفوم زهأه as meaning [in like manner] استغنى من الطرب; and also as meaning *He pleased the people, or party*: (Id. p. 427.) and ازهدأه also as meaning *He incited him, or excited him, to pride, or conceit, or the like*: (Id. p. 131:) زهأه الكبر (K) *Pride rendered him self-conceited*. (TK.) 'Omar bin-'Alac-Rube' says,

وَلَمَّا تَوَاصَوْا الْحَدِيثَ وَأَمَرَتْ
وَجْوهَ زَهَاءَ الْحُسْنِ أَنْ تَتَقَاعَا

meaning *And when my discourse together, and faces shone, beauty excited the possessors of them to levity (اسخف أَرْهَابًا) and prevented their veiling them with the قناع [or head-covering], by reason of self-admiration: or, as some say, the هاء in زهأه refers to a woman mentioned before, not to وجوه; and the meaning is, beauty excited her &c.: and thus the women of the Arabs used to do when they were beautiful: or you may consider the compliment of لَمَّا as suppressed; as though he said, when we did all that, we behaved with mutual familiarity, or the like; for the complements of لَمَّا and لَمَّا may be suppressed, and their vagueness by reason of their suppression is more forcible in respect of the meaning: مِنْ أَنْ تَتَقَاعَا means أَنْ تَتَقَاعَا; for they often suppress the proposition with أَنْ: (Ham pp. 552-3.) J gives two readings of this verse, accord. to one of my copies of the S: one is with تَوَاصَوْا in the place of تَزَاجَعُوا, and أَشْرَفَتْ in the place of أَفْرَفَتْ; which make no difference in the meaning: but this is omitted in my other copy: the other is as follows:]*

فَلَمَّا تَوَافَقَا وَسَكَبَتْ أَقْبَلَتْ
وَجْوهَ زَهَاءَ الْحُسْنِ أَنْ تَتَقَاعَا

[And when we agreed together, and I saluted, faces advanced, which beauty excited &c., or the possessors of which beauty excited &c.]. (S.) فَلَمَّا لَا يَزِيدُ بَخْدِيعة يزهأه [Such a one will not be incited, or excited, to briskness, &c., by means of deceit, or guile. (S.) And ازهدأه, meaning اسخفه [Joy incited him, &c.]. (MA.) [And hence, perhaps, may be derived most of the following significations.]

زهأه, (S, TA,) aor. يزهأه, (K, TA,) inf. n. زهوا, (K, TA,) The wind shook, or put in motion or into a state of commotion, (S, K, TA,) the trees, (S,) or the plants, or herbage, after the dew or rain (غُثَي) (K, TA.) — And زهأه, (S, TA,) inf. n. ازهدأه, (K, TA;) [not ازهدأه, as in the TK, followed by Freytag:] زهأه, (S, K, TA;) and زهأه به (S, TA;) [the former of these two explanations as meaning *He, or it, incited him, or excited him, to briskness, &c., by means of deceit, or guile*. (S.) And hence their saying, بخديعة يزهأه Such a one will not be incited, or excited, to briskness, &c., by means of deceit, or guile. (S.) And ازهدأه, meaning اسخفه [Joy incited him, &c.]. (MA.) [And hence, perhaps, may be derived most of the following significations.]

ful]; pleased with himself, or self-conceited. (TA.) [See also what next precedes.]

مَرَدَّى: see مَرَدَّى, above.

ز

1. زَوَّجَ رَأًى، (accord. to different copies of the S, in the TA [زَوَّجَ] [from زَوَّجَ, originally زَوَّجَ, then زَوَّجَ, and then زَوَّجَ, or زَوَّجَ, (thus in some copies of the S,)] It was decreed against us. (S.)

4. زَوَّجَ (K, TA.) said of a man, (TA.) [from زَوَّجَ, He came having with him another: (K, and T in art. (تو): mentioned by Az and Sgh on the authority of Idris: (TA.) opposed to زَوَّجَ meaning "he came alone; by himself." (T in art. (تو).)]

زَوَّجَ A pair, or couple; two coupled together; (S, K, TA.) [of man, and] of ships and other things; (TA.) i. q. زَوَّجَ (K, and T in art. (تو): opposed to زَوَّجَ meaning "one, and no more." (K, and TA in this art. and in art. (تو).) You say, زَوَّجَ، meaning Such one came with his companion. (S.) [See also art. (تو).] الزَّوَّجُ is also the name of a ship constructed by El-Mutonakhi, (K, TA.) the 'Abdasee; in which he associated in drinking with the poet El-Bolhture. (TA.) Accord. to the S, it is the name of a mountain in El-'Irak: but Abou-Zekereyya Et-Tabreze, and after him the author of the K, deny this, and suppose J to have been led into error in asserting such to be the case by the following saying of the poet above mentioned:

* زَوَّجَ جَبَلٍ كَالْوَيْفِ تَارَةً *
* وَتَفَادَ إِذَا لُذْنَهُ بِزِمَارِ *

[Nor have I seen a mountain like wif, that is made stationary at one time, and becomes led on at another time if thou draw it along with a leading-rope]: J, however, does not say that he took this from the poetry of El-Bolhture. (TA.) [In the CK, in the verse above cited, إِذَا is put in the place of إِذَا] = [J also says that,] accord. to As, الزَّوَّجُ signifies What happens of decreed perdition or death: and زَوَّجَ is also said to signify a decrees [of God]: (S, TA.) and in the M it is said that زَوَّجَ signifies perdition, or death: and زَوَّجَ، the accidents, or calamities, of destiny or death: but accord. to the T, As said الزَّوَّجُ، with . (TA.)

زوج

2. زَوَّجَهُ إِلَهُ، زَوَّجَ شَيْءَ بَشَى. [inf. n. زَوَّجَ] He coupled, or paired, a thing with a thing; united it to it as its fellow, or like. (TA.) So in the K [xliv. 54 and lii. 20], زَوَّجَ بَعُورَ عَيْنٍ، We will couple them, or pair them, [with females having eyes like those of gazelles: (S, Mgh, K, TA.) the meaning is not the زَوَّجَ commonly known, [i. e. marriage,] for there will be no [such] زَوَّجَ in Paradise. (MF, TA.) And so in the K [lxxxi. 7], وَإِذَا النُّفُوسُ زُوِّجَتْ And

when the souls shall be coupled, or paired, or united with their fellows: (TA:) i. e., with their bodies. (Bd, Jel.) or, each with its register: (Bd) or with its works: (Bd, TA:) or the souls of the believers with the *صور*, and those of the unbelievers with the devils: (Bd) or when each sect, or party, shall be united with those whom it has followed. (TA.) And so in the phrase, زَوَّجْتُ إِبِلِي I coupled, or paired, my camels, one with another: (A:) or زَوَّجْتُ بَيْنَ الْإِبِلِ I coupled, or paired, every one of the camels with another. (TA.) So too in the K [xlii. 49], أَوْ يَزُوِّجُهُمْ، Or He maketh them couples, or pairs, males and females: or, accord. to AM, maketh them of different sorts [or sexes], males and females: for زَوَّجَ signifies [also] The making to be of different sorts or species [&c.]. (TA.) — زَوَّجَتْهُ أَمْرًا، (T, S, A, * Mgh, Mgh, K,) thus the Arabs say accord. to Yoo (S, Mgh) and Isk, (Mgh,) making the verb doubly trans. by itself, [without a particle,] meaning I married him, or gave him in marriage, to a woman; (Mgh, TA;) as also زَوَّجَتْهُ (A, K;) Akh says that this is allowable [app. as being of the dial. of Azil-Shanooh (see B) in (Mgh, TA:) [when the verb is trans. by means of ب, it generally has the meaning expl. in the first sentence of this art. — زَوَّجَتْ مِنْهُ أَمْرًا is not of the language of the Arabs: (T, Mgh, TA:) [but see a similar phrase in a verse cited in art. حصن, conj. 4:] the lawyers say, زَوَّجَتْهُ مِنْهَا [meaning I married him to her]; but this is a phrase for which there is no reasonable way of accounting, unless that it is accord. to the opinion of those who hold that *من* may be redundant in an affirmative proposition, or that of those who hold that it may be substituted for ب. (Mgh.)

3. زَوَّجَ، [inf. n. مَزَاجَةٌ] It, or he, was, or became, a couple, or pair, with it, or him: or made a coupling, or pairing, with it, or him. (MA.) [And زَوَّجَا They two formed together a couple, or pair.] — [And زَوَّجَا, inf. n. as above, They married each other.] You say, هَذَيْلٌ يَزُوِّجُ [The tribe of Hudheyl intermarry with that of 'Thrimel]. (A. [See also B.]) — زَوَّجَ زَوْجَ بَيْنَهُمَا [He made them two (referring to sentences or phrases) to have a mutual resemblance in their prose-rhymes, or in measure: or to be connected, each with the other; or dependent, each on the other]. (A, TA.) See also B, in three places.

4: see the next preceding paragraph.

5. زَوَّجَتْ أَمْرًا، (T, S, A, * Mgh, Mgh, K,) thus the Arabs say accord. to Yoo (S, Mgh) and Isk, (Mgh,) meaning I married a woman; i. e., took a woman in marriage; took her as my wife; (Mgh, TA;) as also زَوَّجَتْ (A, * K;) or this is rare; (K;) Akh says that it is allowable; (Mgh, TA;) and it is said to be of the dial. of Azil-Shanooh, (S, Mgh, Mgh, TA,) by Fr; (S, TA;) but accord. to Yoo (S, Mgh) and Isk, (Mgh,) it is not of the language of the Arabs. (T, S,

Mgh.) And زَوَّجَ فِي بَنِي لَئَانَ (A, Mgh, TA.) He married, or took a wife, among the sons of such a one. (Mgh, TA.) And زَوَّجَ إِلَهُ، q. خَاتَنَهُ [He allied himself to him by marriage]. (K in art. ختن.) — [Hence,] زَوَّجَهُ النَّوْمُ + Sleep pervaded him; syn. خَالَطَهُ. (K)

6. زَوَّجُوا، and زَوَّجُوا The people, or party, married one another; intermarried. (TA. [See also 3.]) — See also the next paragraph, in three places.

8. زَوَّجَتْ الطُّيُورُ [The birds coupled, or paired, one with another]. (TA.) — See also 6. — زَوَّجَا [and زَوَّجَا] [said of two phrases, or sentences, (A, TA.)] They bore a mutual resemblance in their prose-rhymes, or in measure: or were connected, each with the other; or dependent, each on the other: and in like manner, and زَوَّجَ، said of a phrase, or sentence, † It was such that one part of it resembled another in the prose-rhyme, or in the measure: or consisted of two propositions connected, each with the other; or dependent, each on the other: (TA:) and مَزَاجَةٌ (S, A, K) and زَوَّجَ (S) are syn.: (S, A, * K:) زَوَّجَ (S) signifies A conformity, or mutual resemblance, [with respect to sound, or measure,] of two words occurring near together; as in the phrase سَبَا سَبَا [in the K [xxvii. 22]. (Kull p. 31.)] and this is also termed مَزَاجَةٌ and مَزَاجَةٌ and مَزَاجَةٌ (Marginal note in a copy of the Mazhar, 22nd نوع.)

زَاجٌ [Vitriol;] a well-known kind of salt; (K, TA;) called زَبَّ بَيْتًا [but see زَبَّ] which is a medicinal substance, and one of the ingredients of ink: (Lth, TA:) [pl زَاجَاتٌ, meaning species, or sorts, of vitriol; namely, green, or sulphate of iron, which is an ingredient in ink, and is generally meant by the term زَاج when unrestricted by an epithet; blue, or sulphate of copper; and white, or sulphate of zinc: it is a Pers. word, (S,) arabicized, (S, K,) originally زَك. (TA.)

زَوَّجَ primarily signifies A sort of thing of any kind [that is one of a pair or couple]: and زَوَّجَانِ signifies a pair, or couple, i. e. any two things paired or coupled together, whether they be likes or contraries: زَوَّجَ signifying either one of such two things: (Az, TA:) or, accord. to 'Alie Ibn-'Eesh, a sort of thing [absolutely]: (Mgh:) or a sort of thing having its like, (El-Ghooree, Mgh, Mgh,) as in the case of species; (Mgh;) or having its contrary, (El-Ghooree, Mgh, Mgh,) as the moist and the dry, and the male and the female, and the night and the day, and the bitter and the sweet; (Mgh;) though sometimes applied to any sort of thing; and to a single thing: (El-Ghooree, Mgh:) or it is applied to a single thing only when having with it a thing of the same kind; (Mgh, Mgh;) signifying a pair, or couple, of such things: (Mgh:) the pl. is زَوَّجَاتٌ (TA:) you say زَوَّجَا حَبَابٍ وَزَوَّجَانِ مِنْ حَبَابٍ [A pair

of pigeons]: (A:) and اِنْتَرَيْتَ زَوْجِي حَمَامٍ [I bought a pair of pigeons], meaning a male and a female: (S:) زَوْجًا نَعَالًا [A pair of sandals] (S, A:) and in like manner زَوْجِيْن is used in the Qur xi. 42 and xxiii. 28; (S:) meaning a male and a female (Bḡ, Jel:) or, accord. to the M, زَوْجٌ signifies one of a pair or couple and also a pair or couple together. (TA:) and in like manner says AO, (Mgh, Mḡb,) and IKt, and IF. (Mḡb.) and ISh says that it signifies two; (Mgh:) and so says IDrd: (Mḡb:) so that you say, زَوْجٌ هُمَا as well as هُمَا زَوْجَانِ [meaning They two are a pair, or couple]; (S, K, TA:) like as you say, هُمَا بَيَّانٌ وَهُمَا سَوَاءٌ (S, TA:) and عَيْنِي زَوْجٌ نَعَالٍ, meaning [I have] two [sandals]; and زَوْجَانِ, meaning four: (Mḡb.) or زَوْجٌ هُمَا as meaning a male and a female [of pigeons] is a phrase which should not be used; one to which the vulgar are addicted: (TA:) Iamb says, the vulgar are wrong in thinking that زوج signifies two; for the Arabs used not to employ such a phrase as حَمَامٌ زَوْجٌ, but used to say زَوْجَانِ مِنَ الْحَمَامِ (Mgh, Mḡb, TA,) meaning a male and a female; (TA:) and الخُفَّانِ (Mgh, Mḡb, TA,) meaning the right and the left [of boots]: (TA:) nor did they apply the term زوج to one of birds, like as they applied the dual, زَوْجَانِ, to two; but they applied the term فرد to the male, and فَرْدَةٌ to the female: (Mgh, Mḡb:) Es-Sijistānī, also, says that the term زوج should not be applied to two, neither of birds nor of other things, for this is a usage of the ignorant; but to every two, زَوْجَانِ: (Mḡb:) Az says that the grammarians disapprove the saying of ISh that زوج signifies two of any things, (Mgh, TA,) and that زوجَانِ مِنْ خُفَّانٍ signifies [Two pairs of boots, or] four [boots]; for زوجٌ with them signifies one [of a pair or couple]: a man and his wife [together] are termed زَوْجَانِ: and زَوْجَانِ ثِيَابَةٍ in the Qur [vi. 144 and xxxix. 8] means *Blight ones* [of pairs or couples]: the primary meaning of زوجٌ being that first mentioned in this paragraph: (TA:) in the Qur xxii. 5 and l. 7 [it seems to be implied that it means pair or couple; but more probably in these instances] it means sort, or species: (Bḡ, Jel:) it is also expl. by the word لَوْحٌ [used in this last sense]: (T, TA:) in the Qur xxxviii. 58, its pl. زَوْجَاتٌ means *the ألوان* [i. e. sorts, or species] of punishment: F explains the sing. as meaning *brocade and the like*; but his restricting the signification by the words ونحوه is not right, as is shown by a citation, in the T, of a verse of El-Aḡaḡā, in which he uses the phrase كُلُّ زَوْجٍ مِنَ الدَّبِيَّانِ [every sort, or species, of silk brocade], as an ex. of زوج in the sense of لون. (TA.) — [Hence,] A woman's husband: and a man's wife: in which latter sense زَوْجَةٌ is also used; (S, M, A, Mgh, *Mḡb, K;*) as in a

verse of El-Farezdaq cited in art. نول, conj. 10; (S, Mgh;) but it is disallowed by Aq; (TA:) and the former word is the one of high authority, (Mgh, Mḡb,) and is that which occurs in the Qur, in ii. 33 and vii. 18, (S, Mgh, Mḡb, TA,) and in iv. 24, (Mgh, TA,) and in xxxii. 37: (Mgh:) AHāt says that the people of Nejd call a wife زَوْجَةً, and that the people of the Ḥaram use this word: but ISk says that the people of El-Hijāz call a wife زَوْجٌ; and the rest of the Arabs, زَوْجَةٌ: the lawyers use this latter word only, as applied to a wife, for the sake of perspicuity, fearing to confound the male with the female: (Mḡb.) the pl. of زَوْجٌ is أَزْوَاجٌ (Mḡb, K*) and زَوْجَةٌ (K); and the pl. of زَوْجَةٌ is زَوْجَاتٌ (A, Mgh, Mḡb) and أَزْوَاجٌ also; (A, Mḡb;) and أَزْوَاجٌ occurs [as a pl. pl., i. e. pl. of أَزْوَاجٍ], in a verse cited by ISk. (TA in art. نَجَاح.) — [Hence also,] A consociate, an associate, or a comrade: (A:) its pl. in this sense is أَزْوَاجٌ (S, A, K), occurring in the Qur xxxvii. 22. (S, A.) — And A fellow, or like: pl. أَزْوَاجٌ: in this sense, each one of a pair of boots is the زوج of the other; and the husband is the زوج of the wife; and the wife, the زوج of the husband. (TA.) You say, عَيْنِي مِنْ هَذَا أَزْوَاجٌ I have, of this, fellows, or likes. (TA.) — As used by arithmeticians, (Mgh, Mḡb,) contr. of فَرْدٌ; (S, Mgh, Mḡb, K;) i. e. it signifies *An even number; a number that may be divided into two equal numbers*; (Mḡb;) as, for instance, four, and eight, as opposed to three, and seven: (Mgh.) pl. أَزْوَاجٌ. (S, Mgh.) One says زَوْجٌ أَوْ فَرْدٌ [Even or odd?], like as one says زَكَا أَوْ بَزَا [or rather زَكَا أَوْ زَكَا] شَقِيقٌ أَوْ زَكَا [or rather زَكَا أَوْ زَكَا] [q. v.]. — Also A [kind of cloth such as is termed] نَهْطٌ [q. v.]: or silk brocade; syn. دَبِيَّانٌ: (TA:) or a نَهْطٌ that is thrown over the [kind of vehicle called] هَوْجٌ. (S, K, TA.)

زَج: see art. زَج.

زَوْجَةٌ: see زوج, in four places, in the latter half of the paragraph.

زَوَّاجٌ and زَوَّاجَةٌ [The marriage-state, or simply marriage]: the latter is a subst. from زَوَّجَ, [i. e. a quasi-inf. n.] like سَلَامٌ from سَلَّمَ, and كَلَامٌ from كَلَّمَ. (Mḡb.) You say, بَيْنَهُمَا زَوَّاجَةٌ الزَّوْجَانِ [Between them two is the right of the marriage-state, or of marriage]: (A, Mḡb:) and الزَّوْجَانِ is also allowable as [an inf. n. of Z.] coordinate to الزَّوْجَةِ. (Mḡb.)

زَوَّاجٌ: see the next preceding paragraph, in two places.

زَوَّاجَةٌ: see art. زَج.

زَوْجَةٌ A woman who marries often: (S, K:) one who has had many husbands. (K.)

زوج

1. زَادٌ, uor زَوْدٌ, (L,) inf. n. زَوْدٌ, (L, K,) He laid in a stock of provisions for travelling or for a fixed residence; syn. زَادًا: (L, K:) or زَادٌ is syn. with زَوْدٌ; q. v.; and this is what is meant in the K by تَأَيَّسَ الزَّادُ as the explanation of الزَّوْدِ. (MF.)

2. زَوْدَةٌ, (S, Mḡb, K,) inf. n. زَوْدٌ (KL); as also زَوَادٌ, (K,) inf. n. زَوَادٌ; (TA;) and زَوَادٌ, inf. n. زَوَادٌ; (MF;) He furnished him with, or gave him, provisions (S, Mḡb, K, *KL) for travelling [or for a fixed residence]. (S, Mḡb.) [It is doubly trans.:] you say, زَوَّدَهُم مِلَّةَ الْبَزَادِ [He furnished them with what filled the provision-bags for travelling-provision]: (A:) and زَوَّدَهُ الزَّيْتِ [He furnished him with olive-oil for travelling-provision]. (S in art. زَيْت.) And Abou-Khrāsh says,

وَقَدْ يَأْتِيكَ بِالْأَخْبَارِ مَنْ لَا
تَجِدُ بِالْحَدِّ وَلَا تَرِيدُ

[And sometimes, or often, he will bring thee tidings whom thou wilt not furnish with the sandal nor furnish with travelling-provisions]. (TA.) — [Hence,] زَوَّدْتُهُ كِتَابًا [I provided him with a letter]. (A, TA.)

4: see 2, in two places.

5. لَزَّوْدٌ [He became furnished, or he furnished himself, with provisions for travelling or for a fixed residence;] he took, or prepared, for himself provisions (S, *KL, TA) for travelling or for a fixed residence: (TA.) [Golius makes it to be trans. by means of ب, as on the authority of the KL; in which the only explanation, as that of the inf. n., is, and he chose a thing as زاد [or provision] for himself. (Har p. 92.) You say, زَوَّدَ مِمَّا فَلَانُ [Such a one was furnished, or such a one furnished himself, with provisions from us]. (A.) And لَزَّوْدَ لِسَفَرِهِ [He was furnished, or he furnished himself, with provisions for his journey]. (Mḡb.) And see another ex. voce زَادٌ. You say also, زَوَّدَ مِنَ الدُّنْيَا لِلْآخِرَةِ [Take thou provisions from the present world, i. e. make thou provision in it, for the world to come]. (A, TA.) And زَوَّدَ مِنَ الْأَمِيرِ كِتَابًا لِعَالِمِهِ [He provided himself with a letter from the commander, or governor, or prince, to his prefect]. (A, TA.) And زَوَّدَ مِنْ مَتَى طَعْنَةً بَيْنَ أَذْنَيْهِ [He got from me a stab, or spear-wound, or the like, between his ears]. (A, TA.)

زَادٌ Provisions, or a stock of provisions, for travelling (S, L, Mḡb, TA) and for a fixed residence: (L, TA:) pl. أَزْوَادٌ (L, Mḡb) and أَزَوْدَةٌ; the latter anomalous. (L.) — And hence, as being likened thereto, *Any deed, or acquirement, whether good or evil, whereby one becomes changed in state, or condition*; (L;) [or rather, whereby one provides for a change of state, or condition, like as a traveller provides for a journey.] It is

(AO, A, K;) as also زور, with ن or a particular idol which was adorned with jewels, in the country of Ed-Dádar [الذادري] [a name I nowhere find]. (TA.) — See also زور. — † The association of another, or others, with God: (Zj, K.) so explained by Zj, in the Kur xxv 72, quoted above: and so the phrase زبادة الزور, occurring in a trad. (TA.) — † [A place or] places in which lies are told: and the words in the Kur xxv. 72, quoted above, may mean, And those who are not present in places where lies are told: because the witnessing of what is false is participating therein: (Bj:) or the meaning here is the places where the Christians sit and converse: (Zj:) or where the Jews and Christians sit and converse: (TA, as from the K:) or the festivals of the Jews and Christians: (so in the CK and in a MS. copy of the K-) or (so in the TA, but in the K "and") a place, (K,) or places, (Zj,) where persons sit, and hear singing: (Zj, K-) or places where persons sit, and entertain themselves by frivolous or vain diversion: (Th:) but Isd says, I know not how this is, unless he mean the assemblies of polytheism, which includes the festivals of the Christians, and other festivals. (TA.) — Judgment: (K:) or judgment to which recourse may be had: (S:) or strength of judgment. (A.) [See also زور.] You say, زور ما له ولا يحور *It has no judgment to which recourse may be had: (S:) or no strength of judgment: (A:) or no judgment, nor understanding or intellect or intelligence, to which recourse may be had: (TA:) for زور also signifies understanding, intellect, or intelligence; (Yaqkoob, K;) and so زور: (A'Obeyd, K:) but A'Obeyd thinks it a mistranscription, for زور, (TA.) — Strength: in which sense the word is an instance of agreement between the Arabic and Persian languages: (AO, K-) or it is arabized: (Sb:) but the Persian word is with the inlaid, not the pure, damsh. (TA.) You say زور زور They have not strength. (TA.) And زور له زور A rope having strength. (TA.) — Deliciousness, and sweetness, or pleasantness, of food. (K.) — And softness, and cleanness, of a garment, or piece of cloth. (K.)*

زور inf. n. of زور. (TA.) — Inclination; (S, Mgh, K;) such as is termed صعر; (S;) crookedness; rurginess; distortion. (A.) — Distortion of the زور, (Mgh, K,) which is the upper, or uppermost, part of the breast, (Mgh,) or the middle of the breast [etc.]: (TA:) or the prominence of one of its two sides above the other: (K:) in a horse, the prominence of one of the two portions of flesh in the breast, on the right and left thereof, and the depression of the other: (S:) in others than dogs, it is said by some to signify inclination (or distortion) of a thing or part which is not of a regular square form; such as the كركرة and البدة. (TA.)

زير (S, K, &c.) originally with و, written by the Shaykh-el-Islam Zekereyya, in his Commentaries on Bq, with hemz, contr. to the leading lexicologists; (TA:) or زير نساء; A visitor of women: (Az, TA in art. تبع.) a man who loves

to discourse with women, and to sit with them, (S, K,) and to mix with them. (TA.) so called because of his frequent visits to them: or who mixes with them in vain things. or who mazes with them and desires to discourse with them. (TA:) without evil, or with it: (K-) and a woman is termed زير also: (K:) you say امرأة زير رجال (Ks:) but this usage is rare: (TA:) or it is applied to a man only: (K:) a woman of this description is termed مزير. (TA:) pl. [of pauc] زوير and زوير, (K,) the latter like أعياذ pl. of مزير. (S, K.) — Custom; habit; wont. (Yoo, K.) — A slender or bow-string: (S, K-) or the most slender of such cords, (أحدها, K, TA: in the CK أحدها) and the most firmly trusted. (TA.) — Hence the زير [or smallest string] of a مزهر [or lute] is thus termed. (TA.) [In this and the next preceding senses, it is app. of Persian origin.] — Flaw: (Yaqkoob, S, K:) and with ز, a portion thereof: (K:) pl. زوير. (TA.) — See also art. زير.

زور A vehement pace. (S, K.) — Vehement; or strong: (K:) but to what applied is not particularized. (TA.) — Applied to a camel, Strong; hardy, (TA:) prepared for journeys. (K.) And زور أسفا, applied to a she-camel, Prepared for journeys: or having an inclination to one side, by reason of her breakness, or sprightliness. (TA.) [See also زور.] — See also زور.

زير, in the K زير: see art. زير.

زاره The حوصلة [or crop] (AZ, K) of a bird; (AZ, TA:) as also زاروة, (K, TA,) with fet-h, to the و, (TA,) [in the CK زاروة and زاروة, (K, TA) [in the CK زاروة and زاروة] The receptacle in which the bird called زاروة carries matter to its young ones. (TA.) — زارة الأسد The thicket, wood, or forest, or bed of reeds or canes, (أجمة) that is the haunt of the lion: so called because of his frequenting it. (IJ.) [See also زارة, in art. زار.] And زارة A thicket, wood, or forest, (أجمة) containing [high coarse grass of the land called] خلفة and reeds or canes, and water. (TA.) — † A collected number, (K,) or a large collected number, (TA,) of camels, (K,) and of sheep or goats, and of men: or of camels, and of men, from fifty to sixty. (TA.) [See, again, زارة, in art. زار.]

زورة A single visit. (S, TA.) — Distance; remoteness. (S, K.) — الإزور. (S.) A poet (Sakhr El-Ghei, TA) says,

وَمَا وَرَدَتْ عَلَى زُورَةٍ

[To many a water has I come, notwithstanding its distance:] زور, or, accord. to AA, زورة, in this ex., accord. to one relation زورة, but the former is the better known, means upon a she-camel that looked from the outer angle of her eye, by reason of her vehemence and sharpness of temper. (TA.)

زيرة A manner of visiting. (K.) One says, زيرة فلان حسن Such a one is good in his manner of visiting. (TA.)

زوار (AA, S, K) and زيار (IAgr, K) A rope, or cord, which is put between the camel's fore-girth and hind-girth, (AA, S, K,) to prevent the hind-girth from hurting the animal's side, and so causing a suppression of the urine: (AA, TA:) pl. أزورة. (S, K.) In a trad., Ed-Dejjal is described as bound with أزورة; meaning, having his arms bound together upon his breast. (IAth.) — Also, both words, † Anything that is a [means of] rectification to another thing, (K,) and a defence, or protection; (IAgr, K;) like the زيار of a beast. (IAgr.)

زيار: see زوار: — and see art. زير.

زوير: see زور: and زوير.

زور: see what next follows, in two places.

زور زور [A man who visits much]: a poet says,

إِذَا غَابَ عَنْهَا بَعْلُهَا نَرَأَاهُ نَهَا *
زُورًا وَنَرَأَاهُ نَهَا إِلَى كَلْبِهَا *

[When her husband is absent from her, I am not to her a frequent visitor, nor do her dogs become familiar to me]. (TA.)

زاره A person visiting; a visitor: (S, * Mgh, K, *) fem. زائرة. (Sb:) pl. زارون, masc. (S, K,) and زارون, fem. (S, Mgh, K,) and زوار, masc. (K,) and fem. (Sb, S, Mgh, K,) and زور signifies the same as زائر (A, Mgh, K, TA) and زائرة (TA) and زارون (S, A, K, TA) and زارون (S, A, Mgh, TA:) being originally an inf. n.; or, as syn. with زارون, it is a quasi-pl. n.; by some called a pl. of زار. (TA.)

It is said in a trad., إِنَّ زُورَكَ عَلَيْهِ حَقٌّ [Verily there is to thy winter, or visitors, a just claim upon thee]. (TA.) [And hence,] زور also signifies A phantom that is seen in sleep. (K.)

زاروة } see زارة; the former, in two places.
زاروة }

زور Inclining; (K;) crooked; wry; distorted: (A:) [fam. زور:] pl. زور. (K.) — Having that kind of distortion in the زور [or middle of the breast [etc.]] (TA) which is termed زور. (K, TA.) — A dog whose breast (جوشن) is narrow, (K,) and the كائلك [app. meaning the part between the two collar-bones] projecting, as though his, or its, sides had been squeezed. (TA.) — A wry, neck. (TA.) — [A beast] that looks from the outer angles of his eyes (K) by reason of his vehemence and sharpness of temper: (TA: [see also زور:]) or a camel (TA) that goes with an inclination towards one side, when his pace is vehement, though without any distortion in his chest. (K.) [See also زور. Hence, app.] الزورة is a name of Certain camels (مال) that

belonged to *Utheylah* (S, K) *Ibn-El-Juldih El-Ansari*. (S.) — **زَوْرَةٌ** † A bow: (S, A, K:) because of its curving. (S.) — † A bent bow. (TA.) — † A *menāreh* (مَنَارَةٌ) deviating from the perpendicular. (A.) — † A wall (بُشْر) deep: (S, K, TA:) or not straightly dug. (TA.) — † A land, (أَرْض, S, K,) and a desert, (مَقَاتِل, A, and مَقَا, TA.) far-extending, (S, A, K, TA.) and turning aside. (TA:) and **زَوْرٌ** is applied [in the same sense] to a country, (TA,) and to an army. (TA.) — † A saying, or phrase, (كَلِمَةٌ) bad, and crooked, or distorted. (A.) — Also **زَوْرَةٌ** [as an epithet in which the quality of a subst. predominates] + A [drinking-cup or bowl of the hand called] قَدَحٌ. (S, K.) — And + A certain vessel (K) for drinking, (TA,) oblong, like the ثَلَاثَةُ. (TA.) — **مَوْ** † **أَزْوَرُ** عَنْ مَقَامِ الدَّلَالِ (A) † *He is most remote from the station, or state, of baseness, or ignominiousness.* (TA.)

مَزَارٌ A place [and a time] of visiting. (S, Mgh.)

مَزُورٌ Visited. (A.)

مَزُورٌ A camel distorted in the breast, or chest, when drawn forth from his mother's belly by the *مُغْبِر* [q v.], who therefore presses, or squeezes, it, in order to set it right, but so that an effect of his pressing, or squeezing, remains in him, whereby he is known to be **مَزُورٌ**. (Lib, K.) — And **كَلَامٌ مَزُورٌ** † Speech falsified, or embellished with lies. (TA.) And † Speech rectified, adjusted, or corrected, [and prepared, (see 2,)] before it is uttered: or beautified, or embellished; as also **مَزُورٌ**. (TA.)

مَزْدَرَةٌ Visitors of the tomb of the Prophet. (A.)

مَزُورٌ: see **مَزُورٌ**.

زوغ

1. **زَاغَ**, (IDrd, O, K,) aor. **يَزُوغُ**, (IDrd, O,) inf. n. **زَوَّغَ**, (IDrd, O, K,) *He declined, deviated, swerved, or turned aside*, (IDrd, O, K,) from the right course or direction, (IDrd, O,) and from the road; as also **زَاغَ**, aor. **يَزِيزُ**, inf. n. **زَيَّغَ**, which latter is the more chaste: (O, TA:) the former is a dial. var. of the latter. (Mgh in art. **زَيْغَ**.) — And **زَاغَ فِي النُّطْقِ**, (Yz, O, K,) aor. **يَزُوغُ**, (Yz, O,) inf. n. **زَوَّعَانٌ**, *He declined, or deviated, from the right way in speech*. (Yz, O, K.) — See also 4. — It is also trans.: (O, TA:) you say, **زَاغَ قَلْبُهُ**, (O, K, TA,) aor. **يَزُوغُ**, (O, TA,) *He made his heart to decline, deviate, swerve, or turn aside*. (O, K, TA.) **رَبَّنَا لَا تَزُغْ كَلِمَاتِنَا**, with fet-h to the ت and damm to the ج, [O our Lord, make not our hearts to decline from the right way, in the Qur iii. 6, commonly read **تَزُغْ**, (see 4 in art. **زَيْغَ**)] is an extr. reading of *Nāfi*. (O, TA.) — [Hence, app. if it be correct,] **زَاغَ** (O, K,) aor. **يَزُوغُ**, inf. n. **زَوَّغَ**, (O,) *He pulled the she-camel by the nose-vein*: (O, K:) so says Ibn-'Abbād: but [Sgh says,] the verb in this sense is with the unpointed **و** only; which Ibn-'Abbād states to be the better known. (O, TA.)

3: see what next follows.

4. **زَاغَ فِي النُّطْقِ**, inf. n. **زَوَّغَ**, [He made him to decline, or deviate, from the right way in speech, (see 1,)] and **زَاوَّغَهُ**, inf. n. **زَوَّغَ** and **زَوَّغَهُ**, [being mentioned immediately after, without any explanation, seems to signify I made him to decline, or deviate, from the right way therein, like as **بَاعَدْتُهُ** is used in the same sense as **أَبْعَدْتُهُ**] (TA.) and **بِهَ** (O, TA.)

زَاغَ is said by Sgh to belong to art. **زَيْغَ** [q v.]. (Mgh in the present art.)

أَزْوُغٌ [More, and most, went to decline, deviate, swerve, or turn aside, from the right course &c.]. (IJ, TA.)

زوق

2. **زَوَّقَهُ**, (O, Mgh, TA,) inf. n. **تَزَوَّقَ**, (Mgh, K,) [seems to signify primarily *He washed it over with quicksilver*; i. e. quicksilver; he silvered it therewith.] One says, **زَوَّقَ الدَّرَاهِمَ**, [He washed over the dirhams with quicksilver]; from **الزَّوَّقُ** (MA.) — [Then, *He gilded it with an amalgam of quicksilver and gold*: see **زَاوَّقَ**. — And hence,] *He decorated it, and embellished it*; namely, a thing [of any kind: and particularly he painted it]: but IF says that **زَوَّقَهُ**, meaning thus, is without foundation; that they say it is from **الزَّوَّقُ** meaning [the زَيْغُ] [as it is said to be in the K:]; but that this is [more] assertion. (O, TA.) [Whether properly or improperly, however,] one says, **زَوَّقَ الْبَيْتَ بِالزَّوَّقِ**, i. e. *He decorated the house, or chamber, [perhaps meaning the House of God, at Mekkeh, i. e. the Kaabah, as appears to be probable from what here follows,] and changed its colour and its fashion or semblance, with زَاوَّقِ, i. e. **زَيْغُ**. (Har p. 107.) And it is related in a trad. that ho [Muhammad] said to Ibn-'Omar, **إِذَا رَأَيْتَ قَرْيَةً قَدْ هَدَمُوا الْبَيْتَ ثَمَّ بَنَوْهُ**, [When thou seest Kureysh shall have demolished the House of God, then built it again, and decorated it, if thou be able to do, then die]: he disliked the **تَزَوَّقِ** of mosques because of its inducing desire for the things of the present world, and its finery, or because of its diverting the person praying. (TA.) — One says also, (TA.) **زَوَّقْتُ الْكَلَامَ**, and **الْكَلَامَ**, + I embellished the speech, or language, and the writing, or book; and † I rectified, or corrected, it. (S, TA.) And **زَوَّقَ وَزَوَّرَ فَلَانَ كِتَابَهُ** both mean † *Such a one rectified, or corrected, his writing, or book*. (TA.) — And **زَوَّقُوا الْجَارِيَةَ**, [They embellished the girl, or young woman, with تَزَوَّقِ] [or decorations, app. such as are made by tattooing, or staining with henna]: such decoration is termed **زَوَّقٌ**, like **سَنَابٌ**: and hence, **تَزَوَّقِي**, [Embellish thyself &c.], said to a woman; [so that it is originally, **تَزَوَّقِي**] or this is from **زَيْغِ**, [i. e. **زَيْغُ**] with **ي**. (TA.)*

5: see the last sentence above, in two places.

زَوَّقٌ: see **زَوَّقٌ**.

زَوَّقٌ [pl. of **زَوَّقٌ**, act. part. n. of the unused verb **زَوَّقَ**] Decorators, or embellishers, of the ceilings of houses or chambers. (AA, TA.) [See also **زَوَّقٌ**.]

زَوَّقٌ: see 2, last sentence.

زَوَّقٌ † A decorator; an embellisher: and particularly a painter. See also **زَوَّقٌ**, above.]

زَاوَّقُ, (S, O, K,) [in the CK written **زَوَّقُ**, as though it were **زَاوَّقُ**, the qurescent و being indicated by the sign of sukoon after the dammah,] of the dial. of the people of El-Medeenah, (AA, S, O,) i. q. **زَيْغُ**.

[i. e. *Quicksilver*]; (AA, S, O, K:) as also **زَوَّقٌ** (AA, O, K:) but from what is said by IB, it would seem that this last word is pl. of **زَاوَّقُ**: (TA.) it is used in **تَزَوَّقِ** [meaning decorations, or embellishments, pl. of **تَزَوَّقِ** used as a simple subst., or of the n. un **تَزَوَّقٌ**]; (S, O;)

and hence, [accord. to some,] **التَّزَوَّقِ** signifying "the act of decorating, and embellishing;" (K:) for it is put, together with **زَوَّقِ**, (S, O, K,) for overlaying therewith, (K,) upon **زَوَّقِ**, (S, O,) and then it is put into the **ف**, whereupon the **زَوَّقِ** [or quicksilver] goes from it [by evaporation], and the gold remains: (S, O, K:) and hence anything decorated, or embellished, is termed **مَزَوَّقٌ**, (S, O,) though not having in it **زَوَّقِ**. (S.)

تَزَوَّقِ inf. n. of 2. (Mgh.) [Used as a simple subst., this, or the n. un **تَزَوَّقٌ**, has for its pl. **تَزَوَّقِ**:] see the next preceding paragraph.

زَوَّقَ [or **زَاوَّقَ**] **مَزَوَّقٌ** [i. e. quicksilver]; applied to a dirhom. (TA.) Decorated therewith (TA.) [or with an amalgam of quicksilver and gold subjected to the action of fire so that the quicksilver is evaporated]. — And hence, (TA.) Anything decorated, or embellished, (S, O, Mgh, K, TA,) though not having in it **زَوَّقِ**, (S, O.) See **زَاوَّقَ**. — Also, applied to speech, or language, † *Embellished*: (K, TA:) and applied to a book, or writing, [in the same sense: (see 2:)] or [as meaning] † *rectified, or corrected*; like **مَزَوَّرٌ**. (AZ, TA.)

زول

1. **زَالَ**, aor. **يَزُولُ**, (K,) and, accord. to the K, also **يَزَالُ**, which is rare, on the authority of Abou-'Alea; but this is the aor. of **زَالَ** like **خَالَ**, [which has a different meaning from the former verb,] (MF, TA,) inf. n. **زَوَالٌ** (K) and **زَوُولٌ** (Lib, K) [which in all its senses except one mentioned below may app. be pronounced also **زَوُولٌ**, like **زَوُولٌ** and **زَوِيلٌ**, pl. of **زَوُولٌ** for **زَوُولٌ**, (K, TA.) the last thus, with fet-h, accord. to a rule of the K, but in some of the copies also with damm, (TA,) and **زَوَالَتٌ**, (K,) *It went away; passed away; departed; removed; shifted*; (K, TA;) was, or became, remote, or absent; ceased to be or exist, or came to naught; (TA;) as also **زَوَّلَ**, inf. n. **زَوَّلَالٌ** (K:) or, accord. to the O, **إِطْمَأَنَّ** (TA.) [See also 7.] Hence,

زَالِ الدُّنْيَا وَجَيْدَةُ النَّوَالِ [*The world, or worldly enjoyment or good, is quick in passing away, or coming to nought.*] (TA.) And زَوَّالٌ, and زَوَّالَةٌ, see زَوَّلَ. And زَوَّلَ. And زَوَّلَ الشَّىْءُ: زَوَّلَهُ، وَزَوَّلْنَا، وَزَوَّلْتُ، وَزَوَّلْتُمْ، وَزَوَّلُوا، &c., as above, (TA.) *The thing removed, went away, [or ceased,] from its place; it left, or quitted, its places.* (ZAWL.) And زَوَّلْتُ عَنْ مَكَانِي، inf. n. زَوَّلَ، &c., from my places.] (K.) [And زَوَّلَ، said of any affliction of the mind or body, *It went away, passed away, or ceased, from him; it left him, or quitted him.*] زَوَّلُوا عَنْ مَكَانِهِمْ They turned away from their place; or returned, or went back, and fled, from it. (TA.) And زَوَّلْتُ، inf. n. زَوَّلَ، &c., as above, (TA.) *[He turned, or evered, from the opinion, or judgment, or sentiment.]* (Lh, TA.) And زال alone, aor. يَزُولُ، He, or it, quitted his, or its, place. (AHeyth, TA.) And He removed from one town, or country, to another. (TA.) And زالت بَرْكَبَاتُهُمُ، the خيلُ برْكَبَاتِهِمُ، (K,) inf. n. زَلَّتْ، (TA,) *The horses removed from their place with their riders.* (K, TA.) [Said in the TA to be tropical; but I see not why.] — Hence, زالت الشمس، inf. n. يَزُولُ، without a, (K,) as Th says, (TA,) زَوَّلَتْ، and زَوَّلَانِ، † *The sun declined from the meridian.* (K, TA.) [And sometimes it signifies + *The sun set:* see l in art. ذَلَكَ.] — And hence, but not with زَوَّلُوْا for an inf. n. in the senses expl. in this sentence and the next following it, (TA,) زَالَتِ النِّجَارُ، (K, TA,) inf. n. زَوَّلَ (TA) [and app. زَوَّلَتْ، †† *The day became advanced,* the sun being somewhat high; syn. اِتَّفَعَ.] (K, TA.): or, as some say, *went away, or departed.* (TA.) And زال الظِّلُّ، (TA,) or الظَّلُّ، (K, TA,) †† *The sun became high, and the shade contracted, or decreased, or went away, at mid-day.* (K,* TA.) زال ظُلْمُنِهِمُ، [thus in the TK (ed. of Booldak), i.e. ظَلَمْنَاهُمُ، thus in the K, and thus only, the verb being indicated by a preceding phrase; in the TA ظلْمُنِهِمُ, which is an evident mistranscription;] inf. n. يَزُولُ، (K,) like يَذْبُلُونَ [an inf. n. of قَالَ، aor. يَقْدِرُ؛ but more properly compared to يَذْبُلُونَ، an inf. n. of دَامَ، aor. يَدْوِمُ.] (TA.) [a phrase which may be rendered *Their journeying ceased for a while;*] expl. as meaning أَتَوْا مَكَانَهُمْ ثُمَّ يَذْبُلُونَ [i. e. they abode in their place: then an incident occurred to them different from their former opinion, so that it turned them therefrom, inducing them to remove:] (K:) in the K is added وَعَنْهُ; but this should be omitted; the passage is taken from the M; in which هُنَا refers to Lh as the authority. (TA.) — زال [having for its inf. n., app., زَوَّلَ] signifies also زَوَّلَ (see the first of these below) *signified also It moved; or was, or became, in a state of motion, commotion, or agitation;* syn. تَحَرَّكَ، so in the saying, زَالَتْ رَأْسُ زَيْلٍ [I saw a تَحَرَّكٌ once or figure: then it moved, &c.] (TA.) And

says, **يُؤَوِّلُ فِي النَّاسِ**, meaning *He moves much among men, or the people, and does not remain still, or stationary.* (TA.) — **رَأَتْ لَهُ** means *she saw him from a distance rose to his view.* (TA.) — **زَال بِه السَّرَاب** *The mirage raised, or elevated, (رفع), and made apparent, him, or it.* (TA.) = زَالَ زال &c.: see in art. رَزَلَ, also signifies *He affected acuteness or sharpness or quickness of intellect, cleverness, ingenuity, shiffulness, knowledge, or intelligence; or did so, not having it:* syn. تَكَفَّرَ. (IAfr, TA.) [See also 5.] = [As a trans. verb, it belongs to art. رَزِلَ, and app. to the present art. also.] See 4. You say, **وَرَاى وَرَائَهُ**, **وَرَآهُ**, **وَإِنَّمَا وَرَاءَهُ**: see **وَرَاءَ**. And **وَرَيْلٌ وَرِيْلُهُ** and **وَرِيْلًا وَرِيْلَةً**: see **وَرِيْلٌ**; and for the first, see also **وَرَّأَى**. — And **رَالَهُ** *He separated himself from him;* (K); as also **رَالَهُ**. (§) and **K** in art. رَزَلٍ [to which the latter exclusively belongs.]

2: see 4: — and see also 5.

3. رَوَّلَ inf. n. مَرْوَلَةٌ (§, K) (K).
 i. q. عَالَجَهُ [as meaning *He laboured, exerted himself, strove, struggled, contended, or conflicted, with him, or it, to prevail, overcome, or gain the mastery or possession, or to effect an object; and accord.* to the KL and PS and some other lexicons, it signifies also *he treated him medically;* but of this meaning I have not found any ex.]: and حَالَجَهُ [as meaning *he sought to obtain it, or effect it; or did so by artful, or shifful, management*] (§, K): طَابَهُ [he made a demand on him, or prosecuted a claim upon him]. (K.) [According to the TA, it seems to be used properly in relation to real things, and tropically in relation to ideal things. One says, زاول الصيد *He strove to gain possession of, or to catch, i.e. he hunted, the animals of the chase.* (See طَرَدَ.)] And رَاوَاهُ [I strove with him to avert him, or to turn him back, from the affair]. (§ in art. انجس.) Zuheyr says,

فَبَيْنَمَا يُوقِفُونَ عِنْدَ رَأْسِ جَوَادِنَا
يُزِيلُونَنَا عَنْ نَفْسِهِ وَيُلْقِيهِ

[And we passed the night standing at the head of our courser, he striving with us to repel us from himself, and we striking with him to master him.]
(S.) And a man said to another, who upbraided him with cowardice, وَلَيْتَنِي مَا كُنْتُ جَهَانًا وَلَيْتَنِي مَا كُنْتُ جِهَانًا [By God I was not a coward, but I strove, or sought, to preserve a possession appointed for a fixed time; i.e., to preserve my life though its term is fixed: see the Kur iii. 189]
(S.) One says also, لَوْ يَزَالُ حَاجَةً إِلَيَّ i.e. حَاجَتِي إِلَى [He seeks to accomplish a thing that is an object of want to him; or does so by artful, or skilful management]: a tropical phrase. (TA.) And مَلِكٌ مُزَارِعَةٌ لِهَذَا الْأَمْرِ [I loathed, or was averse from, striving, or seeking, to accomplish this affair]. (TA.)

4. ازاله, (S, O, M_{ph}, K₇) inf. n. ازاله; (TA;)

and زَوَّلَهُ (S, O, Mṣb, K.) inf. n. تَزْوِيلٌ (O, TA.); and زَوَّلَ لَهُ [أَزْوَالُهُ] inf. n. اِرْزَالٌ (O), this being syn. with اِرْزَاةً (K.); He removed it; made it to go away, pass away, depart, remove, or shift (O, K, TA.); [and made it to cease to be or exist, or to come to naught: did away with it; annulled it: effaced, or obliterated, it:] and رَزَّاهُ, nor أَزَّاهُ وَأَرْزَاهُ, [which see in art. رَزَّى] signifies the same as أَرَزَّاهُ وَأَرْزَاهُ. (K.) You say, اِلَّا عَنِ الْبَصِصِ He removed it from the place. (MA:) And the like is said in the K.). [And اِزَالَ عَنْهُ كَذَا He removed from him such a thing; made it to go away, pass away, or cease, from him; or to leave him, or quit him; he freed him from it, or rid him of it. And اِرْزَاهُ عَنْ رَبِّهِ He, or it, made him to turn, or swerve, from his opinion, or judgment, or sentiment.] And اِرْزَاةً اِلَّا اِرْزَاةً وَرَأَى: see زَوَالَ. [See also 4 in art. رَزَّى.]

ب. *وَتَزَوَّلُ* and *زَوَّلَهُ* *أ. g.* [He made him, or it, to come]: so says AAF, on the authority of AZ: in the copies of the K, erroneously, *أَجَّاهَهُ*. (TA.) = *AND* *تَزَوَّلَ* (K), said of a young man, (TA.) *He attained the utmost degree of acuteness or sharpness or quickness of intellect, or of cleverness, ingeniousness, shiffulness, knowledge, or intelligence.* (K.) [See also 1, near the end of the paragraph.]

8. تَعَاوَلُوا *i. q.* [They laboured, exerted themselves, strove, struggled, contended, or conflicted, one with another, to prevail, overcome, or gain the mastery or possession, or to effect an object]. (S, K. [See also 3.])

7, انزال *It was, or became, removed; or made to go away, pass away, depart, remove, or shift.* (S,* TA.) — And انزال عنه *He became separated from him.* (K.) [See also 7 in art. زيل.]

8. از داله: see 4, first sentence.

B. **ارول**: see 1, first sentence.

10. [استرأله] *He looked at it to see if it quitted its place.* One says, اسْتَرَأَ هَذَا الشَّيْءُ مَا يَبْدُو مِنْ أَمَا، meaning *Look thou at this figure seen from a distance to see if it move and if it quit its place.* (AHsyih, O, TA.)

Q. Q. 4. اَزْوَاجٌ ; see 1, first sentence,

زَوَّلَ an inf. n. of 1 in the first of the senses expl. above. (K,* TA.) — See also **زَوَّلَ**. — As an epithet applied to a man, (S,) *Light, agile or active: acute or sharp or quick in intellect, clever, ingenious, shifful, knowing, or intelligent*; (S, K:) at whose acuteness or sharpness or quickness of intellect, &c., one wonders: (ISk, S:) fem. with 2; (S, K:) said to mean *shifful, knowing, or intelligent*, (S, TA,) as also the masc., (TA,) and *owning*. (S, TA:) and a servant-girl who is *sharp and effective in the conveying of messages*: and applied to a woman as meaning *برزة لوجه* [*bro yes or comes forth to men; and with whom they sit, and of whom they talk, and who abstains from what is unlawful and indecorous, and intelligent*; &c.: see art. **اِزَالَ**].

رَأَى (K and TA in art. زَيْن) or this signifies a single fit of indigestion. (TA in that art.) — [In the present day, applied to The beech-trees; and its root: as a coll. gen. n. : n. un. with : see also رَأَى below.]

زُونٌ زُونٌ

زُونٌ An idol: and anything that is taken as a deity and worshipped, (S, K, TA,) beside God: as also زَوْرٌ [an arabicized word:] in Pers. زَوْنٌ. (TA.) — And A place in which idols are collected and set up. (K) It is said to be from زَيْنَةٌ. (TA.) [But it may rather be from زَوْنَةٌ as a dial. var. of زَيْنَةٌ.] — See also زَوْنٌ.

زَايَةٌ A thing like a مَرْقَابٌ [or javelin], which the Deylem (الدَيْلَمِيُّ) cast: [perhaps made of the wood of the beech, (see زَانٌ, latter sentence,) and therefore so called:] pl. زَايَاتٌ. (Mgh.) — See also زَانٌ, former sentence.

زَيْنَةٌ i. q. زَيْنَةٌ [An ornament, &c.], (K,) in one of the dialects. (TA.) — And An intelligent woman. (IAr, K.)

زَوْنٌ Short; (S, K;) applied to a man; (S;) and so, thus applied, زَوْنٌ and زَوْنٌ (K,) of which two, the former is the more known: (TA.) fem. زَوْنَةٌ, (S, K,) applied to a woman. (S.)

زَوَانٌ and زَوَانٌ (S, M, Mgh, K) and زَوَانٌ (K) i. q. زَوَانٌ [q. v. in art. زَانٌ]. (S, M, Mgh, K.)

زَوَانٌ Wheat in which is زَوَانٌ [or the grain of a certain noxious weed, app. darnel-grass: being a pass. part. n. of which no verb is mentioned]. (TA.)

رؤى

1. رَأَى (K,) aor. رَأَى, (TA,) inf. n. رَأَى and رَأَى (K, TA,) the latter [accord. to the CK] رَأَى, but it is correctly like رَأَى (TA.) He put it aside, or away, or apart; or removed it from its place. (K.) You say, رَأَى عَنْهُ كَذَا, inf. n. رَأَى, He averted, diverted, or removed, from him such a thing; turned, put, or sent, it away, or back, from him. (TA.) — And رَأَى عَنْهُ رَأَى He concealed his secret from him. (K.) — Also رَأَى (S, Mgh, K,) aor. as above, inf. n. رَأَى (Mgh, TA.) He drew it, collected it, or gathered it, together; contracted it, or grasped it. (S, Mgh, K.) It is said in a trad., رَأَى إِلَى الْأَرْضِ رَأَى [The earth was collected together to me, and I was shown its eastern parts and its western parts]. (S, TA.) And you say, رَأَى (S, Mgh, K,) inf. n. رَأَى (S, K.) He drew, or collected, together, or he grasped, the property, (Mgh,) [from its inheritor]. (S.) And رَأَى (S, TA.) He (a man, S) drew together, or contracted, the part between his eyes. (TA.) And رَأَى بَصْرَةَ تَزَوَّى الرُّؤْيَا [He brought us some very sour milk such as contracts the face, or makes it to wrinkle]. (S in art. صَرْب.)

And تَزَوَّى الرُّؤْيَا said of a cold north wind, It contracts [or wrinkles] the faces: a phrase used by Tarafah Ibn-El-'Abd. (Ham p. 632.)

2. رَأَى, inf. n. رَأَى. See 8. رَأَى (S, Mgh, K,) which by rule should be رَأَى, but is made to accord with رَأَى in order to facilitate the pronunciation, (Mgh,) inf. n. accord. to the K رَأَى, but correctly, as Lth says, رَأَى, in measure like رَأَى, (TA.) I invested him with, or made him to have, a رَأَى [i. e. garb, guise, &c.]; (S, Mgh, K, TA;) by means of, or with, such a thing: you say, رَأَى بِكَذَا [which may be rendered I invested, decked, or adorned, him with such a thing; agreeably with what follows]. (Mgh.) Accord. to Fr, they say, رَأَى الْجَارِيَةَ, meaning I invested the girl, or young woman, with a garb, or guise, &c.; and decked, or adorned, her. (TA.) — You say also, رَأَى الْكَلَامَ, meaning He prepared the speech in his mind; like رَأَى. (TA.) — رَأَى زَوْنٌ زَوْنٌ [mean I wrote, or uttered, a : some [hold the l in زَوْنٌ to be originally و, and therefore] say زَوْنٌ; others [hold it to be originally و, and therefore] say زَوْنٌ. (IB, on the letter أَلِف.) Zeyd Ibn-Thābit said, in relation to the expression in the Kūr [ii. 281] نَشَرْنَا [accord. to one reading, or reciting,] رَأَى زَوْنٌ meaning [It is زَوْنٌ, therefore make thou it زَوْنٌ in thy reading, or reciting; or] read thou it, or recite thou it, with the زَوْنٌ. (S.)

4. رَأَى: see art. زَو.

5. رَأَى He was, or became, [or placed himself,] in a رَأَى, i. e. corner, of a house or chamber; as also رَأَى (K,) inf. n. رَأَى; (TA;) and رَأَى (K.) — رَأَى, from رَأَى; (K, KL;) or رَأَى (Lth, MA;) He invested himself with a garb, guise, or dress; [or with an external appearance;] (MA, KL;) he decked, or adorned, himself. (MA.) You say of a man, رَأَى بِرَأَى [He invested himself with a beautiful, or goodly, garb, &c.]. (Lth, TA.) Hence the saying of El-Mutanabbee,

وَقَدْ بَتَرْتَنِي بِالرَّأَى غَيْرَ أَهْلِهِ
وَيَسْتَصِحِبُ الْإِنْسَانُ مَنْ لَا لُجْجَةَ

(TA.) i. e. [And verily, or sometimes, or often, one who is not entitled to it] assumes the guise of love; and the man asks to be his companion him who is not suited to him: (W p. 374.) his disciple Ibn-Jinnas, however, objected to him his saying رَأَى, and expressed his opinion that the correct word is رَأَى; and El-Mutanabbee admitted that he did not know the former word in any [classical] poetry, nor in any lexicological book, but asserted the verb in use to be only رَأَى (MF, TA.) in the M it is said that IJ held رَأَى to be originally رَأَى, and the و to be changed into ي because quiescent, and incorporated into the ي preceded by it. (TA.)

7. رَأَى It was, or became, put aside, or away,

or apart; or removed from its place. (K.) — الرَأَى الرَأَى The piece of skin became contracted, or shrivelled, or shrunk, in the fire, (S.) And رَأَى مَا بَيْنَ عَيْنَيْهِ The part between his eyes became drawn together, or contracted. (TA.) And رَأَى الْقَوْمَ بَعْضُهُمْ إِلَى بَعْضٍ The people, or party, drew together, one portion of them to another portion. (TA.) — See also 6, first sentence.

رَأَى and رَأَى and رَأَى } see رَأَى below.
رَأَى (S, Mgh, K, &c.) originally رَأَى (S, Mgh,) Garb, guise, dress, habit, fashion of dress, and aspect, or outward appearance; syn. رَأَى, رَأَى, (S, TA,) and رَأَى (Fr, Mgh, K, TA,) and رَأَى (Fr, TA.) pl. رَأَى. (K.) [In the Kūr xix. 75,] some read رَأَى رَأَى [Better in respect of household-goods and in respect of garb, &c.]: others read رَأَى, with رَأَى (TA.) and رَأَى: and رَأَى and رَأَى. (Bil.)

رَأَى (K, S, K, &c.) in which the l, accord. to Lth, is originally ي, but accord. to Sb and IJ it is و (TA.) A certain letter (i. e. j); (S, TA.) [in spelling, pronounced رَأَى; and also called رَأَى (K, S, K,) and رَأَى, and [in spelling (see the first sentence of art. ب) رَأَى (K, K, but omitted in some copies of the K,) this last being indecl., (K, TA,) and رَأَى (K) and [in spelling] رَأَى (K, K:) of all which, the first is that which is held in [most] repute: (TA.) and this and رَأَى may be meant by J's saying, رَأَى رَأَى يَمْدُ وَيَغْصَرُ وَلَا يُكْتَبُ إِلَّا بِبَاءٍ بَعْدَ الْأَلِفِ though the author of the K asserts J to have erred in saying this: (MF, TA.) the pl. is رَأَى, (K,) the former or the latter accord. to different opinions, (TA,) and رَأَى and رَأَى each [originally] of the measure رَأَى. (TA.) One says, رَأَى هَذِهِ زَوْنٌ [This is a beautiful : and] كَتَبْتُ رَأَى [I wrote a small : and the like. (IJ, TA.)] — زَوْنٌ is also said by the vulgar on an occasion of wonder, and of disapproval: but [SM says.] I know not what is its origin. (TA.) [It may be from the Pers. رَأَى, or رَأَى; which are likewise said on an occasion of wonder. and رَأَى and رَأَى, and with أ in the place of ل, are also said by the vulgar in Egypt on an occasion of wonder, and of denial, meaning How? And رَأَى is used by them for the prefix ك, meaning Like.]

رَأَى: see what next follows.

رَأَى dim. رَأَى [accord. to those who hold the l in the latter to be originally ي, or رَأَى accord. to those who hold that letter to be originally و; like رَأَى and رَأَى as dims. of رَأَى accord. to different opinions: see art. l, in the middle of the first column]. (TA.)

رَأَى A corner, or an angle, (رَأَى,) of a house or room or the like: (K:) of the measure رَأَى from رَأَى signifying جَمْع; because of its em-

bracing (لُجَّتْ جَمَّتْ) a part, or portion, (لُجَّتْ) thereof: (Mgh, TA.:) pl. زَوَايَا [which is irreg.; for by rule it should be زَوَايَا, being originally of the measure فَوَاعِل, not فَوَاعِل]. (S, K.) They say, خُفِرَ فِي الزَوَايَا مِنَ الْحَبَايَا [How many hidden things are there in the corners?]. (TA.:) — [In geometry, *An angle*. — And hence, رَاوِيَةُ العَوَايَا *The star γ of Virgo*; العَوَايَا being composed of four stars, γ, δ, ε, and η, of Virgo, disposed nearly

in the following manner, δ.] — In a saying cited voce رَاوِيَةُ, the pl. زَوَايَا is used as meaning *Houses, or tents*. (T in art. روى.) — [And in the present day, the term رَاوِيَةُ is also applied to a small mosque, or chapel: and in some instances, a building of this kind, thus called, serves as a hospice, or an asylum for poor Muslims, students and others; like رَاوِيَات.]

زى

1. زى, or زى: see art. زوى.

2. زَيْت: see 2 in art. زوى, in two places.

5. زَيْت: see 5 in art. زوى.

زى: see زَاي in art. زوى.

زى an onomatopoeia significant of *The sound of the jinn, or genii*. (TA.) [See also زَيْزِير and زَيْزِير in art. زى.]

زى: see زَاي in art. زوى.

زى: see art. زوى.
زَيْت: see art. زوى.

زيب

زَيْب is of the measure فَعْلَل (S), like زَيْب: (K:) or, as some say, of the measure فَعْلَل, but this is a weak assertion, for it is said that there is no Arabic word of this measure; زَيْب being a foreign proper name, and زَيْب being disputed. (MF, TA.) [In some of its senses it is an epithet, and used as such: in some, app. an epithet in which the quality of a subset is predominant: and in some, a simple subset: but in all its senses it is imperfectly decl.; and therefore seems to be originally an epithet.] — *Brisk, lively, sprightly, agile, or quick*. (K.) — *A man who walks with short steps*: (TA:) and *short in stature and in step*; (K, TA:) likewise applied to a man. (TA.) — *Ignoble, base, or base-born*. (K.) *The offspring of fornication or adultery; or the offspring of fornication, begotten on a slave*. (Abul-Makārim, TA.) *One whose origin, or lineage, is suspected; or an adopted son; or one who claims as his father a person who is not his father; or who is claimed as a son by a person who is not his father*; syn. دَعَى. (S, K.) — *A devil*: (K:) accord. to some, is dial. var. of أَب. (TA.) — *The hedge-hog*. (AA, K.) — *A disagreeable, a disapproved, or an abominable, thing or affair*. (K.) — *A calamity, or misfortune*. (K.) — *Much water*: (AA, S:) and

so أَذْيَب. (K in art. ذيب.) — [A south-easterly wind; i. e.] the [wind termed] نَكْبَة [q. v.] that blows between the صبا and الجنوب: (S, M, K:) or the south wind, or a southerly wind; syn. جنوب: (M, K:) of the dial. of Hudhayl; so affirm Mbr in his "Kāmil" and IF and Et-Tarābulus: Ith says that the people of Mekkeh use this appellation much; and it is related to be God's name for what men call the جنوب: Sh says that the people of El-Yemen, and those who voyage upon the sea between Juddah and 'Adan, call the جنوب by the name of الأَرْبَب, and know not any other name for it; and that is because it is boisterous, and stirs up the sea, turning it upside-down: [whence it seems to mean *the boisterous, or violent*]: ISh says that ذَاتُ أَرْبَب signifies any violent wind. (L, TA.) — [Hence it appears that it signifies also *Violence*]. — Also *Enmity*. (S, K.) — *And Briskness, liveliness, sprightliness, agility, or quickness*: (ISk, S, K, TA.) [see also أَرْبَب: it is fem.: one says, one passed having a disapproved briskness, &c.]: this is said when one passes quickly by reason of briskness, &c. (ISk, S.) — *And Fear, or fright*: (AZ, S, K:) and so أَذْيَب. (K in art. ذيب.) One says, مَنْ أَذْيَبَ فَلَانُ الأَرْبَب [Fear, or fright, arising from such a one, seized me]. (AZ, S.)

زيت

1. زَيْت, aor. يَزِيْتُ, [inf. n. زَيْت] He anointed him, or it, with زَيْت, i. e. oil of the زَيْتُون [or olive]. (Mgh.) You say, زَيْت, meaning I anointed my head, and the head of another, with oil of the زيتون. (L.) — *And زَيْت, (Lh, S, K,) aor. يَزِيْتُ, (S, K, TA, in the CK erroneously) and so in my MS. copy of the K, inf. n. زَيْت, (K,) I put زَيْت [i. e. olive-oil] into it; namely, the food*: (S, K:) or the crumbled bread: or I prepared it therewith: (TA:) or I moistened it, or stored it about, or moistened and mixed it, with زيت; namely, bread, and crumbled bread. (Lh, TA.) — *And زَايَبَر (Lh, S, K, TA, in the CK [erroneously] زَايَبَر) He fed them with زيت: (Lh, K:) or he made زيت to be the seasoning of their food*. (S.)

2. زَيْت He furnished them with زيت [i. e. olive-oil] for travelling-provision: (Lh, S, A:) agreeably with a general rule relating to verbs similar to this in meaning. (Lh, TA.)

4. أَزَاوَا (in the CK [erroneously] أَزَاوَا) They had much زيت [i. e. olive-oil]; their زيت became much: (Lh, K:) agreeably with a general rule relating to verbs similar to this in meaning. (Lh, TA.)

8. أَزَادَات [so in the TA and in my MS copy of the K; in the CK, erroneously, أَزَادَات] He anointed himself with زيت [i. e. olive-oil]. (K.)

10. استزات He sought, or demanded, زيت [i. e. olive-oil]. (K.) You say, جَاؤُوا يَسْتَزِيْنُونَ They came asking for زيت as a gift: (S, L:) or seeking, or demanding, زيت. (A.)

زَيْت The oil, (S, Mgh, Mgh, K,) or expressed juice, (M, TA,) or مَخ [i. e. best, or choicest, of the constituents], (A, TA,) of the زَيْتُون [or olive]. (S, M, A, Mgh, Mgh, K.) [In the present day it is applied to Any oil.]

زَيْتُون [The olive-tree;] a certain kind of tree, (Mgh, K,) well known, (S, Mgh,) whence زَيْت is obtained: (S, Mgh, K:) [a tree] of the kind called عَصَا; (AHn, Mgh, TA:) Ag says, on the authority of 'Abd-El-Melik Ibn-Sālih Ibn-'Alee, that a single tree of this kind lasts thirty thousand years; and that every tree of this kind in Palestine was planted by the ancient Greeks who are called the Xeonāneus: (TA:) and the fruit of that tree: (Mgh:) or it has the latter signification, and is tropically applied to the tree: or it properly has both of these significations: (TA:) [it is a coll. gen. n.]: n. un. with ة: (S, TA:) accord. to some, the ن is a radical letter, and the ى is augmentative, because they said زَيْتَن [i. e. اَرْضُ عَصَا from اَرْضُ زَيْتَن], meaning "a land in which are زيتون"; so that the measure is فَعْلُول; and if so, its proper place is art. زتن. (TA.) Respecting the phrase in the Kur xiv. 1, زَايَتِينَ وَالزَيْتُون, see تين. — زَيْتُون [Zaytun] *Lapis Judaeus*: so called because resembling an olive in shape, and found in Judaea.]

زَيْتُونِي Of, or relating to, the olive: olive-coloured.]

زَيْت One who sells, or expresses, زيت [i. e. olive-oil, and, vulgarly, any oil]. (TA.) — [Hence,] زَيْت فِي ثِيَاب زَيْت + Such a one came in dirty clothes. (A.)

زَيْت زيت مَزْبُوت مَزْبُوت into which زيت [i. e. olive-oil] has been put: (S, A, K:) or prepared therewith. (TA.)

مَزْبُوت: see what next precedes.

مَزْبُوت A man anointing himself, or who anoints himself, with زيت [i. e. olive-oil]. (TA.)

مَزْبُوت dim. of مَزْبُوت. (TA.)

زنج

زَنْج The builder's string, or line, (K in art. زنج, improperly there mentioned, TA,) which he extends to make even, thereby, the row of stones, or bricks, of the building; syn. مَكْبَر [q. v.]: (TA:) [also called زِنْج: an arabicized word,

(K,) from [the Pers.] زَنْج, signifying "a bow-string": so in the "Shifā el-Ghaleel." (TA.) — Also, as is said in the "Mefāteeh el-'Ulloom," [An astronomical almanac; or a set of astronomical tables,] a book, or writing, containing stellar calculations, year by year: in which sense, likewise, it is an arabicized word, from the Pers. زَنْج: pl. زَنْجَة. (TA.) — And The science of astronomy, or of the celestial sphere. (TA.)

زَنْجَة A four-sided, or round, scheme, made to exhibit the horoscope, or places [or configurational] of the stars at the time of a birth: an astrological

term [arabized from the Pers. زَرَاجَه: so in the "Shifā el-Ghalel," from the "Mafāteḥ el-'Uloom," by Er-Rāzce. (TA.)

زيح

1. زَاحَ (S, A, K, I), aor. يَزِيحُ, inf. n. زِيْحٌ (S, K) and زِيْحَانٌ (MA, K) and زِيْحٌ (MA, K); [in the CK, erroneously, زِيْحٌ] and انزاحَ (A, K); It (a thing, S) became distant, or remote: (S, A, K): it went, went away, passed away, or departed. (S, K.) You say, زَاحَتْ عِلَّتُهُ (S, A, MA) and انزاحت (A) *His pretense, pretence, or excuse, [or his malady,] became remote [or removed], or went away. (MA.)* And زاح عبي الباطل *What was false, or vain, ceased, passed away, or went away, from me. (TA, from a trad.)* — And زاح, aor. as above, i. q. تَآخَرُ [I, or it, went back or backwards, &c.]. (TA in art. زح.)

4. زَاذَ *He made it (a thing, S) to be distant, or remote: [he removed it, did away with it, or caused it to cease.] he made it to go, go away, pass away, or depart. (S, K.)* Hence the saying of El-Ash'ah, قَدْ أَزَاذَنَا هِرَازَهَا [We had caused her leanness to cease]. (S.) And أَزَاذَتْ اِرَاحَ عِلَّتُهُ (S, A): *ازاح signifies He removed his pretense, pretences, or excuse; [or his malady,] or did away with it. (MA.)*

7: see 1, in two places.

مَزَاَحَ *A place to which one [goes away, or may go away, or] removes, or may remove, far away. (Ham p. 320.)*

زيد

1. زَيْدٌ (S, A, Mgh, Mgh, K), aor. يَزِيدُ (S, Mgh, Mgh), inf. n. زِيَادَةٌ (S, A, Mgh, K*) and زَيْدٌ (S, Mgh, Mgh, K*), with which are syn. زَيْدٌ (S, K) and مَزِيدٌ (S, K) and زَيْدَانٌ (K) شَتَانٌ, which last is anomalous, like كَيْدَانٌ and كَيْدَانٌ, said to be the only instances of the kind, (TA.) all as inf. ns., (TK, &c.) and so is مَزَادٌ (TA,) and J adds that زَوَادَةٌ is mentioned by Yaqqoob, from Ka, from El-Bekree, as syn. with زِيَادَةٌ, but this is a mistake, which is unfairly imputed to J by the author of the K, (MF,) [who says,] as to الزَوَادَةُ, it is a mistranscription by J, for the words are الزَوَادَةُ and الزَوَادَةُ, [in the CK الروَادَةُ] with r, and without the mention of [the signification of] الزَوَادَةُ (K, TA.) It (a thing, S, Mgh, Mgh, [as, for ex.,] water, and property, A) increased, or augmented, or grew; (S, A, TA.) [and in like manner said of a man, and of any animal,] as also زِيدَ (S, A, Mgh, Mgh, K): or this latter has a more intensive signification than the former, like اِكْتَسَبَ in relation to كَسَبَ (MF. [See also 5.]) In this sense it has a single objective complement; as in زَادَ كَلْبًا *It, or he, increased, or augmented, or grew, in such a thing; as also زِيدَ (TA.)* [The latter is more commonly used in this manner.] You say, زِيدَ

مَالًا (A, Mgh, Mgh) [*I increased in property: also meaning I increased to myself, or for myself, property. (Mgh, Mgh.)* And زِيدَ الْأَمْرَ صَعُوبَةً [*The affair increased in difficulty. (A.)*] — [Also *It exceeded; it was, or became, redundant, or superfluous, it remained over and above. And زَادَ عَلَيْهِ *It exceeded it; as also زَادَ لِي *You say, زَادَ عَلَى الشَّيْءِ ضَعْفًا *It exceeded the thing by the like thereof, or more. (A.)* And زَادَ عَلَى مَا أَرَادَ [*It exceeded what he desired. (A.)* — Also *He gave an addition: so in the saying, مَنْ زَادَ وَأَزَادَ قَدْ أَتَى *He who gives an addition, and who takes it, [each of these] practices usury. (Mgh.)* — [And *He added, or swag-gerated. (Mgh.)* زِيدَ فِي حَدِيثِهِ [*He adds, or exaggerates, in his narration, or talk, or discourse. (Mgh.)* is said of a liar. (A and TA voce سَرَّاحَ. [See also 5.])] — It is also trans. (Mgh, &c.) you say, زَادَهُ, aor. يَزِيدُهُ, inf. n. زِيَادَةٌ, *He increased it, or augmented it. (L.)* And in this sense it is doubly trans. (MF:) you say, زَادَهُ اللَّهُ غَيْرًا (S, K, &c.) or مَالًا (A.) [*God increased to him, or added to him, good fortune or prosperity or the like, or property; increased, or added to, his good fortune, &c.; or may God increase &c.;*] as also زِيدَهُ (K): زَادَ فِيهِ عَتِدَهُ (S), or فِي مَالِهِ (A.) [*He increased, or added to, what he possessed or his possessions, or his property; or may He (i. e. God) increase &c. —* زَادَهُ also signifies *He gave him an increase, or an addition, or more. (Mgh.)* See 10. — You say also, مَا يَزِيدُكَ أَحَدٌ عَلَيْهِ [*No one is more sufficient for thee than he. (K. in art. زيد. [See 4 in that art.])* And زِيدَ عَلَيْهِ جَمَلٌ [*No camel will be more sufficient for thee than he; i. q. يَضْرُوقُ. (ISK, S in art. ضر in which see other exs.)*]****

2. زَيْدٌ, [inf. n. تَزْيِيدٌ] said of property, *It increased, or augmented, much. (A.)* — See also 1, latter part.

3. زَايَدَةٌ inf. n. زَايَدٌ, aor. يَزِيدُ, [inf. n. تَزْيِيدٌ] said of property, *It increased, or augmented, much. (A.)* — See also 1, latter part.

5. تَزِيدُ It (a price, S, A) was, or became, excessive, or dear; (S, A, K); as also تَزِيدُ (A, TA.) — *He added, or exaggerated, (MA, &c.) or lied, (S, MA, K), in narration, or discourse. (S, MA. [See also 1, latter half.])* And *He affected to exceed the due bounds in his narration, or discourse, and his speech; (TA;) he affected excess in speech, &c.; (K, TA;) i. e. in speech and in action; (TA;) as also تَزِيدُ (K): or تَزِيدُ means the embellishing narration, or discourse, with lies, and adding in it what does not belong to it. (Har p. 195.) In the verse of 'Ades cited in art. زَنْد, the last word is تَزِيدُ as some relate it, or تَزِيدُ as others relate it. (TA.) — *He went a pace exceeding that termed العَقْبُ (S, K. [See also دَمَلُ and وَنَسَجُ and زِيدَتْ *She (a camel) stretched forth her neck, and went a pace exceeding that termed العَقْبُ, as though she were swimming with her rider. (A, TA:) and in like manner one***

says of a mare, or horse. (TA.) And تَزِيدَتْ فِي سَيْرِهَا *The camels tashed themselves in their pace beyond their ability. (TA.)*

6. تَزَايَدَ [*It increased, augmented, or grew, gradually; contr. of تَنَاقَصَ. (TA.)* See also 1. And see 5, in two places. تَزَايَدُوا عَلَى السَّلْعَةِ [*They bade, one against another, for the commodity, or article of merchandise, successively raising the price: said of the people of a market when a commodity is sold to him who bids more than others. (L.)* And تَزَايَدُوا فِي الثَّمَنِ حَتَّى بَلَغَ مَنْتَبَاهُ [*They augmented the price, one outbidding another, until it attained its utmost. (A, TA.)*

8. أَزَادَ [originally أَزَاتَ] see 1, in four places. — Also *He took an addition. (Mgh.)* See, again, 1. — Also *He took in addition: so in the saying, إِذَا أَزَادَ الرَّاهِنُ ذَرَاهِمَ مِنَ الزَّيْبِ [*When the pledger takes money in addition from the receiver of the pledge. (Mgh.)* One says also, اِزْدِدْ مِنَ الشَّيْءِ [*Obtain thou, or gain thou, somewhat in addition of what is good: or it may mean seek thou, or desire thou, an increase, or addition, of what is good. (A.)* See what next follows, in two places.*

10. اِسْتَزَادَ *He sought, or desired, or demanded, an increase, an addition, or more; (A, Mgh, Mgh, &c.) as also اِزْدَادَ; whence the saying, to a man to whom a thing has been given, هَلْ تَزْدَادُ? [*Do thou seek, or desire, or demand, more than what I have given thee? (L.)* — [Hence,] هُوَ يَسْتَزِيدُ فِي حَدِيثِهِ [*He seeks, or desires, to add, or exaggerate, or to exceed the due bounds, or to embellish with lies and additions, in his narration, or discourse. (A, TA. [See also 5.])* — اِسْتَزَادَهُ [*He sought, or desired, or demanded, of him an increase, an addition, or more. (Mgh, K.)* You say, *If I had sought, or desired, or demanded, an increase, &c., he had given me an increase, &c. (Mgh.)* — [And hence,] *He reckoned him, or held him, to have fallen short of doing what he ought to have done, (S, A, K, TA,) and complained of him, (A, TA,) or reproved him, for a thing that he did not approve. (TA.)* And كَتَبَ إِلَيْهِ كِتَابَ اِسْتِزَادَةٍ [*He wrote to him a letter of complaint, or reproof, for his having fallen short, &c.; requiring him to do more. (A.)**

زَيْدٌ an inf. n. of زَادَ (S, Mgh, Mgh.) — [Hence,] هُوَ زَيْدٌ عَلَى مَالِهِ (S, A, L) and زِيدَ (S, L) and زِيدَ (A) [They are more than a hundred].

زَيْدٌ an inf. n. of زَادَ (S, K, &c. TK.) — See the next preceding paragraph.

زِيَادَةٌ an inf. n. of زَادَ (S, Mgh.) Using it as an inf. n., (Mgh,) you say, اِسْتَزَادَ زِيَادَةً [meaning *Do thou that in addition. (S, Mgh.)* the vulgar say زَائِدَةٌ (S), which one should not say. (Mgh.) [Hence also,] حُرُوفُ الزِّيَادَةِ [*The letters of augmentation; or the augmentatives letters; i. e. the letters that are added to the radical letters in Arabic words: they are ten, and are*

comprised in the saying, *سَأَلْتُوْنَهَا* ["Ye asked me for them"], (TA,) and in *أَلْيَوْمَ تَسْأَلُ* ["To-day thou wilt forget it"]; (K, TA;) and more than a hundred and thirty other combinations comprising them have been mentioned: (MF:) [these letters are also called *زَوَائِدُ*, of which the

sing. is *زَائِدَةٌ*.] See also *زَيْدٌ*. — [As a simple subst., or a subst. properly so termed, it signifies *An increase, or increment; an augmentation, or augment; an addition, additament, adjunct, or accessory; an accession: excess, redundancy, or superfluity; and a redundant part or portion or appertenance; a surplus; a residue: an excrescence: pl. زِيَادَاتٌ and زَيَائِدٌ*. — Hence,] *إِبِلُ الزَّيَائِدِ* *كثيرة* i. e. *الزِّيَادَاتُ* [Camels having much increase; lit., much, or many, increases]. (K) A poet says,

* *بِهَجْمَةٍ تَمْلَأُ عَيْنَ الْحَايِدِ*
* *ذَاتَ سُرُوجٍ جَمَّةَ الزِّيَائِدِ*

[With a herd of forty or more camels, that fill, or glut, the eye of the enquirer, enjoying pasturing by themselves, having much increase]: some say, [in citing this verse,] *الزَّوَائِدُ*, which is pl. of *زَائِدَةٌ*; but *الزَّوَائِدُ* is said only in relation to the legs of a beast. (L.) — [Hence also,] *زِيَادَةُ الْكَبِدِ* (so in a copy of the S, and in the A and L, and in several places in the K,) or *الْكَبِدُ* *زَائِدَةٌ* (so termed by Zj, and so in the T, and in two copies of the S, and in the L), both of which are correct, (TA,) [The redundant appertenance of the liver;] a certain small piece to which the liver is attached, or suspended: (Zj, in his "Khalk el-Insân:") or a certain small appertenance of the liver (*هَنْتَةٌ مِنْهَا صَغِيرَةٌ*), at its side, going away from it

(*مُسْتَحَبَّةٌ*): (S, L;) or a certain piece appended, or attached, to the liver (*مُعْتَلِّقَةٌ بِهَا*): (A:) or a certain appendage of the liver; [so I render *هَنْتَةٌ مِنْهَا مُعْتَلِّقَةٌ*, agreeably with the next preceding explanation; though it may be rendered a thing suspended from it, i. e. from the liver; or the right reading may be *هَنْتَةٌ مُعْتَلِّقَةٌ بِهَا*, which is virtually the same as the explanation in the A, and agreeable with what here follows: so called] because it is a redundancy (*تَزْيِيدٌ*) upon its upper surface: (L:) [all of these explanations seem to denote the round ligament of the liver: the Hebrew *חֵבֶל הַכֶּבֶד* in Ex. xxix. 22, literally signifies the same; like the slightly-varying appellations in Ex. xxx. 13 and Lev. iii. 4, and Lev. ix. 10: but the real meaning thereof is much disputed: the rendering of the LXX. is *καὶ τὸν ἥπατος*; which is said to mean *extrema pars hepatis*: that of the Vulg., *reticulum hepatis*: that of our authorized Engl. Vers., *the caul above the liver*; (with this marginal note: "it seemeth by anatomy, and the Hebrew Doctors, to be the midriff:") and it is remarkable that this is one of the meanings assigned to *الْحَلْبُ*, which some hold to be syn. with *زِيَادَةُ الْكَبِدِ* (جلب: Bochart (in his Hieroz. l. i., p. 498, seq.) and Gesenius (in his Lex.) explain the Hebrew term as meaning the greater lobe of the liver: but this is hard to reconcile with the Hebrew or the

Arabic; and utterly irreconcilable with the explanations given by the Arabs; among whom, it should be observed, were many of the Jewish religion, who cannot reasonably be supposed to have not known the correct meaning of a term relating to their sacrifices: the pl. of *زِيَادَةٌ* is *زَيَائِدُ*, (L,) and that of *زَائِدَةٌ* is *زَيَائِدَاتُ*, (S, L.) Hence the saying, *وَلَدَ الْوَلَدَ وَوَلَدَ الْوَلَدَ* [The child is as the liver of the parent, and the grandchild is as the redundant appertenance of the liver]. (A, TA.)

زَائِدٌ act. part n. of *زَادَ*, (Mgh,) [Increasing, augmenting, or growing. — Exceeding; in excess; redundant, superfluous; remaining over and above: excrescent: additional; in addition, adacitious.] You say, *أَخَذْتَهُ بِدِرْهَمٍ زَائِدًا* [I took it, i. e. I bought it, for a dirhem and more]. (A.) [See also the next paragraph.]

زَائِدَةٌ [fem. of *زَائِدٌ*: and also a subst.; being transferred from the category of epithets to that of substs. by the affix *ة*.] *زَوَائِدُ* see *زِيَادَةٌ*, in five places. — [Hence,] *الزَّوَائِدُ* [Certain excrescences, or pendent hairs, termed] *زَمَعَاتُ*, in the hinder part of the hind leg or foot. (K.) [In the explanations there given, I read *الرَّجُلُ*, as in one copy, instead of *الرَّجْلُ*. It has been stated above, voce *زِيَادَةٌ*, on the authority of the L, that *الزَّوَائِدُ* is said only in relation to the legs of a beast.] — [But] *الزَّوَائِدُ* *ذُو* means *The lion*: (S, K:) by the lion being manth his claws and his canine teeth and his roaring and his impetuosity. (S.) — *زَائِدَةُ السَّاقِ* [The shin-bone. (L.)

زَوَائِدُ a rel. n. from *زَائِدٌ*, pl. of *زَائِدَةٌ*; and used, app., as meaning *Having something redundant*; for Sa'eed Ibn-'Othmān was surnamed *الزَّوَائِدِيُّ* because he had three *بَيْضَاتُ*: so they assert. (S.)

تَزْيِيدِيَّةٌ (*زَيَادِيَّةٌ*), (*زَيَادِيَّةٌ*) and *تَزْيِيدِيَّاتٌ* [alone], (S, K,) *بُرُودٌ* (*زَيَادِيَّةٌ*) having in them red stripes, (S, K,) to which streaks of blood are likened: (S:) so called in relation to *تَزِيدُ* the son of *حُلَوَانُ*, the father of a tribe: (S, K:) or, as some say, *تَزِيدُ* the son of *خَيْدَانُ* (MF:) or from *تَزِيدُ*, a city, or town, of El-Yemen, in which such *بُرُودٌ* were woven: (TA:) or, accord. to some, J and F are in error; and the truth is, that there were some merchants in Mekkeh, called *بُرُودِيَّةٌ*, thus with *ي*, and in relation to them certain [camel-vehicles for women of the kind called] *هَوَاجِجٌ* were termed *تَزْيِيدِيَّةٌ*. (MF.)

مَزَادٌ: see *مَزَادَةٌ*, in two places.

مَزِيدٌ an inf. n. of *زَادَ*. (S, K.) You say, *لَا مَزِيدَ عَلَى مَا فَعَلْتَ* (A, Mgh,) both meaning the same [i. e. There is no exceeding what thou hast done: or rather the latter means there is no desire for more than thou hast done, or there is no one of whom is desired more than thou hast done; for *مُسْتَزَادٌ* may be here an inf. n., and it may be a pass. part. n.]. (Mgh.)

== [It is also the pass. part. n. of *زَادَ*, signifying *Increased, or augmented*; as also *فِيهِ مَزِيدٌ*.]

مَزَادَةٌ [A leathern water-bag, one of a pair which is borne by a camel or other beast;] the half (*نَظَرُ*) of a *رَاوِيَةٌ*: (Mgh in art. زود:) [a water-bag of this kind is represented in a sketch of "Sakḥās" in my work on the Modern Egyptians:] it has two loops, and two kidney-shaped pieces of leather (*كَلْبَتَانِ*), the former of which are sewed to the latter: (TA voce *خُرْبَةُ*): the *رَاوِيَةٌ* consists of two *mezādahs* (*مَزَادَتَانِ*), which are bound upon the two sides of the camel with the [cord called] *رَوَاءُ*: the pl. *مَزَائِدُ* [often written *مَزَائِلُ*; and sometimes the Arabs elided the *ة*, saying *مَزَادُ*: (T, TA:) [both of these forms are mentioned in the S and K as pls.]: and *مَزَادُ*, without *ة*, is [also] applied to the single one (*فَرْدَةٌ* [meaning the single water-skin]) which the rider attaches behind his camel's saddle, having no *عَزْلَةٌ*, [or spout (which is closed by means of a thong tied round it) at one of the lower extremities for pouring out the water; thus] differing from the *مَزَادَةُ*: (T, TA:) or the *مَزَادَةُ* is a *رَاوِيَةٌ*, accord. to some who applied this latter term to a single water-bag, (S, A, K,) or only (K) such as is composed of two skins with a third inserted between them to widen it: (A'Obeyd, S, M, A, K:) and so are the *سَطِيحَةُ* and the *شُعْبُ*: (A'Obeyd, S:) or the *سَطِيحَةُ* is made of two skins put face to face; and the *مَزَادَةُ* is of two skins and a half, or of three skins: (ISH, TA:) or it is [a water-bag] joined (*مُتَّعَبْرَةٌ*) at one side; [if consisting of two faces (*وَجْهَيْنِ*)] (i. e. of two pieces of skin whereof each forms one face or side) it is called a *شُعْبُ*: or it is like a *رَاوِيَةٌ* having no *عَزْلَةٌ* [expl. above]: AM and the author of the Mgh and some others assert that its medial radical letter is *و*, and that it is from *الرَّوْدُ*, (TA,) being so called because one furnishes himself with water in it for travelling-provision: (Mgh in art. زود:) but this is a mistake: (TA:) it is thus called because it is enlarged by the addition of a third skin: (AO, El-Khaffāj, TA:) [Fai says that] accord. to analogy it should be *مَزَادَةٌ*. (Mgh in art. زود.)

مُسْتَزَادٌ: see *مَزِيدٌ*, in two places.

تَزْيِيدِيَّةٌ, applied to *هَوَاجِجٌ*: see *تَزْيِيدِيَّةٌ*.

زير

2. *زِيرُ الدَّابَّةِ* *He* (a farrier) twisted the lip of the beast with a *زِيَار*: (S) in art. زور, and TA:) and he put a *زِيَارٌ* upon the *حَنَكُ* [or part beneath the chin] of the beast. (TA.) [In the present day, the instrument here mentioned is generally applied to the upper lip.]

زِيرٌ [A large water-jar, wide in the upper part and nearly pointed at the bottom;] a [vessel of the kind called] *زَرٌّ*: or a [vessel such as is called] *زَهْبٌ*, in which water is put: (TA:) [but *زَهْبٌ* is there put by mistake for *زِيرٌ*] of the dial. of El-'Irāk [and that of Egypt]: pl. *زَيْرَاتُ*.

a foreign word. (TA in art. زور, in which, and in art. زير, the word is mentioned in the K.) = See also art. زور. = Also *I. q. زير*; (IAqr, TA in art. زور;) the former *ز* in the latter word being changed by some of the Arabs into *ي* in this and similar instances. (Az, TA.) = [See also *بَصَل*.]

زِير (Sgh, TA in art. زور,) in the K, erroneously, *زِير*, (TA,) *Angry*, (IAqr, Sgh, K, TA,) and *severing himself from his companion*: (IAqr, TA:) originally *زِير*. (Az, TA.)

زِيرَة: see art. زور.

زِيرَار [A kind of barnacle, used by a farrier:] an instrument with which a farrier twists the lip of a beast; (S in art. زور:) a thing that is put upon the mouth of a beast when he is refractory, in order that he may become submissive. (IAth, TA. [See 2.]) = See also art. زور.

زيرنون

زِيرُون: see art. زور.

زيع

1. *زَاع*, aor. *زَاعَ*, inf. n. *زَاعُ* (S, O, Mgh, K) and *زَاعَان* (O, K) and *زَاعُون* (TA,) *He, or it, (a thing, Mgh,) declined, deviated, swerved, or turned aside*, (S, O, Mgh, K,) from the right course or direction, accord. to an explanation of *زَاع* by Er-Râghib; and from the truth: (TA:) and *زَاع*, aor. *زَاعَ*, inf. n. *زَاعُ*, is a dial. var. thereof. (Mgh, TA.) In the K in 5, (O,) *زَاع* means *A doubting, and a declining, or deviating, from the truth*. (O, K.) — You say also, *زَاعَتِ الْعَيْنُ*, (S, Mgh, K,) aor. *زَاعَتْ*, inf. n. *زَاعُ* (Mgh, TA) and *زَاعُون*, (TA,) *The sun declined [from the meridian]*, (S, Mgh, K,) so that the shade turned from one side to the other. (S, K.) — And *زَاعَ الْبَصَرُ*, (S, O, K,) inf. n. *زَاعُ*, (TA,) *The eye, or eyes, or the sight, became dim, or dull*: (S, O, K, TA:) so in the phrase *زَاعَ الْبَصَرُ* in the K [liii. 17]: (O, TA:) or, as some say, *زَاعَتِ الْبَصَرُ* signifies *the eyes turned aside from their places*; as in the case of a man in fear. (TA.)

2. *زَاعَتْ*, inf. n. *زَاعُ*, *I rectified the* *زَاعُ* [or declining, or deviating, &c.] of such a one. (Abou-Sa'ed, O, K.)

3. *زَاعَ*, (S, O, Mgh, K,) *He declined him to decline, deviate, swerve, or turn aside*, (S, O, Mgh, K,) from the way. (S, O.) Hence, in the K [iii. 6], accord. to the usual reading, *زَاعَ قُلُوبُنَا*, (O, TA,) meaning *O our Lord, make us not [or make not our hearts] to decline from the right way and course: make us not to err, or go astray*. (TA. [See another reading in the first paragraph of art. زوع.]) — And *He made him to fall into the* *زَاعُ* [app. as meaning deviation from the truth, or the right way of belief or conduct]. (TA.) — *زَاعُوا*, in the K [xi. 5],

means, accord. to Er-Râghib, *And when they quitted the right way, God dealt with them according to that*: (TA:) or *God turned their hearts from the acceptance of the truth, and the inclining to the right course*. (Bd.)

5. *تَزَيَّعَتْ* *She (a woman) ornamented, or adorned, herself, and showed, or displayed, her finery, or ornaments, and beauties of person or form or countenance, to men, or strangers*, (AZ, S, K,) and *decked herself with apparel*; like *تَزَيَّنَتْ*: (AZ, TA:) IF says that its *ع* is a substitute for *ن*. (TA.)

6. *تَزَايَلَتْ* *q. تَزَايَلَتْ* (JK, S, O, K,) *An inclining towards each other*, (PS,) accord. to some, peculiarly, (TA,) in the teeth. (JK, TA.)

زَاغَ [The rook;] a small *غُرَاب* [or bird of the crow-kind], inclining to white, (O, Mgh, K, TA,) that does not eat carrion, (O, Mgh, TA,) and is allowed to be eaten; now called in Egypt the *غُرَابُ نُوحِي* [or Noahian crow]: (TA:) or a *غُرَاب* like the pigeon, black, with a dusty colour in its head; or, as some say, inclining to white; that does not eat carrion: (Mgh in art. زوع:) or a small black *غُرَاب*, that is eaten; also called *حَدَقُ*, of which the n. un. is with *ة*: (Ish, TA in art. حدق:) [these descriptions correctly apply to different varieties of the rook; some of which are distinguished by more or less whiteness in the head and other parts: in the present day, the word is, by some, perhaps generally, erroneously applied to the carrion-crow: Az says, "I know not whether it be Arabic or arabicized": (Mgh in art. زوع, and TA:) the truth is, that it is a Pers. word, [زَاغَ] arabicized; originally applied to crows (عُزْبَان), whether small or large; but when arabicized, applied peculiarly to one species thereof: (TA:) pl. *زَاغَان*. (O, Mgh, Mgh, K.)

زَاغَ Declining, deviating, swerving, or turning aside: (TA:) pl. *زَاغَة*, applied to a number of men, (S, O, K, TA,) *q. زَاغُون*, (S, O, TA,) like *بَاغُون* meaning *بَاغُون*. (O, TA.)

زيف

1. *زَيْفَ*, aor. *زَيْفَ* (S, O, K,) inf. n. *زَيْفُ* and *زَيْفَان* (O, K) and *زَيْفُون*, (TA,) said of a camel, (S, TA,) and of a man, &c., (TA,) *He walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side*: (S, O, K:) or *he went quickly, with an affected inclining of the body from side to side*. (TA.) *زَيْفَاتُ فَي مَيْتَانَا* said of a woman, *She appeared as though she were turning round, or circling, in her gait*. (Z, TA.) [This is app. from what next follows.] One says of a male pigeon, *زَاغَ عِنْدَ الْحَبَامَةِ* *He dragged the tail, and impelled his fore part with his hinder part, and turned, or circled, around the female pigeon*: (S, O, L, K, TA:) and of a female pigeon one says, *تَزَيَّفَ بَيْنَ يَدَيِ الْحَبَامِ الذَّكَرِ*, meaning *She walks with boldness and promptness before the male pigeon*. (TA.) And a poet describing a battle says of it *زَاغَتْ*,

meaning *The hinder part thereof impelled the fore part*. (L, TA.) — *زَاغَ*, (Kr, TA,) inf. n. *زَيْفَ*, (Kr,) said of a building, (Kr, TA,) &c., (TA,) *It was, or became, high*. (Kr, TA.) = *تَزَيَّفَ*, (S, MA, Mgh, Mgh, K,) aor. *تَزَيَّفَ*, (Mgh,) inf. n. *زَيْفَ*, (Mgh,) or *زَيْفُون*, (Mgh,) *The dirhems, or pieces of money, were bad*: (MA, Mgh:) or *were rejected, or returned*, (Mgh, K,) *عليه [to him]*, (S, Mgh, K,) *because of adulterating alloy therein*: (Mgh, K:) or, accord. to the M, simply, *were rejected, or returned*; (TA,) [and] *زَاغَ الْحَائِطُ*. (Mgh.) = See also 2. — *زَيْفَتِ* (O, K,) inf. n. *زَيْفَ*, (TA,) *He leaped the wall*; syn. *قَفَزَ*; (O, K;) said of a man. (O.)

2. *تَزَيَّفَ* is said to signify primarily *The separating, or setting apart, such [money] as is passable, or current, from such as is termed false*: and hence, the *rejecting [money]*, or *returning [it]*: and the *making [it]*, or *proving [it] to be, false, or spurious*. (TA.) One says, *زَيْفَ الدِّرْهَمِ*, (S, MA, Mgh, K,) inf. n. *تَزَيَّفَ*, (Mgh,) *He made, (MA, K,) or pronounced, (K,) or showed, (Mgh,) the dirhems, or pieces of money, to be bad*, (MA, Mgh,) or *to be such as are termed bad*, (MA, Mgh,) or *as also* *زَاغَ*. (Ish, K.) See also 1, near the end of the paragraph. — [Hence, *تَزَيَّفَ* in relation to speech, or language: see 2 in art. رمل.] — And *زَيْفَتِ*, (Kr, TA,) inf. n. as above, (Kr,) *He made his blood to be of no account, to go for nothing, unretaliated, or uncompensated by a mulct; or made it allowable to take, or shed, his blood*: (TA:) or *he made him to be contemptible, ignominious, base, or vile, in the estimation of others*: (Kr, TA:) from *زَاغَ* and *دِرْهَمُ زَاغٍ* "a bad dirhem, or piece of money." (TA.)

3. *تَزَيَّفَتْ*, said of a woman, [like *تَزَيَّنَتْ*] *She ornamented, or adorned, herself*. (O.) — [Accord. to Freytag, *تَزَيَّفَ* signifies *It was adulterated*: and in Har p. 512 it is expl. as signifying *صار زَيْفًا*, which seems to have this or a similar meaning; *زَيْفًا* being app. a mistranscription for *زَيْفًا* or *زَيْفًا*.]

زَيْفَ: see *زَاغَ*, in four places. = Also *The* *زَيْفَ*, i. e., (Kr, TA,) the *زَيْفَ*, (Kr, O, K, TA,) [meaning *the coping, or ledge, or cornice*], that protects a wall, (O, K, TA,) surrounding the upper part of the wall, (Kr,) or surrounding the walls at the top of a house: (TA:) or, as some say, (O, in the K "and," the steps, or stairs, of places of ascent: (O, K:) or, as some say, (Kr, O, in the K "and," *q. شُرْفَ* [meaning *ancoratorial ornaments forming a single member of a cresting of a wall, or of the crown of a cornice*]: n. un. with *ة*. (Kr, O, K.)

زَيْفَاتُ, and with *ة*: see the next paragraph, in three places.

زَاغَ One who walks in the manner described in the first sentence of this art.; as also *زَيْفَ*, which is an inf. n. used as an epithet: (TA:) [and so *زَيْفَاتُ*, but properly in an intensive sense;] and *زَيْفَاتُ* a she-camel proud and self-

conceited [in her gait]. (S.) Hence, (TA.) **زَلْفٌ** signifies *The lion*; as also **زَلْفَانِي**; (O, K;) but the latter has an intensive meaning (TA.): so called because of his proud and self-conceited walk. (O, TA.) — Also, and **زَيْفٌ** (S, Kr, Mgh, O, Mgh, K,) the latter an inf. n. used as an epithet, (Mgh,) or, accord. to IDrd, this is a vulgar term, (O,) or bad, (K,) applied to a dirhem, or piece of money, (S, Mgh, O, Mgh, K,) to gold and to silver, (Har p. 369, referring to the latter word,) *Bad*: (Kr, Mgh, and Har ubi suprâ:) or such as are rejected, or returned, because of adulterating alloy therein: (Mgh, O, K:) or, as some say, such as are less bad than what are termed **زُهْرَج**, being such as are rejected by [the officers of] the government-treasury; whereas the **زُهْرَج** are such as are rejected by the merchants, or traders: (Mgh:) the pl. is **زَيْفَاتٌ** and **زَيْفَاتَانِ** (O, K,) [the latter a pl. of pauc.] or the pl. of **زَيْفٌ** **زَيْفَاتٌ**, and the pl. of **زَيْفَاتٌ** is **زَيْفَاتٌ** (Mgh, *Mgh:) accord. to some, the **زَيْفَاتٌ** are such as are done over with a compound of quicksilver and sulphur. (Mgh.) [It is implied in the Mgh that **زَيْفٌ** is the more common term, though, as has been stated above, it is said by IDrd to be vulgar: and it is also applied to human beings: for ex.,] a poet says,

* تَرَى الْقَوْمَ أَشْبَهًا إِذَا نَزَلُوا مَعًا
* وَفِي الْقَوْمِ زَيْفٌ مِثْلُ زَيْفِ الدَّرَاهِمِ

[Thou seest the people to be likes when they alight together; but among the people are bad like the bad of dirhems.] (TA.)

زَيْن

5. **زَيْنٌ** *He ornamented, or adorned, himself, and applied كُحْلٌ to his eyes*: (K:) or **زَيْنَتْ**, said of a woman, (JK, S, O,) like **زَيْنَتْ** (S, O,) she ornamented, or adorned, herself, (JK, S, O,) and applied كُحْلٌ to her eyes, (S, O, TA,) and some add, and decked herself with apparel: accord. to Z, it is from **زَوَّنَ**; [app. meaning accord., syn. with **زَوَّنَ**; or **زَوَّنَ** (see 2 in art. **زَوَّنَ**, last sentence), so that it is originally **زَوَّنَتْ**; or it may be from **زَيْن**, [i. e. **زَيْنٌ**] with **ي**, [meaning the "builder's string, or line, with which he makes even the rows of stones, or bricks, and with which the building is proportioned,"] because she who embellishes herself makes her state right by adornment. (TA.)

زَيْنٌ The part, of a shirt, that surrounds the neck: (S, K:) the collar of a shirt: (KL:) or the border of a collar; (MA:) or the hemmed border of the opening at the neck and bosom of a shirt: (JK:) [app. an arabicized word from the Pers. **زَن**, J, holding the medial radical to be [originally] **و**, has mentioned it in art. **زَوَّنَ**. (TA.) — [Hence, † The surrounding edge of the eyelid. (See **حَتَّارٌ**.)] — And The string, or line, of the builder, [also called **زَيْج**, q. v., with which he makes even the rows of stones, or bricks, and with which the building is proportioned. (JK.) — **زَيْنُ السَّيَّاحِينَ**, expl. by Lth as meaning

A certain thing that flies in the air, called by the Arabs **السَّيَّاحِينَ**, [i. e. the fine filmy cobwebs termed gossamer,] is a mistake for **زَيْنُ السَّيَّاحِينَ**, with **زَيْنٌ**. (Az, O, K.)*

زِيل

1. **زِيلٌ** is syn. with **زَالٌ**, q. v. (S, Mgh, K.) — **زَالٌ** **زَوَالٌ**, or **زَالٌ** **زَوَالٌ**; and **زَالٌ** **زَوَالٌ**; and **زَوَالٌ**, in art. **زَوَالٌ**. And **زَيْلٌ** **زَوِيلٌ** and **زَوِيلٌ**; see **زَوِيلٌ**, in art. **زَوَالٌ** and for the first, see also **زَوَالٌ**, in that art. — **زَيْلٌ** (S, K,) aor. **زَيْلٌ** inf. n. **زَيْلٌ** (S,) [first pers. of **زَالٌ**] signifies also I put it, or set it, apart, away, or aside; removed it; or separated it; (S, K, TA;) namely, a thing, (S, TA.) from another thing: (TA:) and **زَالٌ** also signifies he separated it; like **زَالٌ**. (TA.) See also 4. One says, **زَالٌ** **مِنْ مِعْرَاكُ** Remove, or separate, thy sheep from thy goats. (S, *TA.) And **زَيْلٌ** **فَرَّقَ بَيْنَهُمَا** I separated it [partly], but it did not become [wholly] separated. (S, K.) — **مَا زَالَ يَفْعَلُ كَذَا** (S in art. **زَوَالٌ**, and Mgh,) is like **مَا بَرِحَ**, both in its [original] measure,

[which is like **زَيْلٌ** accord. to most authorities,] and in its meaning, which is [He ceased not to do such a thing, or he continued to do such a thing, for it denotes] the continuing to do a thing [as in the ex. above], and a constant state [as in the phrase **مَا زَالَ زَيْدٌ قَائِمٌ** Zeyd ceased not to be, or continued to be, standing]: (Mgh:) [using the first pers.] one says, **مَا زِلْتُ أَفْعَلُ**, [as appears from what follows], meaning **بَرِحْتُ** [i. e. I ceased not to do it, or I continued to do it], (K,) aor. **أَزَالُ** [supposing the measure of the pret. to be originally **فَعَلْتُ** (Mgh, K) and **أَزِيلُ** [supposing the measure of the pret. to be originally **فَعَلْتُ**: (K:) the verb is seldom [in the Mgh "never"] used without a negative particle: (Az, TA:) one says **مَا زِلْتُ أَفْعَلُ** meaning **مَا زِلْتُ أَفْعَلُ** but this is rare: (K:) and **مَا زِلْتُ أَفْعَلُ كَذَا** and **مَا زِلْتُ أَفْعَلُ كَذَا** a phrase used by some of the Arabs, (S, Mgh, K,) mentioned by Akh, (S, TA,) as is meant in [some of the copies of] the K by the addition **عَنَّا**, though Akh is not mentioned in what precedes. (TA.) The verb in **مَا زَالَ** and **مَا زِلْتُ** is used in the manner of **كَانَ** in governing the noun [which is its subject] in the nom. case and the predicates in the accus. case [as in **مَا زَالَ زَيْدٌ قَائِمٌ**, expl. above]; but one may not say, **مَا زَالَ كَانُ زَيْدٌ**, like as one says, **مَا كَانَ زَيْدٌ إِلَّا مُنْطَلِقًا**, for **زَالَ** denotes a negation, [meaning *he did not a thing, or he was not doing &c.*] and **مَا** and **لَمْ** denote negation, and two negations together denote an affirmation; so that **مَا زَالَ** is affirmative like **كَانَ**; and as one may not say, **مَا كَانَ زَيْدٌ إِلَّا مُنْطَلِقًا**, so one may not say, **مَا زَالَ زَيْدٌ إِلَّا مُنْطَلِقًا**. (Er-Râghib, TA.) One says also,

مَا زِلْتُ وَزَيْدًا and **مَا زِلْتُ بِرَيْدٍ حَتَّى قَعَلَ ذَلِكَ** [I

desisted not with Zeyd until he did that], (Sb, K, *TA.) inf. n. **زَيْلٌ**. (Sb, TA.) **لَمْ يَزَلْ** [He, or it, has not ceased to be &c., i. e., has ever been &c., (see **أَزَلَّ**)] is said of God, as meaning *He has never been nonexistent*; and **لَمْ يَزَلْ**, said of Him, *He will never be nonexistent*. (Kull p. 31.) This [incomplete i. e. non-attributive] verb and the complete [i. e. attributive, which signifies "it ceased to be" or "exist," &c.,] differ in their components; the latter being composed of **ز** and **ل**; and this, of **ل** and **ز**: or the incomplete is altered from the complete; being made to be with **كسر** to its medial radical letter, [for it is generally held to be from **زِيلٌ** or **زَوِيلٌ** after its having been [originally **زَوِيلٌ**] with **فَتْح**: or it is from **زَالٌ**, aor. **زَيْلٌ**, meaning "he put it," or "set it, apart," &c. (K.)

2. **زَيْلٌ** (S, K,) inf. n. **زَيْلٌ** (S,) *He separated it* [i. e. a company of men, or an assemblage of things,] much (Fr, Az, S, *K, *TA,) [or greatly, or widely; or dispersed it;] differing in degree from **زَالٌ** like as **فَرَّقْنَا** does from **فَرَّقْنَا**. (TA.) Hence, **فَرَّقْنَا بَيْنَهُمَا** [And we will separate them widely, one from another], (Fr, Az, S, K, TA,) in the Kūr [x. 20]; **فَرَّقْنَا بَيْنَهُمَا** where some read **بَيْنَهُمَا** like **فَرَّقْنَا** [in the Kūr xxxi. 17]. (Fr, Az, TA.) [See also an ex. in a verse cited voce **زَيْلٌ** of the measure **فَعَلْتُ** because its inf. n. is as above; for were it **فَعَلْتُ**, one would say **زَيْلٌ** [of the measure **فَعَلْتُ**]. (S.) — **زَيْلٌ** is also [said to be] an [irreg.] inf. n. of **ز**, q. v. (Lh, K.)

3. **زَيْلٌ** and **مُزِيلٌ** (S, Mgh, K,) inf. n. **زَيْلٌ** (S, K,) *He separated himself from him*. (S, Mgh, K.) [See also 1 in art. **زَوَالٌ**, last signification.] One says, **خَاطَبُوا النَّاسَ وَزَايَلُوهُمْ**, meaning [Mix ye with men in familiar, or social, intercourse, and] separate yourselves from them in deeds, or actions. (TA.) — **زَايَلَتْهُ بِوَجْهِهَا** She veiled her face from him. (IAqr on the authority of Ibn-Ez-Zubayr, TA in art. **بَرَزَ**.) [See also 6.] — **زَايَلْنَا بَيْنَهُمَا** see 2. And see also what next follows.

4. **عَنْ مَكَانِهِ** (S) مِنْ مَكَانِهِ (S, Mgh, K) **زَالٌ** (K) and **زَالٌ** (Lh, K;) and **زَيْلٌ** (S, Mgh, K, and Har p. 369,) aor. **زَيْلٌ**, (S, K, and Har ubi suprâ,) or **زَيْلٌ**, like **زَيْلٌ**, (Mgh,) inf. n. **زَيْلٌ** (S, K, Har,) or **زَيْلٌ**; (Mgh:) both signify the same; (S, Mgh, K;) *He removed it* [from its place; as the former is used, in art. **زَوَالٌ**]; (Mgh in explanation of both, and Har ubi suprâ in explanation of the latter;) and so **زَيْلٌ**, of which the primary signification is that first assigned to it in the next preceding paragraph. (Har ubi suprâ.) See also 1, fourth sentence. [And see 4 in art. **زَوَالٌ**.]

5. **تَزِيلٌ** and **تَزِيلٌ** (S, *Mgh, K,) inf. n. **تَزِيلٌ** (S, K,) the latter [irreg., being properly inf. n. of **ز**,] of the dial. of El-Hijáz, mentioned by Lh; (TA;) and **تَزِيلٌ**, inf. n. **تَزِيلٌ**, (K;) i. g.

تَفَرَّقُوا [i. e. *They became separated much, or greatly, or widely, or became dispersed: or rather, the former verb, being quasi-pass. of 2, has this meaning; and the latter verb, as quasi-pass. of 3, means simply they became separated, one from another*]: (S, K:) [for] **تَفَرَّقُوا** signifies **التَّبَاعُ** (S, K:) *syn. with تَجَرَّعُوا*: thus in the *Kur* [xlviii. 25], where it is said, **لَوْ تَرَكُوا لَتَعَبْنَا** [*Had they been widely separated, one from another, we had assuredly punished those who disbelieved*]: (Mgh, TA:) and some here read **تَفَرَّقُوا**. (Bd.) [See also 7.]

6: see 5, in three places. — [Hence] **التَّرَائِلُ** signifies also **الْحُشْمَارُ** (K, TA:) a tropical meaning: (TA:) one says, **تَرَائِلُ عُنْه**, meaning **اِحْتِشَمَ** [i. e. *He was, or became, abashed at him*]: (O, TA:) because **مُحْتَشِمٌ** separates himself, and shrinks, from another. (TA.) — [See also 5, whence it seems that one says, of a woman, **تَرَائِلَتْ**, meaning *She veiled her face from men*: see likewise 8.]

7. انزال *It was, or became, put, or set, apart, away, or aside; removed; or separated*: (S, K:) **تَرَائِلَ** [from him, or it]. (TA.) One says, **رَافَهُ**, **تَرَائِلَ**: see 1. (S, K.) [See also 5. And see 7 in art. زول.]

زَيْلٌ *Width between the thighs*: (S, K:) like **فَجَجٌ**. (S.)

زَاوِيلٌ (K,) or **زَاوِيلُ الْفَخْذَيْنِ**, occurring in a trad., (TA.) *Having the thighs wide apart*. (K, TA.)

مُزِيلٌ *A man acute or sharp in intellect, clever, ingenious, shifful, knowing, or intelligent; knowing with respect to the subtleties, nuances, abstrusities, or obscurities, of things, affairs, or cases; as also* **مُزِيلٌ** (K:) *or vehement in altercation, or litigation, who shifts (يُزِيلُ) from one plea, or argument, to another: occurring in a trad., in which it is said, with reference to two claimants, مَحْطَا مُزِيلًا* [*One of them two was a person who mixed in, or entered into, affairs; vehement in altercation, &c.*]: (IAth, TA:) accord. to which latter explanation, it should be mentioned in art. زول, as it is by the author of the L; but Z mentions it in the present art., like F. (TA.)

مُزِيلٌ: see the next preceding paragraph.

الْحَبِيبُ الْمَزَايِلُ [a mistranscription for **الْحَبِيبُ**] means **الْبَائِنُ** [i. e. *The beloved, or the friend, who is in a state of separation, or disunion*]. (TA.)

مُتَزَايِلَةٌ *A woman who veils her face from men*. (IAth, on the authority of Ibn-Ez-Zubeyr, TA in this art. and in art. بجز.)

زين

1. **زَانَةٌ** (S, MA, Mgh, K,) aor. **زَانَتْ** (Mgh,) inf. n. **زَيْنٌ** (MA, Mgh, KL, TA:) and **زَيْنَةٌ** (S, MA, Mgh, K,) inf. n. **زَيْنٌ** (Mgh, KL, TA:) and **زَانَةٌ** (Mgh, K,) and **زَانَةٌ** (K.)

Bd. I.

which is its original form, (TA,) inf. n. **زَانَةٌ** (Mgh); signify the same; (S, MA, Mgh, K;) *He, or it, adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified, or graced, him, or it*. (MA, KL, PS: [and the like is indicated in the S and Mgh and K]) [**زَانَةٌ** said of a quality, and of an action, and of a saying, is best rendered *It adorned him, or graced him, or was an honour to him; contr. of شَانَةٌ*; as is indicated in the S and K: and sometimes means *it was his pride*: and **زَيْنَةٌ** means as expl. above: and *he embellished it, dressed it up, or trimmed it*; said in this sense as relating to language; and *he embellished it, or dressed it up, namely, an action &c. to another (يُزِينُهُ)*; often said in this sense of the Devil; (as in the *Kur* vi. 43, &c.): i. e. *he commended it to him*]: [**زَيْنَةٌ** (Such a thing adorned him, &c.) are expl. as said when one's excellence (فَضْلُهُ) as I read for فعله, an evident mistranscription,] appears either by speech or by action: and **لِلْأَشْيَاءِ** **زَيْنٌ** *God's adorning, &c., of things*] is sometimes by means of his creating them **مُزَيَّنَةٌ** [i. e. *adorned, &c.*]; and **النَّاسِ** **زَيْنٌ** [*The adorning, &c., of men*], by their abundance of property, and by their speech, i. e. by their extolling Him. (Er-Rághib, TA.) One says, **زَانَةٌ الْخُسْنُ** [*Beauty adorned, or graced, him, or it*]. And Mejnoun says,

* فَيَا رَبِّ إِذْ صِرْتُ لَيْلَى لِي الْهَوَى *
* فَرَزْنِي لِعَيْنِي كَمَا زَيْنَتْ لِيَا *

[And, O my Lord, since Thou hast made Leylî to be to me the object of love, then grace Thou me to her eyes like as Thou hast graced her to me]. (S, TA: but in the former, **لِي الْهَوَى** in the place of **لِي الْهَوَى** [The reading in the S means of the objects of love: for هَوَى, being originally an inf. n., may be used alike as sing. and pl.]) **زَيْنٌ** [means *The setting off, or commanding, of a commodity in selling; and*] is allowed, if without concealment of a fault, or defect, from the purchaser, and without lying in the attribution and description of the article. (TA.)

2: see above, in six places.

4. **زَانَةٌ** and **زَيْنَةٌ**: see 1, first sentence. — See also the paragraph here following.

5. **زَانَةٌ** and **زَيْنٌ** (S, K,) the latter of the measure **فَاعْتَلَّ** [originally (**زَانَتْ**) and then (**زَانَتْ**)] (S,) quasi-pass. verbs, [the former of **زَيْنٌ** and the latter of **زَانَةٌ**] (K,) signify the same; (S;) [*He, or it, was, or became, adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified, or graced*]: as also **زَانٌ** (S, K,) [a variation of the first, being] originally **زَيْنٌ**, the **ت** being made quiescent, and incorporated into the **ز**, and the **ي** being prefixed in order that the inception may be perfect; (S, TA:) and **زَانٌ** (K.) One says, **زَانٌ** **الْأَرْضُ بِعُشْبِهَا** [perhaps a mistranscription for **زَانَتْ**, *The earth, or land, became adorned,*

&c., with, or by, its herbage]; as also **زَانَتْ** originally **تَزَيْنَتْ** [as expl. above]; (S;) and some, in the *Kur* x. 25, read **تَزَيْنَتْ**, and some, **زَانَتْ**. (Bd.) And they said **الْجَنَّةُ السَّخْلَةُ** [*When the الجَنَّةُ (the Tenth Mansion of the Moon) rises aurorally, the palm-trees become garnished with ripening dates: that Mansion thus rose in central Arabia, about the commencement of the era of the Flight, on the 12th of August, O. S.; and in that region, at, or soon after, that period, the dates begin to ripen*]. (TA.) [**زَيْنٌ** is said of language, as meaning *It was embellished, dressed up, or trimmed: and of an action &c., as meaning it was embellished, or dressed up, i. e. commended, to a person, by another man, and, more commonly, by the Devil*]. — And **زَيْنٌ** also signifies *He adorned, ornamented, decorated, decked, &c., himself*. (MA, KL.) [Hence], **زَيْنٌ بِالْبَابِلِ** [*He invested himself with that which did not belong to him*]. (S and TA in art. شبع.)

8. **زَانٌ**, originally **زَيْنٌ**: see the next preceding paragraph, first sentence.

9: } see 5, each in two places.
11: }

زَانٌ: see art. زون.

زَيْنٌ [as an inf. n., and also as a simple subst.,] is the contr. of **شَيْنٌ** (S, Mgh, K:) [as a simple subst.,] i. q. **زَيْنَةٌ**, q. v.: (Har p. 139:) [and commonly signifying *A grace; a beauty; a comely quality; a physical, and also an intellectual, adornment; an honour, or a credit; and anything that is the pride, or glory, of a person or thing: in these senses contr. of شَيْنٌ* pl. **أَزْيَانٌ**. — Az says, I heard a boy of [the tribe called] Benoo'-Okayl say to another, **وَوَجَّهْتُ شَيْنٌ** meaning *My face is comely and thy face is ugly*; for **زَيْنٌ وَوَجَّهْتُ ذُو شَيْنٍ** [*my face is possessed of comeliness and thy face is possessed of ugliness*]; using the inf. n. as epithets; like as one says **زَيْنٌ صَوْرٌ** and **عَدْلٌ**. (TA.) — Also *The comb of the cock*. (S.)

زَانَةٌ [mentioned in this art. in the K]: see art. زون.

زَيْنَةٌ, the subst. from **زَانَةٌ** (Mgh,) signifies [i. e. *A thing with which, or by which, one is adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified, or graced; or with which, or by which, one adorns, &c., himself*]: (T, S, K:) any such thing; (T, TA:) [any ornament, ornaure, decoration, garnish, embellishment, or grace]; and **زَيْنٌ** (K:) and **زَيْنٌ**, also, [which see above,] signifies the same as **زَيْنَةٌ**: (Har p. 139:) accord. to El-Harâlee, **زَيْنٌ** denotes the [means of] beautifying, or embellishing, a thing by another thing; consisting of apparel, or an ornament of gold or silver or of jewels or gems, or aspect: or, as some say, it is the beauty [seen] of the eye that does not reach to the interior of that which is adorned [thereby]: accord. to Er-Rághib, its proper mean-

ing is a *thing that does not disgrace, or render unseemly, a man, in any of his states or conditions, either in the present world or in that which is to come*: but that which adorns him in one state or condition, exclusively of another, is in one point of view **شَيْنٌ**: summarily speaking, it is of three kinds; namely, *mental, such as knowledge or science, and good tenets*; and *bodily, such as strength, and tallness of stature, and beauty of aspect*; and *extrinsic, such as wealth, and rank or station or dignity*; and all these are mentioned in the **Ḳur**: (TA:) the pl. is **زِينٌ**. (Bḍ in x. 25)

زِينَةُ الدُّنْيَا [or simply **زِينَةُ الدُّنْيَا** generally means *The ornament, finery, show, pomp, or gaiety, of the present life or world*; and] particularly includes *wealth and children*. (Ḳur xviii. 44.) **زِينَةُ الْأَرْضِ** [*The ornament of the earth*] means *the plants, or herbage, of the earth*. (TA.) **يَوْمُ الزَّيْنَةِ** [*The day of ornament*] is the

festival (العِيد); (S, Ḳ;) when men used [and still use] to adorn themselves with goodly articles of apparel (TA.) And also *The day of the breaking [of the dam a little within the entrance] of the canal of Misr [here meaning the present capital of Egypt, El-Kāshirah, which we call "Cairo"], (Ḳ, TA.) i. e. the canal which runs through the midst of Misr, and [the dam of]*

which is broken when the Nile has attained the height of sixteen cubits or more: this day is said to be meant in the **Ḳur** xx. 61: it is one of the days observed in Egypt with the greatest gladness and rejoicing from ancient times; and its observance in the days of the Fāṭimæes was such as is inconceivable, as it is described in the "**Khṭaṭ**" of El-Makræezæ. (TA. [The modern observances of this day, and of other days in relation to the rise of the Nile, are described in my work on the Modern Egyptians.])

قَمَرُ زَيْنٍ *A beautiful moon.* (Ḳ.)

زِينَةٌ: see **زَيْنٌ**.

زَيْنَةٌ The art, or occupation, of the **زَيْنِ**: so in the present day.]

زَيْنٌ: see the last paragraph in this art.

زَيْنٌ: see **مُتَزَيِّنٌ**. — [Also,] applied to a man, *Having his hair trimmed, or clipped, [or shaven, by the barber]*. (S, TA.)

زَيْنٌ i. q. **حُجَّامٌ** [i. e. *A copper*; who is generally a barber; and to the latter this epithet (**مُتَزَيِّنٌ**) is now commonly applied; as it is also in the MA.]. (S, TA.) = See also **مُتَزَيِّنٌ**.

مُتَزَيِّنٌ: see **مُتَزَيِّنٌ**.

مُزَانٌ } see each in two places in what follows.
مُزْدَانٌ }

مُتَزَيِّنٌ and **مُزْدَانٌ** and **مُزَانٌ** signify the same [i. e. *Adorned, ornamented, decorated, decked, bedecked, garnished, embellished, or graced*; as also **مُزَيْنٌ**: and the first signifies also *self-adorned &c.*]: (TA:) the second and third are part. ns. of **أَزْدَانٌ**; the third being formed from the second by incorporation [of the **د** into the **ر**]: and the dim. of **مُزْدَانٌ** is **مُزَيْنٌ**, like **مُخَيَّرٌ** the dim. of **مُخْتَارٌ**; and if you substitute [for the **د**], **مُزَيِّنٌ**: and in like manner in forming the pl. you say **مُزَايِنٌ** and **مُزَايِنٌ**. (S.) You say, **أَنَا مُتَزَيِّنٌ** and **مُزْدَانٌ** and **مُزَانٌ**, meaning **مُتَزَيِّنٌ** **يَاغْلَامُ أَمْرِك** [i. e. *I am graced by the making known of thy command, or affair*]. (TA.) And **مُزَيْنَةٌ** [i. e. *A woman adorned, &c.; or self-adorned &c.*]: (Ḳ, TA:) in [some of] the copies of the **Ḳ**, erroneously, **مُتَزَيِّنٌ**. (TA.)